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THE  
MONTHLY REPOSITORY  
OF  
THEOLOGY  
AND  
GENERAL LITERATURE.

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POPULUMQUE FALSI  
DEDOCET UTI  
VOCIBUS.

Hor.

"To do something to instruct, but more to undeceive, the timid and admiring student:—to excite him to place more confidence in his own strength, and less in the infallibility of great names:—to help him to emancipate his judgment from the shackles of authority:—to teach him to distinguish between shewy language and sound sense: to warn him not to pay himself with words:—to shew him, that what may tickle the ear or dazzle the imagination, will not always inform the judgment:—to dispose him rather to fast on ignorance than feed himself with error"

*Fragment on Government.*

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FROM JANUARY TO DECEMBER, INCLUSIVE.

1812.

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VOLUME VII.

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HACKNEY:

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THE  
MONTHLY REPOSITORY

OF

*Theology and General Literature.*

No. LXIII

JANUARY.

[Vol. VII.]

BIOGRAPHY.

*Literary Memoir of Dr. Percy,  
late Bishop of Dromore.*

THOMAS PERCY, the late Bishop of Dromore, was born at Bridgnorth, in the county of Salop, in 1729. Of his family we have no account, except that he descended from the antient line of *Percy*, of the house of Northumberland. This circumstance might have acquired for him that powerful patronage, which afterwards contributed more, probably, than even his real merits, to his high advancement in the church.

Who'd starve upon a dog-ear'd *Pentateuch* :  
He surely knows enough who knows a *Duke*.

We are as uninformed, concerning Mr. Percy's course of education, as of the history of his family, till he entered at Christ Church College, Oxford, where he commenced *Master of Arts*, in 1753. On leaving the University, in 1756, his first promotion was to a college living in Northamptonshire, held with another, the gift of the Earl of Sussex. These benefices were not, probably, what are technically denominated *fat livings*; and our young divine

might devote himself to literary composition, from motives of prudence, as well as inclination. This inclination would be fostered, in no slight degree, by his early connection with Johnson, and his literary associates, of whom he was the last survivor.

An established church, which enjoins a creed on her clergy, instead of encouraging them to chuse their own, can offer but slender inducements to *theological* enquiry. A young clergyman, provided with a liturgy for his desk, and satisfied with a stile of moral suasion for the pulpit, will rarely yield to, if he should feel, the temptation of becoming wiser than his teachers, the venerable councils of former ages. Nor will he easily forget that unless he has the effrontery to *dare think one thing and another tell*, it might cloud his fairest prospects, and darken *all the colour of remaining life*, to arrive at the unwelcome discovery, that the scriptures, critically investigated, are at variance with the creed, to which he has, *ex animo*, subscribed his *assent* and *consent*. It is therefore no proper subject of surprise, that, notwithstanding some splendid ex-

"The more haste a man makes to unravel a skein of thread, the more he entangles it.

"The most ignorant have knowledge enough to discern the faults of others: the most clarsighted are blind to their own."

On the *Fragments of Chinese Poetry*, the Editor remarks, much in the manner of Dr. Hurd, in the *Discourse* before mentioned, that "the only kinds of Poetry, that are cultivated much among the Chinese, are either shorter pieces, resembling the epigrams, rondeaus and madrigals of the last age, or else collections of moral apothegms, which are their only essays of any length."

The account of this publication has been extended, perhaps, excusably, from the translation and the review of it having now the antiquity and rareness produced by the lapse of half a century. We shall conclude this part of our Memoir, with the following specimen of Mr. Percy's versification, in a translation of verses, extracted from a Chinese Romance, and entitled an *Eulogium on the Willow Tree*, which it seems, has among the Chinese "a prime place in their gardens," where it is cultivated "with as much care as the most delicate flower."

Scarce dawns the genial year: its yellow  
sprays  
The sprightly willow cloaths in robes  
of green;  
Blushing with shame, the gaudy  
peach is seen;  
She sheds her blossoms and with  
spleen decays.  
Soft harbinger of spring! what glowing  
rays.  
What colours with thy modest charms  
may vie?  
No silkworm decks thy shade; nor  
could supply  
The velvet down thy shining leaf displays:

The publication of this Chinese Novel, was followed, in 1762, by "Miscellaneous Pieces, relating to the Chinese." Of these, the only one original was "a Dissertation on the language and writings of the Chinese." Among the Pieces, is a translation, as we have mentioned from Du Halde, of *The Orphan of the House of Chao*, with Dr. Hurd's criticism on that name.

In 1763 appeared the *first fruits* of Mr. Percy's researches in another quarter. "This little tract was drawn up for the press in the year 1761." It is entitled "Five Pieces of Runic Poetry; Translated [in prose] from the Icelandic Language," the *originals* being annexed, "as vouchers for the authenticity of his version." "This attempt" is described as "owing to the success of the *Erse* fragments," the authenticity of which Mr. Percy is inclined to dispute, "till the translator of *Ossian's* poems thinks proper to produce his originals."

In his preface, our translator has the following ingenious remarks on the contrarieties in the character of "the ancient inhabitants of the northern parts of Europe." "If we sometimes revere them for that generous plan of government, which they every where established, we cannot help lamenting that they raised the fabric upon the ruins of literature and the fine arts. Yet they had an amazing fondness for poetry, and it will be thought a paradox, that the same people, whose furious ravages destroyed the last poor remains of expiring genius among the Romans, should cherish it with all possible care, among their own countrymen." These trans-



lations shew, as the translator observes "that the poetry of the *Scalds* chiefly displays itself in images of terror." In a note to the *Dying Ode of Regnar Lodbrog*, attributed to the 9th century, the translator, in the expression of "a mass of weapons," detects "a sneer on the Christian religion," which they considered as the religion of cowards, because it would have corrected their savage manners," or rather because they had not witnessed the Crusades into the *East*, or the wars for "religion and social order" in Christian Europe.

In 1764, was published, in one small volume, 12mo. *The Song of Solomon, newly translated from the original Hebrew, with a Commentary and Annotations*. This translation has been long ascribed to Mr. Percy, and we apprehend, may be now confidently regarded as the production of his pen. The translator describes his work as "an attempt to rescue one of the most beautiful pastorals in the world, as well as the most ancient, from that obscurity and confusion, in which it has been involved by the injudicious practice of former commentators. The generality of these," he complains, "have been so busily employed in opening and unfolding its allegorical meaning, as wholly to neglect that literal sense, which ought to be the basis of their discoveries." On the contrary, it is his "sole design to establish and illustrate the literal sense;" proposing, "in a future attempt, to enquire, what sublime truths are concealed under it." The translator's reasons for expecting to discover "sublime truths," concealed in the Song of Solomon, are

the following, the last of them, especially, not very cogent:—

"That this fine eastern pastoral was designed for a vehicle of religious truths, is an opinion handed down from the earliest antiquity. That it *may be* so, has been clearly proved by one of the best critics of the age (Dr. Lowth); and that it *is so*, may be strongly presumed, not only from that ancient and universal opinion, but from its being preserved in a book; all whose other contents are of a divine religious nature."

While the New Translation was in the press, "appeared a new edition of the *Prælectiones*, with notes, by *Michælis*," who, according to our translator's postscript, (p. 103) differs from Lowth, as to the Song of Solomon "being a sacred allegory, and is inclined to look no further than the literal meaning. Yet allows it to be a production not unworthy the celestial muse, and thinks it was inserted in the great code of sacred and moral truths, to shew that wedded love has the express approbation of the Deity." It is surprising that the learned professor could discover any recommendation of marriage, in the story of an amorous prince, possessed already of "threescore queens and fourscore concubines," yet inclined, like a modern grand seignior, to add another bride to his seraglio. It is yet more to be admired that our translator could conjecture (p. 103), "that this elegant description of conjugal love is, after all, only a veil to shadow that divine and tender regard which subsists between the Redeemer and the souls of men; a subject," he adds, "of so much importance as to deserve

a particular and distinct inquiry, and therefore reserved for a future undertaking."

Dr. Watts has hinted at the progress of good sense and sober-mindedness as to the religious use of the *Song of Songs*. In a later edition of the Preface to his *Lyric Poems*, first published in 1709, he has this note:—"Solomon's Song was much more in use amongst preachers and writers of divinity, when these poems were written, than it is now, 1736." Whiston, about this time, in a Discourse on the subject, had called in question, not only the divinity, but the moral decorum of the book, alledging "the general character of vanity and dissoluteness, which reigns through the *Canticles*, in which there is not one thought that leads the mind toward religion, but all is worldly and carnal, to say no worse." At the date of the "New Translation," it had become quite safe for a clergyman, without incurring scandal, to consider the *Canticles* merely as a work of human genius, prudently reserving the point of a spiritual sense. In thus considering it, the translator adopted the scheme of *Bossuet*, who divides the book into seven parts, each comprehending one day of the nuptial festivities.

The "Annotations," annexed to the New Translation, discover a critical acquaintance with the customs and phraseology of the Hebrews, and are interspersed with apposite quotations from the Greek and Roman Classics. In the preface, the notes marked B. are ascribed to "the Rev. Mr. Binnel, of Newport, in Shropshire," who died "while the sheets were printing off," and whom the trans-

lator regrets as "the assistant and companion of his studies, the instructor of his youth, and the correspondent of his riper age."

In 1768, appeared "The Outlines of a New Commentary on Solomon's Song, drawn by help of Instructions from the East."

The author, the late Mr. Harmer, since well known by his "Observations on Divers passages of Scripture," commends "the learning, the candour and the elegance displayed in the *New Translation*." Of this he makes large use, it indeed his own work were not occasioned by its publication. He however, differs from *Bossuet* and the translator, and contends, in opposition to the latter, that the *Song of Songs* was occasioned by Solomon's marriage with Pharaoh's daughter, introducing among the characters a former wife degraded on occasion of that marriage. This work of Mr. Harmer being, we believe, little known, in comparison with his "Observations," we subjoin from his preface the following explanation of his plan.

"That two wives of Solomon, the one *just married*, and another whose jealousy was greatly awakened by that event, are related to, and indeed introduced as speakers, which is the *ground-work* of the whole of what I have offered, and, for aught I know, a thought perfectly new, is a point about which I have very little doubtfulness in my own mind, though perhaps I may not be so happy as to have the generality of my readers adopt the sentiment. —When I speak of my sketching out the interpretation of this venerable Song, I would be understood to mean, as to the *literal sense* of it, the giving of which the

author of the New Translation, very judiciously observes, is *the first duty of an expositor*, without which *it is impossible to discover what other truths are couched under it*, though it has been terribly neglected."

Mr. Harmer communicates his plan in Remark xii. and xiii. of the Outlines. Dr. Priestley remarks on this poem, (Notes ii. 92.) that every attempt made to give a spiritual meaning to it, has only served to throw ridicule on those who have undertaken it." Yet Mr. Harmer found the gospel-state adumbrated in the *Song of Songs*, adducing "the likeness we may observe between Solomon's marrying a *Gentile* princess, and making her *equal in honour and privileges* with his former Jewish queen, and in *her* being frequently mentioned afterwards in history, while the other is passed over in *total silence*; and the *conduct of the Messiah towards the Gentile and Jewish churches*." This learned *Biblicist* was still further satisfied with his plan, because "the *universal church* is spoken of under the notion of a *bride*, and the *Messiah* as her husband, Ephes. v. He found also support in "St. Paul's method of explaining the history of Sarah and Agar," and at length arrived at all the *indeterminateness* that can be expected, in a matter that has been so perplexed by the learned, and," as he added, *unlike a fierce polemic*, "of no greater consequence to our salvation."

The *New Translation* gave occasion to another work which appeared some years after. It was published anonymously at Edinburgh, in 1775, and entitled "The Song of Solomon, Paraphrased,

with an Introduction, containing some remarks on a late New Translation of this Sacred Poem: also a Commentary and Notes, Critical and Practical. Written in the year 1769." This work is dedicated to Bishop Lowth, and introduced by a letter to an unnamed *reverend* friend, in which the writer acknowledges his obligations to the New Translation, but proceeds to shew, that it is, in his "apprehension, both defective and faulty, in several respects." This commentator is certainly more *at home*, in the spiritual sense of the *Canticles*, than his precursor, a disposition likely to be encouraged by "Dr. Gill's Explanation of the Divine Song," which he had just met with, as well as Harmer's *Outlines*. To both works he frequently refers.

He not only speaks "of Christ the heavenly bridegroom, whom Solomon, in this poem is certainly meant to represent," but his fancy runs riot upon this notion, till he presently adds, "The author of the book of Canticles, (for Solomon, as the rest of the prophets, was only the instrument,) the author, I say, was not a man, but he who judges right; not from appearances, nor from any irregular motion in his own breast, as man does, but who knows the inmost thoughts of his frail imperfect creatures." The "three-score queens and fourscore concubines," are considered as a sort of *heir looms*, descended to Solomon, "the spoils of war in his father's time, the purchase of his own treasure, or fallen to him as his regal inheritance." Having thus disposed of these *bosom slaves*, Whom eastern tyrants from the light of heaven

seclude

our commentator can bring himself to believe that "however criminal Solomon became in his old age," this early purchaser, if not inheritor, of *queens and concubines*, "still retained the simplicity and innocency of his youth, at the time this poem was wrote." He can, however, express himself in a manner more creditable to a sober judgment. Having maintained that "a mind untainted by vice, will find in the Song of Solomon, solid instruction," he adds:—

"If we examine the lives of such as have been noted for enthusiastic flights, we shall find, that, if they have not lived in the practice of vice, (though too many of them have,) yet have they been persons of wild and wanton dispositions, careless of their conduct, and more careless of their conversation and studies, such as have had strong passions, and been only kept from indulging them by the restraints of conscience, fear, regard for reputation, or by having met with cruel disappointments. Such persons, when they take a turn to devotion, love God with the same sensual affections they were wont to feel for an human object, and find their own warm ideas in places of scripture, where no such are really to be found. And though in all this they may not be absolutely criminal, yet are they too apt to deceive themselves and others. The love of God is not a sensible passion, nor to be judged of by the seeming pious affections which possess the imagination, and which

sometimes in a pleasing transport agitate the whole frame. *If you love me, keep my commandments*, saith our blessed Saviour. And an excellent rule it is, whereby to judge of the reality of our affections. But then on the other side, let us not fancy we do this where there are no affections at all."

Mr. Percy, as we have seen, proposed to follow his New Translation, by a search after "sublime truths," concealed in the *Song of Solomon*. This he reserved for a future undertaking. Mr. Hammer, expressed a wish to see "what allegorical sense he would put on this ancient poem," and in the Commentary, published at Edinburgh, hopes were entertained, "of seeing such a work performed by him." Mr. Percy, however, to the credit of his maturer judgment, appeared not to have pursued the subject further. If he ever addressed himself to the "particular and distinct inquiry" he had proposed, he probably soon found it a labour more *herculean* than he had expected, to assimilate the sensual *Solomon* to the pure and holy *Jesus*. Their characters would no more *amalgamate* than "the iron and the clay," in the image presented to the imagination of the king of Babylon. Our industrious scholar soon attempted another subject, to his successful prosecution of which he was principally indebted for that reputation he has acquired among the writers of his time.

[To be continued.]

Died, October 5th, at Bewdley in Worcestershire, SAMUEL KENRICK, Esq. This excellent man was the third son of the Rev. John Kenrick, Minister of the Dissenting Congregation at Wrexham in Denbighshire, and was born at Wynnehall, in the same county, in the year 1728. Having received his preparatory education in that neighbourhood, he was sent, in the year 1743, to the University of Glasgow. This circumstance gave a colour to all the events of his succeeding life: and he always regarded it as most kindly ordered for him by Providence. Having passed through the classes of languages and philosophy, he entered the Divinity Hall, and attended the lectures of the celebrated Dr. Leechman, who had been recently elected to the theological chair, after violent opposition from his orthodox brethren. Time past lightly on with Mr. K. while he pursued his studies. The period of academical education and the place where it has been carried on, seldom fail to be remembered with regret and affection by an ingenuous mind,—being endeared by two of the highest pleasures which a human being can enjoy, the acquisition of knowledge and the formation of friendship. In the mind of Mr. K. these feelings were peculiarly strong—being heightened, perhaps, by the contrast between the studies of his youth and the business to which his later years were devoted. Even when he was on the verge of eighty, accident having renewed his connection with the University, his affection for his Alma Mater revived with unabated strength; and he was delighted to compare its present in-

stitutions and numbers, with those of his own day, of which he retained a most accurate remembrance. It was at college that his acquaintance began with Dr. Wodrow, who was also studying under Dr. Leechman, and who has given so interesting an account of his master, in the Memoir prefixed to his Posthumous Sermons. Similarity of temper and pursuits soon ripened their acquaintance into the closest friendship, which only the death of Dr. Wodrow interrupted. (See M. R. vol. vi. p. 122). They were accustomed to meet after the hour of lecture, to compare and correct the notes which they had taken, and to pursue the ideas which their teacher had suggested. Mr. Kenrick never spoke of Dr. Leechman but with enthusiastic affection; regarding himself as indebted to him for those rational and animating views of God and of the Christian Revelation, which he early embraced and cherished to the end of life. His vacations were spent with his near relation, the Rev. Rob. Millar, minister of the Abbey Church, Paisley, the learned author of the History of the Propagation of Christianity.

Mr. K. continued at Glasgow till the year 1750, when he was engaged as Tutor to the two sons of James Milliken, Esq. of Milliken, in Renfrewshire. With the elder of these young men he set out in the spring of 1760, to make a tour on the Continent. At the Hague, he became acquainted with the learned translator of Mosheim, who gave him much valuable information respecting the route which he was to pursue. From Holland (as we were at war with France) they past through part of

Germany into Switzerland, and Italy, had translated *George Barnwell*, which was represented there the delightful neighbourhood of with applause.

Lausanne. Crossing the Alps, Mr. K. was a decided Unitarian, they took up their residence at Turin, and were frequently at the court, then not a little celebrated for the politeness and affability of the royal family. From this city they went to Florence, and thence to Venice, where Mr. Milliken died in April, 1763, and Mr. K. soon after returned to Scotland. He had soon occasion to visit the Continent again with the second and only surviving son, to whom the air of the South of France was recommended by the physicians. He conducted him to Montpellier, where he staid a long time and afterwards visited with him several of the principal cities in France and Germany.

Soon after his second return to this country, he settled at Bewdley, and conducted a banking establishment there between thirty and forty years. The active management of its laborious and often anxious concerns, devolved on him till within a twelvemonth of his death. Though his early habits had not been those of a man of business, his industry and inviolable integrity, gave the concern which he superintended an unusual respectability and permanency, and obtained for himself an honourable competence. Though much occupied by this employment, nothing could check that ardent love of mental cultivation which he derived from the studies of his youth. Whatever time could be spared from business and from the calls of duty, he eagerly devoted to ancient and modern literature. He was master of the French and Italian languages, and when in

at a time when that obnoxious name belonged to few, and was owned by still fewer. He was one of the first members of the Western Unitarian Society, instituted by his nephew, the late Rev. T. Kenrick. His early emancipation from Calvinism he owed to the rational principles of sacred criticism which he learnt from Dr. Leechman. He always delighted in the study of the scriptures, and frequently employed himself in comparing the original of the N. T. with different Latin translations and the principal English and Foreign Versions. His manners were marked with that dignified politeness, which naturally flowed from a benevolent, liberal and cultivated mind, guided by experience of the best society. Though his disposition was tinged with reserve, it was wholly free from moroseness: towards his family he was most affectionate and kind; and the author of this tribute to his memory, can testify the lively interest which he took in the welfare of remoter relatives. He was universally respected and beloved in the neighbourhood in which he lived; and the strong sympathy and deep regret which were expressed during his painful illness and on the event of his death, proved the estimation in which he was held by those to whom he had been long and intimately known. To the grief which his numerous relatives have felt at the removal of one whom they loved and honoured, is united the recollection that he was the last survivor of a generation of their ancestors, who

were eminent for piety and worth : when they too shall be gathered to their fathers, may those who come after them, be able to bear testimony to *their* characters, in the same spirit of truth which has dictated this imperfect memorial !

Your faithful friend,  
RUSSELL SCOTT.

*Original Letters of Dr. Priestley's, on Baptism : communicated by the Rev. R. Scott.*

Portsmouth,

SIR, August 17th, 1811.

I do not approve the practice of the posthumous publication of all the letters and fragments that may be met with, which have been written by learned men. It is oftentimes nothing less than a violation of trust. When, however, the writer himself did not wish his communications to be confined to the person to whom they were addressed, but gave him permission to shew them to any of his friends, to whom he might think they would be useful, as in the present instance, it appears to me we may, without any breach of that confidence which private correspondence demands, give such communications to the public, and, particularly, when they are illustrative of the scriptures. Under this impression, I send you two letters from Dr. Priestley to Mr. Clement Sharp, of Romsey, in this county, and the answer of Vigilius to some queries proposed by Mr. Sharp, in one of his letters to Dr. Priestley. As the Dr. does not disclose the name of his friend Vigilius, I shall only add that this excellent critic wrote, also, in the Theological Repository, under the signature of Eusebius. The originals are in the

LETTER I.  
Leeds, Feb. 4, 1770.

SIR,

As your letter seems to bear the marks of a sincere desire of information, and not to have been written for any captious purpose, my thoughts on the subject of baptism are at your service, or that of any of your friends to whom you may chuse to communicate them.

It appears to me, that few persons in this western part of the world, enter sufficiently into the ideas and notions of the Jews and other people of the East ; and that your objections to infant-baptism, cannot be satisfactorily answered, without laying aside some of the ideas peculiar to this part of Europe, and especially in modern times.

Nothing was, or indeed *is*, more common in the East, than to express sentiments and purposes by *actions* ; and so natural was it to the Jews, to denote purity of heart by outward washing, that we find by the success of John's preaching, that, though he did not pretend to teach a new religion, but only insisted upon repentance and greater regularity and strictness of manners then was common among the Jews ; yet that few of them made any difficulty of being baptized, considering it nothing

more than a profession of repentance and a new life, and therefore it is called the baptism of repentance. With respect to the subjects of baptism, we should consider, more than we do, the great power of a master of a family in the East, and how far his own acts affected his wife, children and servants, and indeed every thing belonging to him : thus, though circumcision was a religious ceremony, expressive of a covenant between God and Abraham. it was applied, not only to the children of Abraham, but also to all that were born in his house, or bought with money, i. e. his slaves, who were not in the least interested in the covenant. In fact, it only concerned Isaac ; Ishmael who, however, was circumcised, had no interest in it at all. See Gen. xvii. 12, 23. The circumcision of Ishmael, of the children of Abraham in general, and of his slaves, was not considered as any act of their's, but only of their master, and therefore, their consent was not in the least necessary.

When the Ninevites repented, at the preaching of Jonah, the cattle were made to fast, as expressive of the contrition of their masters.

I have no doubt but that the Jews admitted proselytes to their religion, by solemn washing or baptism as well as by circumcision ; indeed, considering their ideas and practices in other respects, I should have wondered if they had not done it, and I have as little doubt, but that when a master of a family embraced their religion, their children, if not their slaves also, were baptized and circumcised. This then being the

common practice of the Jews, our Lord had no occasion to give any particular instruction, as to the proper subjects of baptism. When a head of a family was converted to Christianity, he and *all his house*, i. e. his children and slaves, were baptized ; not as a mark of their being Christians, but of their master being one, and of the obligation he was under to educate them in that religion, and inculcate upon them the maxims of it ; this is an obligation that is peculiarly sacred, and hardly ever fails of success all over the East. There is nothing that a Mahometan is more intent upon, than to make his servants good Mussulmen. When the children were grown up, or the slaves changed their service, they might adhere to the religion they had been brought up in, or not, as they pleased. Infant-baptism appears to me to have been the uniform practice of Christians, as far as I can collect from the primitive fathers, till an idea was introduced, of the peculiar efficacy of baptism, as such, to wash away sins, and the safety of dying soon after baptism, before a person had contracted fresh guilt :—on this account, Constantine the Great, and many others, deferred baptism till the hour of death. Afterwards, slaves being generally enfranchised and considered as acting for themselves, and the power of fathers over their children having never been so great in the northern nations, Christianity and all the badges of it, came to be considered, in all respects, a personal thing ; and hence the conclusion, that no persons could be the subject of any of its institutions, but with their



own consent, expressed when they were arrived at years of understanding.

For my own part, I endeavour to adhere to the primitive ideas, and consider the baptising of my children, as nothing more than a declaration of my being a Christian myself and, consequently, of my obligation to educate them in the principles of the Christian religion.

I have no doubt, but that the only antient mode of baptism was immersion, and I should rather approve of it at present; but since it is the application of *water*, that expresses the purity of heart and life, peculiar to Christians, and not any certain quantity of it; and since the meaning of the rite is as well understood in whatever manner it be administered; and, also, since dipping is sometimes imagined at least to be dangerous for the health of children, I think a scrupulosity in this punctilio unnecessary; and therefore, in this respect, I do not think it worth while to make any alteration in the common practice. If I thought immersion the only proper baptism, I should certainly submit to it without delay.—I do think that baptism was intended to be always observed in the Christian church, though I should readily admit to communion one who thought otherwise, and had not been baptised.

I have not sufficiently considered the passage in St. Paul, you mention.

I shall be glad if these few thoughts shall prove to be of any service to you; but I doubt not but you will think for yourself, and act with freedom and spirit, becoming a Christian, whatever

your conceptions be. The censure of the world is not to be regarded, where the least punctilio of religion is concerned; but let us not forget, that there are things of more importance than positive institutions. Wishing you all the consolation of our most excellent religion, in the decline of life; and and that you and I may have a happy meeting, in that world with which it brings us acquainted,

I am, Sir,

Your very humble servant,  
J. PRIESTLEY.

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LETTER II.

Leeds, 12 Sep. 1770.

SIR,

I received yours of the 29th of May, only a few days ago. It was not found in the pack of wool, till the manufacturer had occasion to make use of it. Being very busy myself, I sent your queries to an ingenious friend of mine, who signs *Vigilius* in the Repository, and I enclose you his answer, which I much approve, in his own hand writing. I wish it may give you the satisfaction you want; but, in this imperfect state, we are not to expect a perfect solution of all our doubts and difficulties. We must be content with as much light as is sufficient to guide our conduct, and, in lesser things, we must often be determined by probabilities only, certainty not being to be had.

I am sorry for the loss you have sustained, but it is happy that you do not grieve as one without hope.

I am, with every good wish,

Dear Sir,

Yours sincerely,  
J. PRIESTLEY.

P. S. I would recommend to your perusal a pamphlet intitled, "Dipping not the only or Scriptural method of baptising."

THE ANSWER OF VIGILIUS TO  
MR. SHARP'S QUERIES.

Rom. vii. 14. *We know that the law is spiritual: its commands extend their obligations to the passions and affections of the spirit, and are calculated to form and establish in it all holy dispositions and good habits: but I (a sinner under the law) am carnal: feel myself strongly inclined to indulge the passions and lusts of the flesh: sold under sin: being in the condition of a miserable slave, who having sold himself to a master, is no longer at liberty to act according to his own better sentiments, but must obey his master's dictates.* St. Paul borrows the thought and expression from the Old Testament: particularly it is said of Ahab, 1. Kings xxi. 20, *Because thou hast sold thyself to work evil in the sight of the Lord.* See also v. 25, and on, in what follows of Ahab's story, the condition of a slave sold under sin: when he heard this message from God, he humbled himself, no doubt, begging forgiveness, and purposing amendment: but the tyrant in him prevailed; he returned to wickedness and perished in it. See also a like expression, 1 Maccabees i. 15, *and were sold to do mischief.* But in all these cases it is the sinner's own doing. See also 2 Kings, xvii. 17.

Quest. I. What privileges are annexed to Baptism? *Answer.* From the words of the institution, *to be disciples*, or received among Christ's disciples, (the word μαθη-

τευσατε, Matt. xxviii. 19. should have been translated *disciple*, all nations) *and taught to observe all things whatsoever Christ hath commanded.* Invaluable privileges!

Quest. II. Who are the proper subjects of baptism? *Answer.* Those who want the privileges. As to children; in many cases of common life and affairs, parents not only may, but are obliged to introduce their children to privileges without their expressed consent, nay, even before they are capable of giving consent, and are justly blamed if they neglect the opportunities to do it: such as making them members of an advantageous corporation, or society. Parents also, not only have a right, but are obliged to instruct their children in every thing that they apprehend will be useful and ornamental to them hereafter, and have a right to demand their attention to such instructions, and to initiate and accustom them to practice those things they have instructed them in, so long as they remain under their care and tuition: afterwards they are to choose for themselves, whether they will continue to observe them. Under the above description, must be ranked *all things whatsoever Christ hath commanded.* By baptism, we do not lay our children under obligations to observe or to do what otherwise they would not have been obliged to. All persons to whom the gospel is, or shall be preached, are, and will be obliged to observe all things, whatsoever God hath commanded by his son Jesus; we only procure for them certain privileges that will hereafter be very advantageous to assist them to fulfil that duty to which they

were antecedently bound to the Author of their beings and therefore we should be very blameworthy to them, if we neglected to do it. Thus the children of the Jews were, without their own consent, introduced by circumcision into like privileges, and furnished with similar assistances for performing the duties they owed to God; and Moses commanded that people, Deut. vi. 7. *These words which I command thee this day, shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*

*Quest. III.* How is baptism to be administered? *Answer.* The mode is not precisely directed; and, therefore, I think, is left to discretion, and may be performed in the manner in which baptism, i. e. washing, is usually practised in each country. After our Lord had exhibited before his disciples, sufficient evidence that he is the Messiah, and they had, by the mouth of Peter, declared, once and again, their belief in him, as the Christ, the Son of God, I conceive he baptised them into that profession, and thereby invested them with what he calls a part, i. e. a share or portion *with him*; and that he did it by *washing* their

feet, a very common mode of *washing among the Jews*. And when Peter, being informed that it was to give him *a part* with his master, desired that not his feet only, but his hands and head also might be washed, he was answered that a *partial washing* was sufficient for the present purpose. Perhaps I may be somewhat singular in this interpretation; but it appears to me to place this part of our Lord's history in the clearest and most striking light; and there are many circumstances of the evangelist's relation of it, that deserve particular attention. See John xiii. 1—10.

*Quest. IV.* Are not the children of Christians in some respects holy, and have an interest in the kingdom of Christ? *Answer.* Undoubtedly. God, by the prophet Ezekiel, ch. xvi. 20, 21, challenges a special property in the children of the Jews. And the Apostle (1 Cor. vii. 14.) declares that the children of believers, even when one only of the parents is such, are *holy*; by which, in scripture language is meant *belonging unto God, or devoted to his service*. If, therefore, there be any institution appointed as a sign, or token of this holiness, certainly, such children have a right to the sign, who have the thing signified.

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## EXTRACTS FROM NEW PUBLICATIONS.

*Nature of the Serpent, Genesis*  
iii. 1.

[From Dr. Adam Clarke's Bible.]

The word in the text which we, following the Septuagint, translate *serpent*, is *nachash*, and according to Buxtorf and others, has *three* meanings in scripture. 1. It signifies to *view*, or *observe attentively*, to *divine* or *use enchantments*, because in them the *augurs viewed attentively* the *flight of birds*, the *entrails of beasts*, the *course of the clouds*, &c. and under this head it signifies to *acquire knowledge by experience*. 2. It signifies *brass*, *brazen*, and is translated in our Bible, not only *brass*, but *chains*, *fetters*, *fetters of brass*, and in several places *steel*: see 2 Sam. xxii. 35. Job. xx. 24. Psalm xviii. 34. and in one place, at least, *filthiness* or *fornication*, Ezek. xvi. 36. 3. It signifies a *serpent*, but of what kind is not determined. In Job xxvi. 13, it seems to mean the *whale* or *Hippopotamus*. *By his spirit he hath garnished the Heavens*, *his hand hath formed the crooked serpent*, *nachash bariach*: as *barach* signifies to *pass on*, or *pass through*, and *beriach*, is used for a *bar* of a gate or door, *that passed through rings*, &c. the idea of *straightness*, rather than *crookedness*, should be attached to it here; and it is likely that the *sea-horse* is intended by it.

In Eccles. x. 2. the creature called *nachash*, of whatsoever sort, is compared to the *babbler*; *surely the serpent, nachash, will bite*

*without enchantment, and a babbler is no better*. Let the reader keep this in mind.

In Isaiah xxvii. 1. the *crocodile* or *aligator*, seems particularly meant by the original. *In that day the Lord shall punish Leviathan the piercing serpent*, &c. And in Isaiah lxv. 25. the same creature is meant, as in Gen. iii. 1. for in the words, *and dust shall be the serpent's meat*, there is an evident allusion to the text of Moses. In Amos ix. 3. the *crocodile* is evidently intended. *Though they be hid in the bottom of the sea; thence will I command the serpent, ha-nachash, and he shall bite them*. No person can suppose that any of the *snake* or *serpent* kind can be intended here; and we see from the various acceptations of the word, and the different senses which it bears in various places in the sacred writings, that it appears to be a sort of *general term*, confined to no one sense. Hence it will be necessary to examine the root accurately, to see if its ideal meaning will enable us to ascertain the animal intended in the text. We have already seen that *nachash* signifies to *view attentively*, to *acquire knowledge or experience by attentive observation*: so *nachash-ti*, Gen. xxx. 27. *I have learned by experience*—and this seems to be its most general meaning in the Bible. The original word is, by the Septuagint, translated *οφis* a *serpent*, not because this was its fixed determinate meaning in the

sacred writings, but because it was the best that occurred to the translators; and they do not seem to have given themselves much trouble to understand the meaning of the original; for they have rendered the word as variously as our translators have done; or rather our translators have followed them, as they give nearly the same significations found in the Septuagint: hence we find that *ὄφης* is as frequently used by them as *serpent*, its supposed literal meaning, is used in our version. And the New Testament writers, who scarcely ever quote the Old Testament, but from the Septuagint translation, and scarcely ever change a word in their quotations, copy this version in the use of this word. From the Septuagint therefore, we can expect no light, nor indeed from any other of the antient versions, which are all subsequent to the Septuagint, and some of them actually made from it. In all this uncertainty, it is natural for a serious inquirer after truth, to look every where for information. And in such an inquiry, the Arabic may be expected to afford some help from its great similarity to the Hebrew. A root in this language very nearly similar to that in the text, seems to cast considerable light on the subject. *Chanas* or *khanasa* signifies *he departed, drew off, lay hid, seduced, slunk away*: from this root come *akhnas*, *khanasa*, and *khanoos*, which all signify an *ape*, or *satyrus*, or any creature of the *simia* or *ape* genus. It is very remarkable also, that from the same root comes *khand's*, the *DEVIL*, which appellation he bears from that meaning of *khanasa*, he *drew off, seduced, &c.* because he *draws men off* from righteousness, *seduces* them from their obedience to God, &c. Is it not strange that the *devil* and the *ape* should have the same name, derived from the same root, and that root so very similar to the word in the text? But let us return and consider what is said of the creature in question. Now *the nachash was more subtle, arum, more wise or prudent than all the beasts of the field, which the Lord God had made.* In this account we find, 1. That whatever this *nachash* was, he stood at the head of all inferior animals for wisdom and understanding. 2. That he walked erect, for this is necessarily implied in his punishment,—*on thy belly* (i. e. on all fours) *shalt thou go.* 3. That he was endued with the gift of speech, for a conversation is here related between him and the woman. 4. That he was also endued with the gift of reason, for we find him reasoning and disputing with Eve. 5. That these things were common to this creature, the woman no doubt having often seen him walk erect, talk and reason, and therefore she testifies *no kind of surprise* when he accosts her in the language related in the text; and indeed, from the manner in which this is introduced, it appears to be only a part of a conversation that had passed between them on the occasion. *Yea, hath God said, &c.* Had this creature never been known to speak before his addressing the woman at this time, and on this subject, it could not have failed to excite her surprise, and to have filled her with caution, though from the purity and innocence of her nature, she might have been incapable of being affected with fear. Now I apprehend, that none of these things

can be spoken of a *serpent* of any species. 1. None of them ever *did*, or ever *can* walk erect. The tales we have had of two-footed and four-footed serpents, are justly exploded by every judicious naturalist, and are utterly unworthy of credit. The very name *serpent* comes from *serpo* to creep, and therefore, to such it could be neither *curse* nor *punishment* to go on their bellies, i. e. *to creep on*, as they had done from their creation and must do while their race endures. 2. They have no *organs* for *speech*, or any kind of articulate sound; they can only *hiss*. It is true, that an *ass*, by miraculous influence, may speak; but it is not to be supposed that there was any miraculous interference here. God did not qualify this creature with speech for the occasion, and it is not intimated that there was any *other agent*, that did it; on the contrary, the text intimates, that *speech* and *reason* were natural to the *nachash*; and is it not in reference to this, the inspired penman says? *The nachash was more wise or intelligent than all the beasts of the field that the Lord God had made!* Nor can I find that the *serpentine genus* are remarkable for *intelligence*. It is true, the *wisdom of the serpent* has passed into a proverb, but I cannot see on what it is founded, except in reference to the passage in question, where the *nachash*, where we translate *serpent*, following the Septuagint, shews so much intelligence and cunning: and it is very probable, that our Lord alludes to this very place, when he exhorts his disciples to be *wise*, prudent or intelligent *as serpents*, *φρονιμωτεροι* *ως οι οφεις*; and it is worthy of remark, that he uses the same term employed by the Septuagint, in the text in question, *οφεις ην φρονιμωτερος*, *the serpent was more prudent or intelligent than all the beasts*, &c. All these things considered, we are obliged to seek for some other word to designate the *nachash*, in the text, than the word *serpent*; which on every view of the subject, appears to me inefficient and inapplicable. We have seen above that *khanas*, *akhnas* and *khanoos*, signify a creature of the *ape* or *satyrus* kind. We have seen that the meaning of the root is, *he lay hid, seduced, slunk away*, &c. and that *khanas* means the *devil*, as the inspirer of evil and seducer from God and truth; see *Golius* and *Wilmot*. It therefore appears to me, that a creature of the *ape* or ouran outang kind, is here intended; and that Satan made use of this creature as the *most proper* instrument for the accomplishment of his murderous purposes against the life and soul of man. Under this creature he *lay hid*, and by this creature he *seduced* our first parents, and *arew off* or *slunk away* from every eye but the eye of God. Such a creature answers to every part of the description in the text: it is evident from the structure of its limbs and their muscles, that it might have been originally designed to walk *erect*, and that nothing less than a sovereign controuling power, could induce them to put down *hands*, in every respect formed like those of man, and walk like those creatures, whose claw-armed paws, prove them to have been designed to walk on all fours. The subtlety, cunning, endlessly varied pranks and tricks of these creatures, shew them, *even now* to be *wiser*

and more *intelligent* than any other creature, man alone excepted. Being *obliged* now to walk on all fours, and gather their food from the ground, they are literally obliged to *eat the dust*; and though exceedingly cunning, and careful in a variety of instances to separate that part which is wholesome and proper for food, from that which is not so, in the article of *cleanliness*, they are lost to all sense of propriety; and though they have every mean in their power, of cleansing the aliments they gather off the ground, and from among the dust, yet they never, in their savage state, make use of any. Add to this, their utter aversion to *walk upright*; it requires the utmost discipline to bring them to it, and scarcely any thing offends or irritates them more than to be obliged to do it. Long observation on these animals enables me to state these facts.

Should any person who may read this note, object against my conclusions, because apparently derived from an Arabic word, which is not exactly similar to the Hebrew, though to those who understand both languages, the similarity will be striking: yet, as I do not insist on the identity of the terms, though important consequences have been derived from less likely etymologies, he is welcome to throw the whole of this out of the account. He may then take up the Hebrew root only, which signifies to *gaze*, to *view attentively*, *pry into*, *enquire narrowly*, &c. and consider the passage that appears to compare the *nachash* to the babbler, Eccles. x. 11, and he will soon find, if he have any acquaintance with creatures of this genus, that for *earnest*, *attentive watching*, *looking*, &c. and for *chattering* or *babbling*, they have no fellows in the animal world. Indeed, the ability and propensity to chatter is all they have left of their original gift of speech, of which they appear to have been deprived at the fall, as a part of their punishment.

I have spent the longer time on this subject, 1. because it is exceedingly obscure; 2. because no interpretation hitherto given of it, has afforded me the smallest satisfaction; 3. because I think the above mode of accounting for every part of the whole transaction, is consistent and satisfactory; and in my opinion, removes all embarrassment and solves every difficulty. It can be no solid objection to the above mode of solution, that Satan in different parts of the New Testament, is called the *serpent*, the *serpent that deceived Eve by his subtlety*, the *old serpent*, &c. for we have already seen that the New Testament writers have borrowed the word from the *Septuagint*, and that the *Septuagint* themselves use it in a vast variety and latitude of meaning; and surely the *ouran outang* is as likely to be the animal in question, as *nachash*, and *ophis*, are likely to mean at once a *snake*, a *crocodile*, a *hippopotamus*, *for-nication*, a *chain*, a *pair of fetters*, a *piece of brass*, a *piece of steel*, and a *conjuror*; for we have seen above, that all these are acceptations of the original word. Besides, the New Testament writers seem to lose sight of the animal or instrument used on the occasion and speak only of Satan himself, as the cause of the transgression, and the instrument of all evil. If, however, any person should choose

to differ from the opinion stated above, he is at perfect liberty so to do: I make it no article of faith, nor of Christian communion; I crave the same liberty to judge for myself that I give to others, to which every man has an indisputable right, and I hope no man will call me a heretic, for departing in this respect from the common opinion, which appears to me to be so embarrassed as to be altogether unintelligible.

## MISCELLANEOUS COMMUNICATIONS.

### *Design of the History of the Fall.*

SIR,                      *Lincoln.*

It is possible I may be repeating sentiments which have been published before, but as I do not recollect to have seen them any where, you will if you think proper give the following a place in your Repository.

On reading a critique on Dr. Clarke's hypothesis of the fall, it appeared to me not improbable that, although the account of the fall has been in general justly considered in the light of an allegory, yet there has been an error in imagining that it refers to sin in general. Upon this supposition it has been found extremely difficult to account for the introduction of the leading characters of it, as the serpent, the woman and the forbidden fruit. May not the distinguishing part they act in this drama, be fully explained, by the supposition that the forbidden fruit was idolatry; that the serpent is brought in as the tempter, because it was the earliest emblem of a false God; that the woman tempted Adam, in the same way as the Israelites were tempted and drawn into idolatry, by having intermarried among their heathen neighbours, and as we read that the wife of Job also employed all the flippancy of her tongue to per-

suaude that upright man to take leave of the God of his worship, when he found he would not come to his succour.

The first caution that the Almighty would give to an intelligent being, if he gave him any, would certainly be not to suffer his attention to be arrested by the second causes of his happiness, but to carry them forward to the great First Cause, and let him be the object of his admiration and worship.

In the state in which the first pair are described as being placed, I see scarcely a possibility of their being guilty of sin, of a moral kind; they were exposed to no temptation, nor could they well fall into any sin, except that of paying a reverential homage to the heavenly hosts, those splendid creatures of God, who by their imposing appearances and useful agency might seem to call for their adoration. We are assured that the first species of idolatry which sprang up in the world, was the worship of the heavenly bodies, and it was undoubtedly the most natural. Next to them, the serpent was one of the first images of Deity that were employed by man. Not that the serpent was deified; for this I am persuaded was not originally intended, what-



ever corruptions may have afterwards sprung up amongst idolaters. But the serpent, for some reason or other, perhaps for that sagacity for which he has been so much celebrated by Mr. Bryant in his *Ophion*, and by others before him, and for having "wisdom and intelligence no way inferior to man\*," was preferred by the early Pagans as the proper representative of Deity in their temples. The serpent is therefore made the first moving instrument of mischief.

The history informs us that he tempted *Eve*. The Jews, and all the eastern nations, considered the tender sex as much inferior in understanding to the males: and, as the running into idolatry was a strong mark of weakness, the writer supposes that the woman would be first disposed to this weakness, and would be a proper instrument to lead her husband into it. Or, may it represent a weaker and more ignorant race of mankind, who first abandoned themselves to the worship of idols, and whose example was dangerous to the Israelites?

This supposition on the account of the fall, is much corroborated by the consideration of the time when, and the person by whom it was written. It has been supposed to have been written by Moses; and at a period when the subject of idolatry seems to have occupied all the thoughts of both leaders and people among the Jews. The former using all their energies to deter the congregation from idolatry, and the latter exhibiting the strongest predilection for that vice. They had taken their love of false gods from the

Egyptians, a wise and a learned people; therefore, perhaps, the fruit was said to be of the tree of knowledge, and among the Egyptians it was that the serpent was held in the highest esteem. It was the design of the author of this allegory to intimate that amongst the evils which followed in the train of this greatest of crimes, the disrobing man of his innocence and his immortality were the first and the greatest.

The unwillingness of the man and his wife to meet the Lord in the garden after they had been guilty of so great a sin is now become a proper and a beautiful part of the history, and the sewing of fig-leaves together to cover their nakedness, strongly marks the weak and insufficient arguments by which the Israelites were disposed to justify their departure from the worship of the God of their fathers.

Without pursuing these thoughts farther, or attempting to explain the less important features of the story,

I am, Sir,  
Your obedient Servant,  
J. W.

An ancient New Year's Gift.

Islington, Jan. 1st, 1812.

SIR,

I lately met with an old book, entitled "Priestcraft in Perfection, or a Detection of the Fraud of inserting and continuing this Clause—*The Church hath power to decree Rites and Ceremonies and Authority in Controversies of Faith*, in the Twentieth Article of the Articles of the Church of England. London. 1710." In running my eye over its contents, I found the following curious note, which I transcribe without any remarks for the use of your Mis-

\* Believe this who will.

cellany. Indeed the article speaks for itself, and your intelligent readers may be gratified with its insertion. I am Sir, Yours,

J. EVANS.

“*Dr. Nowell, Dean of St. Paul's*, having gotten several fine cuts and pictures representing the stories and passions of the saints and martyrs, caused them to be bound up in a Common Prayer Book and laid it for the Queen's use in the place where she commonly sat, intending it for a *New Year's Gift* to her Majesty and thinking to have pleased her fancy therewith. But it had not that effect but the contrary, for she considered how this varied from her late injunctions and proclamations against the superstitious use of images in churches, and taking away all such relics of popery. When she came to her place at St. Paul's, she opened the book and perused it and saw the pictures, but frowned and blushed and then shut it, and calling the verger bad him bring her the old book wherein she was formerly wont to read. After sermon instead of taking horse, &c. she immediately went into the vestry and applied herself to the *Dean* thus :

Q. Mr. *Dean* how came it to pass, that a new service book was placed on my cushion ?

D. May it please your majesty, I caused it to be placed there.

Q. Wherefore did you so ?

D. To present your majesty with a *New Year's Gift*.

Q. You could never present me with a worse.

D. Why so, Madam ?

Q. You know I have an aversion to idolatry, to images and pictures of this kind.

D. Wherein is the idolatry, may it please your majesty ?

Q. In the cuts resembling angels and saints, nay grosser absurdities—pictures resembling the BLESSED TRINITY !

D. I meant no harm, nor did I think it would offend your majesty when I intended it for a *New Year's Gift*.

Q. You must needs be ignorant then. Have you forgot our proclamation against images, pictures and Romish relics in the churches ? Was it not read in your Deanery ?

D. It was read. But be your majesty assured I meant no harm when I caused the cuts to be bound up with the service book.

Q. You must needs be very ignorant to do this after our prohibition of them.

D. It being my ignorance, your majesty may the better pardon me.

Q. I am sorry for it, yet glad to hear it was your ignorance rather than your opinion.

D. Be your majesty assured it was my ignorance.

Q. If so, Mr. *Dean*, God grant you his spirit, and more wisdom for the future.

D. Amen. I pray God.

Q. I pray Mr. *Dean* how came you by these pictures ? Who engraved them ?

D. I know not who engraved them, I bought them.

Q. From whom bought you them ?

D. From a German.

Q. It is well it was from a stranger, had it been any of our subjects we should have questioned the matter. Pray let no more of these mistakes or of this kind be committed within the churches of this realm for the future.

D. There shall not.

This matter occasioned all the clergy in and about London, and the churchwardens of each parish to search the churches and chapels, and caused them to wash out of the walls all paintings that seemed Romish and idolatrous, and in lieu thereof *suitable texts* taken out of the holy scriptures to be written. *Strype's Annals of Q. Eliz.* pages 238, 239."

*Unitarianism in Wales.*

*Hackney,*

SIR, Dec. 23, 1811.

As an instance of the progress of Unitarianism in Wales, I beg leave to relate a circumstance which was mentioned to me a few months since by a respectable clergyman of the established church on the spot. One of his parishioners, and formerly his very constant hearer, was induced to join a Baptist congregation in the neighbourhood, with whom he continued two or three years and then returned to his parish church. On being questioned by the clergyman as to the cause of this change, he assured him his sentiments remained the same as when he joined the Baptists, and had *their's* continued the same also, he would never have left them, but that latterly the whole congregation had (to use his own expression) "run Unitarians."

If this should be deemed worthy a corner of your valuable Repository, its insertion will oblige,

Yours respectfully,  
S. C.

*Hebrews' Hope of a Future State.*

SIR, Sep. 22, 1811.

It has been much disputed

among the learned, whether the sacred writers of the Old Testament had any expectation of surviving the stroke of death. There are undoubtedly many passages, particularly in the Psalms and in the prophets, which seem to intimate that they had this hope, but if, after all, their original import is so doubtful as to admit of a different construction on principles of just criticism, it must be allowed that no great stress can fairly be laid upon them.

So far at least is certain, that the hopes and fears of a future life, made no part of the Mosaic code, the sanctions of which were all temporal: yet the law, in the language of an Apostle, was "the school-master to bring men to Christ." By this introductory dispensation they were taught the knowledge of the one living and true God—the theopathic affections were excited and cultivated; a purer morality was enforced, and the great duties of justice and humanity were called into exercise. But, if the various texts, already alluded to as seeming to point towards a future state, are capable of being interpreted on different principles, it will follow, that no sufficient evidence appears from their writings that the Jewish worthies had any definite expectation respecting it.

Here then a great difficulty occurs, for how can it have happened that whilst the philosophers in the Heathen world express such extreme anxiety on this momentous subject, that these eminent Jews, who in common with them, had their allotted share of afflictions and trials in this life; were alike subject to sickness and sorrow, and eventually to death,

should remain so entirely silent? When the author of that affecting composition which in strains so pathetic, on the banks of the Euphrates, describes the anguish of his own mind and that of his companions in captivity, driven from their country, despoiled of their property, and bereft of every thing they held most dear—in circumstances so afflicting, was it nothing to them, whether this fleeting life were the whole of their existence? How then shall we account for this extraordinary phenomenon? In my own opinion, Mr. Editor, it admits but of one solution: these eminent persons, Isaiah, Jeremiah and others, “of whom the world was not worthy,” had such just conceptions of the Supreme Being, were so habituated to look up to Him in all circumstances, “who alone liveth and reigneth” “from everlasting to everlasting,” to put their whole trust in God, whom they knew to be “abundant in mercy and truth;” were so constantly in the habit of devoting themselves entirely and with such filial confidence to his service, that even in respect to their future destiny, although no promise had been vouchsafed, “perfect love had cast out fear.” Does the dutiful child, who has full and intire confidence in the wisdom, the goodness, the affection of a beloved parent, fear to follow wherever he may lead? Neither did they fear “though they should walk through the valley of the shadow of death.” Contrast with this, the wretched state of mind of the forlorn wanderer in polytheistic darkness. Some faint traces indeed of the footsteps of infinite wisdom, goodness and power did occasionally break through the gloom, to

irradiate the mind and cheer the desponding heart of the philosophic sage; but by what doubts and difficulties was he not frequently assailed? How often would the perplexing inquiry occur—“Who is this great Being and what is his name?” “Does he indeed govern the world?” “Are men, feeble, weak, imperfect, worthy of notice?” “Does his power extend beyond the grave?” “Has he given any intimation that it does, or entered into any engagement how he will use it?” Well might solicitude and fear take possession of mens’ hearts in such circumstances—“They looked for help but there was no man, neither found they any to comfort them.”

I should be glad, Mr. Editor, if some of your numerous correspondents would favour us with their sentiments on this curious and interesting subject, which cannot fail, whatever may be the result, to shew in a very striking light the unspeakable value of the pious and devout affections, and of those divine dispensations, the Jewish and the Christian, on which they principally rest for their support.

I remain Sir, your constant  
Reader and well-wisher,  
AN INQUIRER.

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*Adult Baptism in connection with Church Discipline.*

*Maidstone.*

Is it probable that a more eligible mode can be devised, of distinguishing between the serious professor of christianity and the wavering and unthinking, than the use of that rite, which was instituted by Christ himself, as the instrument of setting apart his disciples?

Are there not similar reasons for the continuance of this practice, which existed for its first adoption? will it not, if applied to adults as a profession of their faith, suggest the like powerful motives to reflection, and to the formation of good and stable resolutions? and is it not likely that assemblies, whose views of christianity in general, and of this ordinance in particular, are rational and consistent, would experience the promotion of the habits of seriousness, order, unanimity and useful discipline, by the application of the solemn rite of baptism to serious believers alone, as the general mode of receiving them into their body?

Would not its observance constitute a suitable introduction to the other christian ordinance? and is not the regular use of these two ordinances, an important means of keeping up and promoting the profession of christianity? do they not furnish at once a proper foundation and stimulant to the exercise of those branches of discipline, which relate more immediately to moral conduct? The circumstance of occasional or even of stated attendance at a place of worship, is of itself no proper evidence of the profession of christianity; but if there be no mode of distinguishing between him who does adopt that sacred profession, and him who does not, what foundation can there be for proceeding to farther acts of Christian discipline?

Is there not reason to believe, that as the baptism of adults, in token of their Christian faith and obedience, tends to the promotion of useful discipline, so the practice of infant sprinkling, too often

produces effects precisely the reverse, by introducing the indiscriminate use of the term *Christian*, without regard either to personal profession, or character?

To the perpetuity of baptism, the declaration of the apostle Paul, that he "was not sent to baptize but to preach the gospel," has been urged as an objection; but have we not equal reason to infer, from the exhortation of Christ, "labour not for the meat which perisheth, &c." that we should entirely neglect to provide for our corporeal wants, and apply our minds solely to religious contemplations?

Is there not reason to believe, that the indiscriminate use of the term baptism, with respect to the very different actions of immersion and sprinkling, and its indiscriminate application, to persons of all ages, in sickness as well as in health, have gone hand in hand with each other, and that both originated in superstitious ideas relative to the saving influence of the rite, independently of its natural effects on the minds of the professors?

As immersion is allowed by the concession of many of the more liberal of those, who have nevertheless adopted the practice of sprinkling, to have been the original mode of baptism, and the more appropriate signification of the term,\* which is farther confirmed by the uniform practice of the Greek churches; and as this mode is unexceptionable, with respect to persons possessing health and vi-

\* See quotations to this effect from the works of Tillotson, Burnet and Whitby, in Foot's Practical Discourses on Bapt. p. 10—12, note c: as likewise Calmet's Diction. Art. Bapt. Robinson's Hist. of Bapt. p. 499; &c.

gour, but liable to serious objections, in its application to infants, and to the sickly and infirm; is it not probable from this circumstance that it was instituted with the view to the former only? and is not this conclusion much more honourable to christianity, much more agreeable to the character of its founder, than the supposition, that it was intended to subject the unconscious infant to obligations, concerning which he could have no knowledge nor choice of his own? and that it should seem to avail itself of the bias which might be produced in its favour, from the apprehensions of approaching dissolution, to increase the number of its professors?

Does not the moral purification, which is promoted by christianity, result chiefly from that intimate union between the views of mortality and of immortality, which it produces? and is not this significantly expressed by being as it were buried in, and rising again out of the water? whereas aspermon, while it conveys a much less emphatic idea of purification itself, bears no analogy whatever to the means by which it is produced.

Should not submission to this ordinance at a suitable season, and in suitable circumstances, be regarded as a valuable privilege, whereby every individual who is capable of it, is in turn enabled to make an open and solemn avowal of his faith and good resolutions, and not as a painful duty, to be undertaken with reluctance, “a yoke which can with difficulty be endured?”\* P.

\* See some valuable remarks relative to the subject of the above queries, in

“*Nolo Episcopari.*”

*Ditchling;*

SIR, Nov. 15, 1811.

In that useful little book, the Protestant Dissenter's Catechism, by Mr. S. Palmer, at page 34; 2d ed. in a note, I find the following sentence: “Though it is well known that the office (of a bishop) is a very desirable one, and is generally sought after with great eagerness, the bishop elect solemnly declares against having used any undue means to obtain it, saying, *Nolo Episcopari*, i. e. I am unwilling to be a bishop.”

In Jacob's Law Dictionary, 2d ed., under the word Bishop, I have found the following quotation: “Mr. Christian, in his notes on 1 Comm. 380, says, that the supposed answer of a bishop on his consecration, *Nolo Episcopari*, is a vulgar error.” As these authorities are contradictory to each other, one must be incorrect. If any of your Correspondents will be kind enough to inform me on which side the error lies, I shall feel myself much obliged; and perhaps it may be useful to others.

A. B.

*A Collection of Facts relating to Criminal Law.*

“What a lamentable case it is that so many Christian men and women should be strangled on that *curst tree of the gallows*; insomuch as if in a large field a man might see together all the Christians that but in one year come to that untimely and ignominious death, if there were any spark of grace or charity in him, it would make his heart to bleed for pity and compassion.”

Lord Coke. *Epilogue to his Third Institute.*

the Preface to Robinson's Hist. of Baptism, and in p. 4. — 49 and various other parts of that important work.

"The state of every king consists more assuredly in the love of the subject towards their prince, than in the dread of laws made with rigorous pains; and laws made for the preservation of the commonwealth without great penalties are more often obeyed and kept, than laws made with extreme punishments."

I Mar. st. 1. c. 1.

"It is a melancholy truth, that among the variety of actions which men are daily liable to commit, no less than an hundred and sixty have been declared by act of Parliament to be felonies without benefit of clergy; or, in other words, to be worthy of instant death. So dreadful a list, instead of diminishing, increases the number of offenders. The injured, through compassion, will of en forbear to prosecute: juries, through compassion, will sometimes forget their oaths, and either acquit the guilty or mitigate the nature of the offence: and judges, through compassion, will respite one half of the convicts, and recommend them to the royal mercy. Among so many chances of escaping, the needy and hardened offender overlooks the multitude that suffer; he boldly engages in some desperate attempt, to relieve his wants or supply his vices; and, if unexpectedly the hand of justice overtakes him, he deems himself peculiarly unfortunate, in falling at last a sacrifice to those laws, which long impunity has taught him to contemn."

Blackstone, B iv. ch 1.

There is no one subject on which wise and good men are so generally agreed as on the propriety of reducing the criminal law of a state to the standard of justice; and almost every writer on the subject has pronounced the criminal law of England to be singularly imperfect, and to stand in great need of melioration. We shall therefore make no apology for bringing this topic into discussion: if indeed the facts we have to exhibit do not carry the reader's convictions along with us, apologies would be useless: though we shall not perhaps be much blamed even by those, if any there be, that think we err, when it is recol-

lected that we err with such men (not to allude to a bright constellation of living philanthropists,) as Sir Thomas More, Erasmus, Beccaria, Montesquieu, Johnson, Franklin, Blackstone, Paley, Pitt and Fox.

We ought, perhaps, to acknowledge that we were incited to enter upon this discussion by the perusal of Mr. Montagu's volumes, "On the Punishment of Death;" we shall be satisfied if we be reckoned amongst his feeblest coadjutors, in his labours of charity and mercy.

Our plan is to lay down Propositions relating to criminal law, and to adduce under each such authorized facts as prove, illustrate or enforce it. When any additional facts occur to us, we shall return to propositions which may have been already gone over; for this purpose the propositions will be numbered. We need not add that we rely upon our correspondents for assistance in the prosecution of our object.

#### Proposition I.

*The frequency and number of Capital Punishments in England, degrade the English character in the eyes of Foreigners.*

"When Mirabeau was in England, he asked a friend of mine with whom he was dining, if it were true that *twenty young men* had been hanged that morning, at Newgate? Upon being answered, that if the daily papers asserted it, there was no reason to doubt the assertion; he replied, with great warmth and surprize, 'The English are the most merciless people I ever heard or read of in my life.'

"It appears that Mirabeau was in England in 1785. In February

of that year, *Twenty* convicts were executed, at once, before Newgate; in *April, Nineteen*; and in the *November* following, *Eighteen* suffered death at the same place, besides others executed during the several months of that year, amounting in the whole to nearly *One Hundred*, many of them *young* persons, who fell a sacrifice to the severity of the penal statutes, *in London alone—not one of them under a charge of murder.*"

*Wakefield's Life*, v. i. p. 311.

"It is said by those who know Europe generally, that there are more thefts committed and punished annually in England, than in all the other nations put together. If this be so, there must be a cause or causes for such depravity in our common people. May not one be, the deficiency of justice and morality in our national government, manifested in our oppressive conduct to subjects and unjust wars on our neighbours?"

*Dr. Franklin's Letter to B. Vaughan, Esq. March 14, 1785. Works. 8vo. ii. 445.*

"England, contenting herself with the superior wisdom, humanity and justice of her laws in all respects but one, and too fond of *'the ancient order of things,'* has alone remained stationary. The nation, indeed, is fully sensible of the evil which attends a multitude of sanguinary laws, and the government itself begins to be alarmed with the magnitude of the mischief. Judge Blackstone was active in prosecuting a reform; and Lord Ashburton, it is said, was prevented by his death from bringing forward in Parliament a plan for that purpose."

*Bradford's Enquiry into the Punishment of Death*, p. 31.

## Proposition II.

*Severe laws restrain humane men from prosecuting offenders.*

"Some years ago, an act was passed in Ireland, by which it was made a capital felony to cut down a tree by day or by night. A gentleman who dedicated much of his property, and most of his time, to agricultural improvements; who had planted much, and was much attached to his plantations, was the first to rejoice at this additional security to his property, and having, before the act passed, suffered much from these depredations, he again and again declared that in the event of detecting any offender, the law should be put in force. An occasion soon occurred. An offender was detected in the very act of destroying his plantations; and was committed for trial at the ensuing assizes. I well knew what my friend endured upon that occasion. I had the happiness of his friendship and the honour of his confidence: he was a man of the highest worth and of undaunted public spirit; he never relaxed in his resolution to enforce the law; he prepared to proceed and did proceed to the assize town; but there his fortitude at last failed: he declared that after the most agonizing deliberation, he could not reconcile to his notions of justice the propriety of being the cause of an untimely death of a fellow creature for having cut down a tree. My worthy friend afterwards stated to me, that, great as he considered the injury to society in suffering the criminal to escape with impunity, yet he could not be instrumental in procuring his condemnation, even though the crown might remit the punishment. Such was the mode in



which a man, far above the weaknesses likely in most cases to interfere, decided."

*Sir J. Newport's Speech on Sir S. Romilly's Bill, May 2, 1810.*

"It happened to me, my lords, about four or five years since, to leave my house in town for the purpose of going into the country. An old and faithful servant was left in care of it till my return. In about four or five days, I came to town again, and found, to my surprize, that my servant had fled during my absence, carrying off with her a considerable quantity of plate and other property. Now, my lords, there were many causes which operated with me to abstain from prosecuting this unfortunate woman. She was aged, and the course of nature had already marked her by many infirmities for a speedy but natural dissolution—she had been the dupe of a designing villain, who instigated her to the theft—she was friendless and she was poor. My lords, public duty pointed out the course I ought to take. I knew I ought immediately to go before a magistrate, who would have committed her for trial—I must have appeared in a court of justice, as the prosecutor against her, and have embittered my own life by the consciousness of having shortened her's. My lords, humanity triumphed over justice and public duty. I was constrained to turn loose upon the public an individual certainly deserving of punishment, because the law of the land gave me no opportunity of visiting her with a castigation short of death."

*Earl of Suffolk's Speech in the House of Lords, May 30, 1810.*

"Three times, let me confess, I have myself suffered the most

painful struggles between the sense of private and of public duties; and three times dreading the severity of our law, I have yielded to my humanity conspiring with my reason, when they forbade me without real necessity, to shed the blood even of the unrighteous. One of the offenders, after leaving my family ventured upon other crimes in other places—a second by my suggestion entered into the army. I have not been able to trace the conduct or the fate of the third—But under a deep conviction of my responsibility to the tribunal of heaven, I shall ever look back with approbation to my own forbearance."

*Characters of Fox, by Phileas Varvicensis, ii. 402, 403.*

"About five years since, the county of York was deeply interested in the trial of the father of a large family, who when living in the greatest respectability, was accused of highway robbery. The trial was in York Castle; the prosecutor was a youth of about 20 years of age, the son of a banker, and the prisoner a stout athletic man, of 50. The prosecutor had transacted his business as usual at the market-town; he had received several sums of money in the presence of the prisoner, had dined, and about 5 o'clock had set out on his return home: it was a fine evening in summer, and he rode gently on: in a solitary lane, he was overtaken by the prisoner, who seized him and demanded his pocket-book; in the first agony of surprize and fear, the prosecutor gave him a violent blow with his whip; but the prisoner, who was a very powerful man, dragged him from his horse, knelt down upon him and took from him his money

and account books. In this situation the prosecutor begged very earnestly for his life. As he laid under the prisoner, he watched his countenance and saw that he was much agitated; he desisted, rose, mounted his horse and rode away. It was then about 7 o'clock in the evening; but the young man was so much exhausted that he did not reach home till late at night. He immediately stated these circumstances; but the improbability of his having been robbed in open day-light on a road, and of his having lost various memorandums which a robber would scarcely have taken, excited some suspicion respecting the truth of this statement. As the jury were leaving the box, the young man who had been robbed, begged to be heard. He was so much agitated that he could scarcely speak; when he recovered himself, he said, 'I stand here to plead for your mercy, towards a man who listened to my voice, when I begged for mercy from him. If he could have been deaf to my cry, I should now be in my grave, and he in the bosom of a respectable family, with the wife who believed him virtuous, and the children who loved him. It has been proved to you that his connections, his character, his religious persuasion would have all united to shelter him from suspicion; it has also been proved that I was lame from my birth; that I am feeble; that I had exasperated him by a blow which almost fractured his skull, and that he knew I could identify him, but the kindness of his nature preponderated; it overcame the fear of disgrace, and he suffered me to depart that I might be the cause of his death. If you do not

pity his momentary lapse, if you do not respect his return to virtue, it would have been well for me that I had died. It is me that you will condemn; I shall be the victim of the law, and he gave me my life in vain.' He was frequently interrupted during this affecting appeal, by the tears of the jury and the general distress of the court; the prisoner was found guilty, and was executed. The story is well known in the county of York. The name is suppressed from respect to his friends."

*Montagu, on the Punishment of Death, i. 6, 7.*

### *Capital Punishments.*

*London,*

SIR, Dec. 27, 1811.

I am glad that you have invited communications on the subject of Capital Punishments, and trust that your correspondents will not be backward in contributing, according to their means, to the cause of justice and humanity. Allow me to throw in, as my mite, the following observation; which I very lately heard from a Christian Teacher, in public.

"The severity of our penal code is attended with this evil; that the awful punishment of death being resorted to for crimes of comparatively small moment, no heavier punishment is left for crimes of the deepest die, with every accompaniment of atrocity. The several gradations of guilt are thus confounded in a dreadful equality of punishment; and he that treads the first step in iniquity, on finding that he is subject to the same fate as if he had proceeded to the last, rushes onwards in the career of violence with headlong desperation.—This whole metropolis is now agitated

with horror at some recent barbarities; every one wishes that the perpetrators of these deeds of blood may be brought to condign punishment:—but it shocks one's sense of justice to reflect that on the same day on which the authors of such monstrous wickedness are obliged to pay the deserved forfeit of their lives, there may be put to death, under the sanction of the law, some inexperienced youth for writing down a false name, or some wretched female for coining the least valuable piece of our money!"

If these sentences strike you on reading, as they did me on hearing, you will I doubt not give them to the public.

#### ADJUTOR.

#### *Criminal Law of Iceland.*

[From Travels in Iceland. By Sir G. S. Mackenzie. 4to. pp. 318—321.]

The study of their own laws, as well as of the principles of law in general, has ever been a favourite pursuit among the Icelanders; and both in ancient and modern times, a great number of writings connected with this subject, have appeared in the island. In consequence of this minute attention, all the laws of the country, both civil and criminal, are very distinctly defined; and even among the inferior magistrates, are so well understood, that their execution is every where conducted with fidelity and exactness.

The punishments for theft, prescribed in the criminal law, are varied by the degree of the offence. In cases where the theft is of little importance, or the crime committed for the first time, the offender is whipped, in the presence of

only the judge and two witnesses. This punishment is allotted also to other trifling offences, when the poverty of the persons convicted makes it impossible for them to pay a pecuniary fine. In cases where petty thefts have been a second time committed, the criminal is usually sent to Copenhagen; in the workhouse of which city he is confined for the term of three or five years, according to the degree of his guilt. Theft of a more serious nature, as the breaking into churches or houses, or the stealing of horses, are punished either by public whipping, or by a sentence of perpetual confinement in the Copenhagen workhouse.\* Where such thefts have been committed for the fourth time, or still more frequently, the punishment is confinement for life in the public prisons of Denmark. The operation of these more severe laws is, however, very seldom required: crimes of this description being by no means frequent among the natives of Iceland.

The only public prison in the island is that of Reikiavik, which was erected about fifty years ago. By a mistake, not unnatural in such a country as Iceland, this building has been rendered greatly more comfortable than the common habitations of the natives; so that, were it not for the privation of liberty, the Icelander might well be content to exchange his own abode for one where his actu-

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\* In the workhouse at Copenhagen there are different sections, allotted to different classes of criminals. The men condemned to confinement there, are kept in a part of it called the *Rasp-huus*, where they are employed in rasping dyewoods; an occupation considered very dangerous to the health.

al comforts are little inferior, and where he is exempted from many of the evils incident to his usual mode of life. Sheep-stealing is the most common offence, for which imprisonment here is adjudged; the term of confinement extending from two to five years, and a certain portion of daily labour being appointed for each prisoner. The crime of adultery, committed for the third time, is punished by a confinement of two years. At the time we visited Iceland, there were six people imprisoned in this place; but this is probably rather below the usual number.

Capital punishment, though strictly provided for by the laws in cases of murder, &c. is scarcely ever required among a people, gentle in all their dispositions, and possessing moral qualities of the most excellent description. Examples of this kind have been so very rare, that a few years ago, when a peasant was condemned to die for the murder of his wife, no one in the island could be induced to perform the office of executioner, and it was necessary to send the criminal over to Norway, that the sentence of the law might be carried into effect. The method prescribed for inflicting death, is that of taking off the head with an axe. In all cases where capital punishment or perpetual imprisonment have (*has*) been adjudged by the courts, the ratification of the King of Denmark is required, before the sentence can be acted upon.

By a law enacted a few years ago, it is provided that no Iceland-er, unless under an accusation which might subject him to capital punishment, or to imprisonment

for life, shall be kept in confinement before the time of his trial. When an individual is accused of any inferior crime, he is admonished by the Hreppstjóri, in the presence of witnesses, not to leave the parish, in which he resides. If he infringes upon this obligation, and is afterwards apprehended, he remains under strict confinement, until judgment upon his case has been pronounced.

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*On a Passage in the "Edinburgh Review."*

The *Edinburgh Review*, the most powerful of all our periodical publications, has at length taken up the cause of the Protestant Dissenters. In an essay, in the number [xxxvii, from p. 149 to 164] just published, an able writer gives a slight historical sketch of the penal laws to which Protestant Dissenters are subjected, specifies the present state of those laws, and then examines their utility for the preservation of the Established Church. The account of the penal laws is far from being complete; but it is sufficient to expose the absurdity and iniquity of intolerance in general, and the ingratitude of refusing full religious liberty to Protestant Dissenters in particular. Many excellent remarks are interspersed, on the inexpediency of persecution; whether by the actual infliction of corporal pain, by imprisonment, by pecuniary penalties, or by the deprivation of honours. There is one passage, however, so inconsistent with the spirit of the writer, and so fatal to his argument, that we cannot refrain from hazarding some animadversions upon it: in making them, we wish not to les-

sen the authority of the writer, but to remove what appears to us a blémish in a piece of reasoning, otherwise very masterly.

The passage to which we refer is as follows:—

"We begin with a perfect admission of the right of the legislature to exclude any description of men from civil offices in consequence of their religious opinions—provided they are satisfied that such an exclusion is essential to the general well-being of the community. The government has a right to do any thing that is for the good of the governed; and it is *possible* that a particular religious sect may be so notorious for dangerous political opinions, that their faith may be taken as a test, or mark, of their doctrines upon government. In the changes and chances of the world, Socinian doctrines may be firmly united to republican habits,—as dependence on the See of Rome may be combined with the love of despotism; and then it does not seem very unreasonable, that religious creeds, in themselves innocent and not the subject of punishment, should become so, from their accidental alliance with dangerous opinions upon subjects purely secular. Cases might be put, where it would be insanity in any government not to distinguish its enemies by any mark, religious, physical or moral, that chanced to present itself. It is quite idle, then, to argue this question as a question of general right." p. 154.

Now upon this we remark, *first*, that the broad admission with which the paragraph sets out, will justify any religious tyranny whatever. Persecutors have never perhaps been actuated by mere blood-

thirstiness; but, for the most part, by a regard to truth, according to their own conceptions of it; on the prevalence of which they have placed, in their imaginations, the welfare of the community. Allow governors to persecute only in the mildest way, i. e. by exclusion from civil offices, at the call of expediency, and the perpetuation of intolerance is secured: for a man must have more philosophy than is the usual lot of such as sit in the seat of government, not to believe that the opinions which he himself rejects are pernicious to society, and ought, by all possible means, to be discountenanced and repressed.

We object, *secondly*, to the unqualified doctrine of government having "a right to do any thing that is for the good of the governed:" it would, as appears to us, be nearer to the truth and more congenial to the spirit of the English constitution, to say that governors have a right to do any thing which the people, by whom they are made, have constituted and appointed them to do; though this latter proposition would still require some abatement, in order to its being strictly true; for there are powers which no sovereign authority can possess or confer, and amongst them we reckon first of all, that of hindering the Almighty from receiving the worship of his creatures. Government has not a right to waste the strength of the community upon the impracticable attempt to change the religious opinions of a part of it by force: in a word, no individual and no mass of individuals has a right to do what is morally wrong; which is undeniably done, in punishing a man for that to which he

is necessitated by his Creator, namely, following in his faith the convictions of his understanding.—"The good of the community," and the like terms, express only fallacious conditions: who is to judge of the common-weal? The legislature, the government, the magistrate; i. e. the very individual, or body whose right is under discussion. Provided the individual or body is *satisfied* that the proscription of a sect, obnoxious to such individual or body, is for general good, a right to persecute is thence at once acquired; which is a right to persecute in all cases, without exception—because, ignorant and intolerant men, such as have for the most part flourished in the high places of the state, have always been satisfied, or, which is the same thing to our argument, have always *professed themselves* satisfied, that the *exclusion* of some religious sect from civil rights was essential to the public safety.—There must, surely, be a flaw in the doctrine which pronounces the will of government to be the sole measure of right; especially in matters of religious preference and distinction, where the passions are usually up and in action. And there is the less chance of the will of government being in this case a just standard of the public weal; because government is so constituted, in consequence of religious distinctions, as, in fact, to represent, as far as relates to religion, only a part of the community. There is plausibility in the argument that the will of the community, fairly expressed, is an authority for a national establishment of religion: but suppose any sect excluded from the legislature, (as is the case with the Catholics,) or from

civil offices, (as is the case with both Catholic and Protestant Dissenters,) and with what propriety can the mere inclination of the legislature or of the government be urged as proof of a right to oppress a people with whom they have no sympathies and whom they have already deprived of a voice in the councils of the state and of all part in the execution of the laws; we say *mere inclination*, because, in fact, the doctrine we are combating amounts to the right of government to do with religious sects what they please.

*Thirdly*, We complain of the use of unphilosophical, illiberal language, when *opinions* are denominated *dangerous*. We know but of one case, in which they are attended with danger; and that is, when they are proscribed and persecuted. A variety of opinions is no more prejudicial to a state than a variety of faces; though if an act of Parliament were to pass, forbidding the appearance in public of long faces or round faces, disaffection and perhaps a rebellion might be the consequence.

What, in the name of common sense, is the community benefited or injured, whether A. B. believes 39 articles of faith, or 38; whether Y. Z. thinks the Divine Essence is better described by saying that it consists of three persons or of one only? A. B. may have held each number of articles, at different periods of his life, without being at all altered in his relations to society: Y. Z. may have been formerly an advocate for three persons, and may now retain only one, in his creed, without being a whit different as a fellow citizen and a subject. Would Howard have been a greater philanthropist, if he had said his

prayers in a church, instead of a meeting-house? Would Mr. Locke and Sir Isaac Newton have deserved better of their country, if they had vehemently admired the Athanasian Creed?

Opinions are only dangerous, it may be said, when they shock general prejudice, or militate against a creed enacted by the legislature: in this sense, then, the opinions of Protestant Dissenters in England, of Episcopalians in Scotland, of Roman Catholics in Ireland, of Protestants in Canada, are dangerous; in the same sense, the opinions of the Reformers of popery and of the first Christians were dangerous; but what more is meant by the danger in these cases, than the hazard to which the rising independence of the human mind puts spiritual usurpation, or to which even a state may bring itself, by opposing in certain junctures the progress of opinion? There is danger in running a mound across a stream; the banks will probably overflow and the neighbouring country be laid under water; but the evil is to be attributed to the mischievous industry which set itself in opposition to nature.

But, it is said, particular religious opinions may have an affinity to certain political opinions; and, though innocent in themselves, may become noxious by the combination. History, however, bears us out in saying that a theological creed will, in the different circumstances of its professors, coalesce with widely different political predilections. A sect under persecution is invariably opposed to the Court; its resentments overcoming, in some cases, its natural partialities. Why are the Roman Catholics of Ire-

land the most forward champions of freedom,—but because the Government have spurned them from them, and forced them to assume, in self-defence, an attitude of opposition? Why are the Presbyterians of Scotland, once so dreaded by the episcopal church of England, the tamest supporters of every successive administration, not excepting any one devoted equally to Toryism and "No Popery,"—but because Presbyterianism nestles and is fondled in the bosom of government? The Edinburgh Reviewers need not to be instructed in the recipe for curing faction.

Let it be granted, nevertheless, that certain theological creeds have a natural congeniality to some particular political theories; for instance, that Popery inclines to despotism, that Socinianism leans towards a commonwealth:—still, government can have no more right to prohibit and to attach penalties to the religious system, than it has to proscribe the political doctrine, by association with which alone it is confessed that it becomes pernicious; but what is the right in this case? Just nothing at all; it being a tyranny beyond any thing ever yet heard of, to convert an opinion in favour of this or that form of government into a crime.

From one singular expression of the Reviewer's, it may be gathered that his meaning, though indistinctly expressed, is, that particular forms of religion may be justly suppressed by the magistrate when united with seditious practices: but would it not be sufficient, for every wise and good purpose, to say that seditious practices may and ought in every instance to be curbed and put

down, in whatever company found, whether with the followers of John Calvin, of Socinus, of the Pretender or of Sacheverel? In connection with Socinianism, the Reviewer makes mention of *Republican habits*; by which he intends, we take for granted, not any particular mode of dress, not any precise cut of the hair, not any peculiar compellation with which Socinians greet each other, but attempts to reduce Republican theories to practice on British ground: now we see no reason why the disbelief of the Trinity should lead to a hatred of King, Lords and Commons: if the term were not too quaint, the Unitarians might be fitly called *Monarchists*, their constant endeavour being to assert, according to a favourite phrase with some of the Fathers, the absolute Monarchy of the Deity. No fact is known to us that bears the writer out in his suspicion of the likelihood of Socinianism being in union with treason: the public may lay aside all fears on this head; some of the Socinians are rich, and wish for no change at all, not even such an one as the Edinburgh Reviewers maintain to be the only preventive of a much worse change; some of them have attained the summit of their ambition, in rising to seats in corporations, up to which they have scrambled, with broken consciences, over the Lord's Table; and we believe a still larger number agree with the Quakers, in deprecating all violence, even as the instrument of reformation. But if, in spite of past history and present appearances, Socinians should become traitors, let them be punished, as the law has provided,

though not for their Socinianism but for their treason.

The suppression of the Romish Catholics is put as a contingent virtue in the government—for that sect may be infected with *the love of despotism*. It would be a novel spectacle if a government were to busy itself in hunting down this affection. No, no; there is no danger to the Roman Catholics from loving despotism,—unless it be despotism only a good way off. But this can be nothing else than a *jeu d'esprit* of the Reviewer's, who had somehow or other got into his mind the comic idea of a company of commissioners, appointed by the Houses of Lords and Commons, under sanction of the Court, to make inquisition after the love of arbitrary power, with a view to bring the possessors to punishment; and who could not persuade himself to drop it, till he had indulged the vision of Roman Catholics being whipped by their Protestant brethren into a sense of liberty.

We may put a case which will perhaps illustrate our argument on the *dangerousness of opinions*. We hold, in common with most of our countrymen, the immorality as well as illegality of bigamy, and think it justly punishable by the civil magistrate. But if another clergyman, following the example of Mr. Madan, should write a book in defence of a plurality of wives, not otherwise objectionable than in regard of this doctrine; we might lament that such a book should have been written, we might even fear its consequences, but we could not, consistently with our notions of right and our affection for freedom,



hold the author deserving of civil punishment. The writer, might however, go further, and put his theory into practice: in that case, we should deem him a fit object of the magistrate's care, and should feel satisfaction in his suffering the sentence of the law; but the criminal would suffer, in law and equity, not as the author of a book in favour of a plurality of wives, but as a convicted bigamist.

These remarks have scarcely left us room, *fourthly*, to notice the strange powers which the Reviewer requires government to exercise in some cases, over religious sects, under pain of being reputed insane. He allows a government to assume that some classes of society are, from their *opinions*, its enemies; and then they are, of necessity, to be *distinguished by any mark, religious, physical, or moral, that chances to present itself*. What is hereby intended, we really know not, except (what we can scarcely think,) that the holders of certain opinions are to be excommunicated as heretics [the *religious* mark], branded on the forehead or deprived of an ear [the *physical* mark], and represented as wholly unfit for social faith, complaisance and charity [the *moral* mark]. We are inclined to impute to the reviewer rather no meaning than this: he appears to us betrayed into a want of sense, by a momentary condescension to intolerance, with which we have been long persuaded that the friends of liberty should stand in no other relation than that of antagonists: and so far from being persuaded by his reasoning, we rise from the examination of it with a renewed

conviction, that (altering a little his own statement,) it is quite idle to argue this question in any other way, than as a question of general, imprescriptible, inalienable right.

That we may not, however, dismiss the reader with a different sentiment towards the reviewer from that which we ourselves feel, which is, upon the whole, one of high respect, we shall conclude this article with a further extract from the Review under consideration, in which the merits of the Protestant Dissenters are candidly allowed and liberally extolled.

"Last year, Lord Sidmouth made a light scratch in the epidermis of the Dissenting church. Of the extraordinary consequences, we were all witnesses; and yet there are persons who may think it possible to revive the execution of the Test Acts! If there are no such extravagant persons, why may not those laws be repealed? And never let it be forgotten; against what species of men they have been enacted—against men who have run greater risks, and with greater unanimity, to preserve the free government and constitution of this country, than any other set of men whatever. During the reign of Charles II. the small remains of liberty were chiefly preserved and cherished by them. They resisted with effect, the arbitrary designs of Charles and James II. when their own immediate interest, would have led them to an unconditional submission. They joined cordially in the Revolution, and exposed themselves to the resentment of a bigoted princess and an infatuated people, to secure the succession of the House of Hanover.

In two rebellions, the Dissenters, without the exception of a single individual, showed a steady attachment to the present government; and they have, at all times and seasons, (and when such praise was by no means due to the Church of England,) proved themselves the steady friends of that mild, moderate, and tolerant race of kings, by which we have been governed for the last century." pp. 163, 4.

A.

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*Sketch of English Protestant Persecution.—Letter I.*

Jan. 1, 1812.

SIR,

As I perceive that you have inserted (vol. vi. p. 524.) my letter of May last\*, at the close of which I proposed to offer you a *Sketch of English Protestant Persecution*, I shall now proceed to make a few selections from the too ample materials, which our history has afforded, on that melancholy subject. One who should confine his enquiries to the New Testament, would little suspect that Christians had allowed themselves to assume or encourage a civil controul over any man's religious, or even irreligious, profession. And while he heard re-echoed from every antipapal community, "the Bible, the Bible alone, is the religion of Protestants," he might easily conclude that religious liberty, among such Protestants, had furnished no materials for history; on the best possible account, because it had

been a right never disputed. But when this enquirer looked into the world, he would find a history even of the Protestant Church stained with the blood of persecution, and, like the prophet's roll, "written therein, lamentation and mourning and woe." This progress, or rather decline, of Protestants, from the claim of religious liberty to the practice of religious persecution, was well-described by an anonymous author, sixty years ago. I quote the following passage from, "The Reflector, representing human affairs, as they are, and may be improved." 8vo. 1750.

"Two hundred years ago, it was orthodoxy in Christendom, to have no religion, but a blind obedience to the arbitrary constitutions and injunctions of the court of Rome, all enquiry being then looked upon as heresy or infidelity. But certain intrepid heroes arose to demolish this usurped authority, that oppressed and enslaved Europe, by power and craft. The foundation upon which they erected their battery was the *right of enquiry*; and the duty of every man to hear and examine before he believes and judges.

"The Romish clergy appealed to antiquity for the truth of their doctrine; but were shown that false doctrines may be ancient, they pretended, that religious disputes had long since been decided, after the exactest scrutiny; but were answered, that nobody has a right of determining for another, what the scripture delivers as articles of faith; and that whoever pretends to do it, puts himself in the place of the scripture. They alleged the scriptures were dark in many places, so that every one

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\* As our correspondent's former letter merely proposed the series of communications, which the present Letter commences, we have entitled this article, Letter I. ED.

could not discover the true meaning; and that the generality should be contented with the interpretation of those who understood the originals. It was replied, that all who understood the original languages did not agree in their interpretation, and that what one learned man called right, another called wrong. The Catholics pretended, if all were allowed the liberty of enquiring, numerous erroneous sects must needs be the consequence; but were told, it was better some errors should prevail, than men have no faith. For if the common people, before the Reformation, were ever questioned about their religion, they could only answer, they believed what their priests believed; that their priests believed what the church believed; and that the church had the same belief as the pope. But what faith the pope held they knew not. Few of them had ever seen the Bible, or heard it mentioned; insomuch, that many thought the New Testament a dangerous book, compiled by *Luther*. The arguments of the first Reformers being therefore found unanswerable, the Reformation had the good success which all the world knows.

“During the change, before things were settled, the Reformers continued to use the same arguments, which had already procured them so much advantage; but as soon as a few churches were founded, so as to dread no disturbing power, the reformed began to waver in their principles; and employed the same kind of arguments against others, who separated from them, as the *Romish* clergy had used against the original Reformers. This, however,

was done with circumspection in language, though not in fact; for they retained the old form of speech, that every man should search the scriptures; but with this reserve, that the discoveries and judgments made, must entirely agree with theirs; and that after a free and exact enquiry, all should subscribe articles settled by assemblies of divines. Which amounts to this: ‘You may believe what you find to be right; but nothing is right besides what we believe.’ Such liberty of enquiry is a treacherous compliment, that chains down the prisoner, and tells him he is free.”

(*Reflector*, 331—333.)

It is observed by Sir Thomas Browne, (*Rel. Med. Sect. 4.*) that “as there were many Reformers, so likewise many reformatations; every country proceeding in a particular way and method.” In England, according to a remark of the late Bishop Hurd, quoted in your 3d vol. (p. 530.) the Reformation advanced under the eye of the magistrate, which that prelate considered as no small advantage. It certainly had the advantage of preserving the English Reformers of the national church, from the inconsistency described by the anonymous author lately quoted; for I am not aware that they ever ventured to declare for the right of private judgment.

Henry the Eighth, the father of the Reformation in England, under whose eye it first advanced, though with an infant’s tottering steps, certainly designed nothing less than the admission of such a right. He acknowledged no liberty but that of indulging his own violent passions; and while he displaced

the pope in England, could scarcely be called a Protestant. Nor had he the excuse, poor as it is, of being an honest, but misguided, persecutor. *Whom he would, he slew; and whom he would, he kept alive;* rather as unbridled passions or a sanguinary policy directed, than as guided by an erroneous religious principle. His character is thus well drawn by Raleigh, in the Preface to his History of the World.

“If all the pictures and patterns of a merciless prince were lost in the world, they might all again be painted to the life, out of the story of this king. For how many servants did he advance in haste, but for what virtue, no man could suspect, and, with the change of his fancy, ruin again, no man knowing for what offence? To how many others of more desert, gave he abundant flowers, from whence to gather honey, and, in the end of harvest, burnt them in the hive? How many wives did he cut off, and cast off, as his fancy and affection changed? How many princes of the blood, whereof some of them, for age could hardly crawl towards the block, with a world of others of all degrees, of whom our common chronicles have kept the account, did he execute? Yea, in his very death-bed, and, when he was at the point to have given his account to God, for the abundance of blood already spilt, he imprisoned the Duke of Norfolk, the father, and executed the Earl of Surrey, the son: the one whose deservings he knew not how to value, having never omitted any thing that concerned his own honour and the king’s service; the other never having committed any thing worthy of his least displea-

sure: the one exceeding valiant and advised; the other no less valiant than learned, and of excellent hope.”

That such a “merciless prince” should have prepared the way, for the progress, now we trust accelerating, of Christian truth and charity, through this nation, must always be reckoned among the extraordinary works of Providence—

From seeming evil, still educing good.

Thus, as it is well expressed, in the inscription on a column at Amptill, where Henry’s first injured Queen resided,

From Catharine’s wrongs, a nation’s bliss was spread;

And Luther’s light, from Henry’s lawless bed.

Yet “Luther’s light,” or rather the light of scripture, was permitted to be enjoyed only through *lattices* of a size and quality prescribed by the civil power. The Bible was regarded as a boon, graciously bestowed by the crown. From such premises, the conclusion was obvious, that for the use of this boon, an account should be rendered to the royal donor. Thus came in that specious pretender, a Magistrate affecting *the cure of souls*; till persecution, with her furies, like Milton’s *Sin* and *Death*, in the train of *Satan*,

Following his track, such was the will of heaven,

Pav’d after him a broad and beaten way.

This enormity is *adroitly* compressed by Blackstone, into a short plausible sentence: *Christianity is part of the laws of England.* (B. iv. ch. 4.) The learned commentator knew, though it did not suit him to admit, that, let Christian or anti-Christian faith, be enacted in any country, while “many men have many minds,” persecu-

tion must be the unavoidable consequence.

Henry the Eighth had been entitled by the pope, *Defender of the Faith*, a convertible term, which, as Lord Orford observed, has equally suited a popish or protestant, an episcopalian, or even a presbyterian, prince. Henry now added the title of *Supreme Head of the Church of England*; and was complimented by the Reformers, as *a man after God's own heart*, with gross flattery in a moral sense, however the expression may be providentially correct. I refer to a curious specimen of picture-writing, on the frontispiece of Cranmer's Bible, 1539, a splendid copy of which is preserved in the British Museum. An engraving of this frontispiece, is in Lewis's Complete History of English Translations of the Bible, 1739; from whence I copy his description, as the book is not now common, and it may serve to exemplify our Reformers' courtly notion of the Bible, as a grant from the crown to the people.

“On the top is a representation of the Almighty in the clouds of heaven, with both his hands stretched out, and two labels going from his mouth. On that going towards his right hand, are the following words, *Verbum quod egredietur de me, non revertetur ad me vacuum, sed faciet quæcunque volui*, Esa. lv. [11.] His left hand points to the king, who is represented kneeling at some distance, bare-headed, and his hands lifted up towards heaven, with his crown on the ground before him, and a label going out of his mouth. On the label which comes from the Almighty, is this text, *Inveni virum juxta cormecum, qui faciet*

*omnes voluntates meas*, Ac. xiii. [22.] to which answers that proceeding from the king, *Lucerna pedibus meis verbum tuum*, Psal. cxix [105.] Underneath the Almighty is the king again represented, sitting in his throne, with his arms before him at his feet. On his right hand stand two bishops bare-headed, and their mitres on the ground, in token, as it should seem of their acknowledgment of the king's supremacy. The king gives to the foremost a book shut, with these words on the cover, VERBUM DEI, and these words on a label, going out of his mouth, *Hæc præcipe et doce*, Tit. ii. [15.] The Bishop receives it, bending his right knee. On the king's left hand stand several of the Lords temporal, to one of whom he delivers a book clasped, with VERBUM DEI on the cover of it, and the following words on one label, *A me constitutum est et decretum ut in universo imperio et regno meo tremiscant et paveant deum viventem*, Daniel vi. [26.] and on another label this text, *Quod justum est judicate, ita parvum audietis ut magnum*, Deut. primo. [17.] The nobleman receives the book, bending his left knee. Underneath the bishops, stands archbishop Cranmer, with his mitre on his head, and habited in his rochet or stole over it. Before him is one kneeling with a shaven crown, and habited in a surplice, to whom the Archbishop delivers a book clasped, with the words VERBUM DEI, on the cover of it, and saying to him these words, as they are in a label, coming out of his mouth, *Pascite quod in vobis est gregem Christi*, 1 Pet. v. [2.] Under the lord's temporal stands Lord Cromwel, the king's

vicegerent. His lordship is represented with his cap on, and a roll of paper in his right hand, and in his left, a book clasped, with VERBUM DEI on the cover of it, which he delivers to a nobleman, who receives it of him bare-headed, with these words, on a label going out of his mouth, *Diverte a malo et fac bonum, inquire pacem et sequere eam*, Psalmo xxxiii. [14.] At the bottom, on the right hand, is represented a priest, with his square cap on, in a pulpit, preaching to a pretty large auditory of persons of all ranks and qualities, orders, sexes and ages, men, women, children, nobles, priests, soldiers, tradesmen and countrymen, who are represented, some standing, and others sitting on forms, and expressing themselves very thankful. Out of the preacher's mouth goes a label with these words, *Obsecro igitur primum omnium fieri obsecrationes orationes, postulationes, gratiarum actiones pro omnibus hominibus, pro regibus, &c.* 1 Tim. ii. [1. 2.] On the right side of the pulpit are the words VIVAT REX, and in labels coming from the people's and children's mouths, VIVAT REX, GOD SAVE THE KING, to express the great and universal joy and satisfaction which all the king's subjects, high

and low, great and little, had, and their thankfulness to the king, for his granting them this privilege of having and reading the holy scriptures, in their mother-tongue. On the left side, are represented prisoners looking out of the prison grates, and partaking of this great and common joy."—*Complete Hist.* 2d Ed. pp. 122—124.

I have not been able to transcribe this passage, without recollecting a remark, by Mrs. Macaulay, on a later period of our history, that "priests were instructed to teach speculative despotism, and graft on religious affections, systems of civil tyranny." This pretended mediator between God and the people, was yet capricious as a Moorish Emperor, and would have burned translators and readers of the Bible, or enjoined its perusal, just according to the humour of the moment. I excuse myself from following Henry through the bloody eccentricities of his latter years. The Protestant sufferers being *orthodox*, have had justice done to their memories by their pious and learned martyr-ologist; and, indeed, the proper æra of English Protestant persecution, scarcely commences till the infantile reign of Edward, which shall be the subject of my next letter

R. G. S.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A  
COURSE OF GENERAL READING.

#### No. CV.

*Lord Clarendon's Prophecy concerning Spain.*

"It cannot be denied, that Philip (King of Spain) by this means (the Inquisition) hath to

this day preserved those his dominions from entertaining any thing that was not before known or generally believed by them; but it is as true, that from that time, and only by the settling that terrible

judicatory, (which admits not the mention of any thing that is new in any other science as well as divinity, nor the natural doubts or discourses which cannot but arise amongst learned men,) the acuteness and vigour of that nation is so totally decayed and their spirits broken, and inclinations diverted to more pernicious licences, that too many of that class of men, who should preserve and improve knowledge, are upon the matter become illiterate; and the spirit and courage, which was natural to that people, and made them as eminent for many noble attempts and achievements as any other nation of the world, is much degenerated and broken. *It is very probable, however, that since their pristine appetite of honour and glory is not like to be extinguished, they will at some time, when it shall please God to give them an active and enterprising King, shake off their modern sloth and luxury, and those shackles with which the faculties of their mind are restrained and imprisoned, as well as their bodies in perpetual danger and captivity: and they will then discern that the true safety and security of a Church and State consists in the wisdom, knowledge and virtue of a people, that can discern and distinguish between truth and error, and suppress the one, or at least expel the poison of it, by the power of the other; supported by laws constituted upon the foundation of prudence and justice, more than by a stupid resignation of the understanding to old dictates, and by a sottish affectation of ignorance in those things which are the proper objects for the disquisition of the soul of man."*

*Religion and Policy.* 8vo. 1811. i. 373—374.

No. CVI.

*Conventicle.*

*Conventicle* means a *meeting-house*, and is so used by Blackstone; but it signifies as much a meeting-house for Church-men as for Dissenters. Latimer, in the title to one of his sermons before King Edward, calls the Chapel-Royal "a meeting-place."

Literally, a *Conventicle* is a *small meeting of persons*; in which sense, how many parish churches may bear the denomination! To the assembled thousands of the Tabernacle, Tottenham-Court-Chapel, Spa Fields, Zion Chapel and Surry Chapel, it cannot be applied, except by ignorance and folly.

A secondary sense of *Conventicle* is an *unlawful meeting*, in which sense, a meeting of Peers for the sake of influencing a County election is a *Conventicle*; a meeting of Country Justices for the sake of suppressing an opposition newspaper is a *Conventicle*; a meeting of Staff Officers to address compliments to a Commander in Chief, degraded by the Legislature, is a *Conventicle*; a meeting of Rural Esquires for deep gambling, is a *Conventicle*: but a meeting of Protestant Dissenters in a building registered according to law, to hear a minister pray and preach, who is qualified according to law, is not a *Conventicle*, but an Established Church. To such a meeting the term is never applied, but by such as have it in their heart, though, thank God! not in their power, to disperse it. The use of it is verbal intolerance, lingual but, happily, toothless persecution; barking where the Law prevents biting.

So late as the 4th century, Am-

mianus Marcellinus, a pagan writer, calls a Christian Church at Cologne, a *Conventicle* (conventiculum ritus Christiani). Protestant Dissenters need not therefore to refuse this vulgar reproach; their enemies may, if they please, enjoy the reputation of a Heathen spirit.

#### No. CVII.

##### "Mahumetan Story."

"The Mahumetans," says *Bolde*, (Prof. to *Meditations concerning Death*), "have a story which Christians may make a good use of, viz. That in the days of Jesus, three men in a Journey happened to find a treasure, but being very hungry, sent one of the number to buy provision; he consulted how to get the treasure to himself, and determined to poison the meat: the other two agreed to share the treasure between them, and to kill the third man as soon as he returned: this they did, and presently after they died of the poisoned meat. Jesus, passing by with his disciples, said, 'This is the condition of this world—See what the love of it hath brought these men to! Wo be to him that looks for any other usage from it.'"

#### No. CVIII.

##### "Common Sense" and "Plain Truth."

Thomas Paine, who in his "Age of Reason," has ridiculed the description of the Bible as the Word of God, appears to have had other sentiments, twenty years before. In his "Common Sense," published at Philadelphia in 1776, and which greatly contributed to the declaration of American Inde-

pendence, he thus answers an objector to his scheme of democratic government.

"But where, say some, is the King of America? I'll tell you, Friend, he reigns above.—Yet that we may not appear to be defective even in earthly honours, let a day be solemnly set apart for proclaiming the charter; let it be brought forth placed on the divine law, the word of God; let a crown be placed thereon, by which the world may know that so far we approve of monarchy, that in America the law is king. For as in absolute governments the king is law, so in free countries the law ought to be king;—But lest any ill use should afterwards arise, let the crown, at the conclusion of the ceremony, be demolished and scattered among the people whose right it is." "Com. Sense." Lond. 1776. p. 28.

"Common Sense," was answered in America by "Plain Truth," which was republished with it here, and contains the strength of the arguments against Independence. "Plain Truth," concludes with the following political prediction, which an age of freedom and national improvement has happily falsified.

"Volumes were insufficient to describe the horror, misery and desolation awaiting the people at large, in the syren form of American Independence. In short, I affirm that it would be the most excellent policy in those who wish for true liberty, to submit, by an advantageous reconciliation, to the authority of Great Britain.—Independence and slavery are synonymous terms." "Plain Truth." p. 36.



## REVIEW.

"Still pleased to praise, yet not afraid to blame."

ART. I. *A Comparative View of the Two New Systems of Education for the Infant Poor; in a Charge delivered to the Clergy of the Officialty of the Dean and Chapter of Durham, 1811. By the Rev. R. G. Bowyer, LL. B. Prebendary of Durham, and Official.* London. Rivingtons. 8vo. pp. 18 1811.

ART. II. *A Vindication of Dr. Bell's System of Tuition, in a Series of Letters. By Herbert Marsh, D. D. F. R. S. Margaret Professor of Divinity, in Cambridge.* London, Rivingtons, 8vo. pp. 32. 1811.

In our views of the nature and importance of education, we agree, for the most part, with Mr. Bowyer: and we fear that numbers of indigent children are destitute of its blessings. We doubt, nevertheless, whether the evil is such as to call for a remedy which "must owe its general efficacy to the sanction and support of the legislature:" (p. 7.) nor can we approve of the intimation that the object might perhaps be best accomplished by "vesting a large discretionary power in the hands of persons whose residence and employments give them a competent knowledge of local peculiarities and exigencies." (ib.) To make education the business of the state, is neither requisite nor advisable: facts shew that the efforts of individuals and of voluntary societies, at the same time that they are safer, are likely to be far more useful; and we confess that, as Britons and

Protestants, we deprecate the day when this "large discretionary power" shall be entrusted to gentlemen in the commission of the peace or in holy orders.

That Dr. Bell is "a most respectable presbyter" of the English church, we are neither able nor inclined to question. As little are we disposed to conceal or colour the fact that Mr. Lancaster is "a professed dissenter." (8). It is not with the men, but with their comparative exertions, that we are now concerned.

"The Madras system," says Mr. Bowyer. (ib.) "was read" talked of with wonder and praise; but the relation of it was soon laid aside, and almost forgotten. The men of the world had all of them something else to do."

And is it not strange, beyond belief, that if the established clergy, whom, however, he will hardly include under "the men of the world," were then aware of the Madras system being particularly calculated for the service of the hierarchy, they did not bring it into public use? Either they had no such persuasion, or they were criminally remiss, in disregarding their convictions. Will the Official of Durham also inform us, why, in the mean time, numbers of "the men of the world" were eager to patronize the Lancastrian plan of education?

"From this general apathy," he remarks, "two or three individuals must be excepted; and one of them had the merit of first putting the plan in practice in England, and of exhibiting its powerful operation in a suburb of the metropolis; on which account, and for

the additions which he made to it, he claimed the title of inventor, and soon collected a very great number of children of both sexes, who received most important benefit from his instruction." (ib.)

The Prebendary's eulogium on Mr. Lancaster, will not be suspected of flowing from a partial pen. Yet he ought further to have excepted from the apathy which he laments, the multitude of persons, of every rank and name, who countenanced this most deserving man. Upon the points *originally* at issue between the friends of his plan and those of Dr. Bell's, our readers will find their advantage in consulting what has been written by Sir Thomas Bernard, on the one side, and by Mr. Joseph Fox and the Edinburgh reviewers, on the other.

Ib. and 9. "But objections having arisen from the circumstance of his [Mr. Lancaster] being a professed dissenter, and from disapprobation of some of the additions which he had made to the original system, Dr. Bell was at last prevailed upon to quit his retirement, and to organize some large schools, in strict conformity to his own tried plan; and from that time forward he has practically displayed its advantages, and with indefatigable zeal and unbounded generosity, he has devoted his time, his labour and his fortune, to this most important object."

Mr. Bowyer will permit us to ask, what was the interval between Dr. Bell's retiring to his benefice in Dorsetshire, and his quitting it, in order "to organize some large schools?" When was his scheme first *tried* in England? How long was it before certain ministers and members of the church discovered, or thought they discovered, in Mr. Lancaster's system an hostility to our civil and ecclesiastical establishments? In the answers which

these questions receive, every thing of importance in this controversy is involved. We suspect either the sincerity or the justness of accusations preferred at a late and singular period; a period when our revered Monarch, the generous patron of the Lancastrian plan, is unhappily, in a situation which forbids him to hear and silence the clamours virtually raised against his patriotism, munificence and discernment.

10, 11, 12. Some remarks follow upon the supreme moment and necessity of communicating religious instruction to the young. Few objects are dearer to our hearts. However, if Mr. Bowyer proposes to contrast the two systems in this respect, his argument, sound as it may be in the abstract, is needless and impertinent.

Were we to judge of the Lancastrian system from the conversation or the writings of its opponents, we should infer that it does not provide for any kind or degree of instruction in religion. Such are the extent and inveteracy of this prejudice, that in a well edited diurnal print, (*the Globe* of Dec. 19th, 1811.) the Madras system is represented as combining all the simplicity and economy of Mr. Lancaster's, while it "embraces, in addition, the religious principle of education." On reading such language, we are tempted to ask, is the Bible, or is it not, the religion of Protestants? In the Lancastrian schools, without exception, the pupils are taught to read from the Bible, and in some the church catechism is also used. If, moreover, the value of religious instruction can be estimated by its efficacy, we may take high ground in our recom-

mendation of what Mr. Lancaster imparts; none of the young persons educated in his seminaries having been charged with a criminal offence in any of our courts of justice.

13. After observing that the expence of furnishing the means of religious instruction, is very trifling in the schools of Dr. Bell, Mr. Bowyer proceeds in the following strain,

"This brings me to the consideration of one of the additions to, or rather alterations of, the original system upon which the person above alluded to, rests his claim to the merit of invention. And the real and undeniable merit of his having first presented this most useful method of teaching to the ocular observation of this country, by his early, laborious and extensive practice of it, gives him so fair a title to the gratitude and esteem of the public that I enter with great reluctance, on a statement which must imply a censure on any part of his proceedings: but the danger with which, in my view of them, they menace our church establishment, lays me under an imperious necessity of communicating to you, as its appointed guardians and watchmen, the nature and cause of such my apprehensions."

Irrational fear magnifies its object: persons under its influence are seldom distinct in their perceptions or conclusive in their reasonings; and it is for his readers to say, whether this be not our author's situation?

For what however is Mr. Lancaster censured? Whence the apprehended danger? Why truly, the founder of the Borough Road school employs reading cards and tables, and saves the expence of binding and stitching! Therefore, "we must at once renounce all expositions of the church catechism, and all tracts of a similar length." 14, 15.

To this novel and not very per-

spicuous objection, we oppose the single fact that Mr. Lancaster's press furnished one of the schools in the metropolis with *the church catechism, printed after the manner of his own cards*. Now, plainly, what is done in one instance, may be done in all: and they who require this catechism to be exclusively taught, may thus engraft it on the system of Lancaster, with the same facility as on Dr. Bell's. So unfounded are Mr. Bowyer's fears and insinuations! He appears indeed, to be as ignorant of this part of his subject as he is inaccurate in another; since to the semicircles in the Lancastrian Schools he assigns a diameter of nine or ten feet, instead of one of less than half that length.

1b. But contemplating Mr. Lancaster as a dissenter,—and

"The very head and front of his offending

Hath this extent, no more"—

—"here," exclaims the Official, "new difficulties and dangers arise." Accordingly, having described the situation and duty of dissenters in respect of the education of their own children, he complains of those members of the established church, who "would voluntarily send the children of the poor by hundreds to be educated by dissenters, or at least under the effectual controul of a dissenter." (16).

In his statement he is right, but faulty in his conclusion. When churchmen and dissenters unite in a scheme of general benevolence, without compromising their several tenets, it is unjust to say that the children of the poor are educated by dissenters.

17. "It seems," observes Mr. Bowyer, "we are to suffer the children of

parents belonging to all sects (for our establishment is only treated as one of them) to be admitted promiscuously, &c."

We repeat that we wish such words\* as *sects* and *sectaries* to be disused by Protestants. The members of the church should know, however, that if they apply them to dissenters, they may be reminded by dissenters of being themselves a *sect* from popery.

He, afterwards, makes particular mention of Unitarians. Why he distinguishes them, we presume not to conjecture; except it be from his persuasion that no class of Protestants are more conspicuous for bringing their characteristic opinions to the test of the Bible. Perhaps, in the spirit of one of the orators in the council of Trent, he fears that in proportion as the Sacred Volume is read without the Liturgy, Unitarian sentiments will advance.†

So little does he himself adopt the reasoning, the principles and the spirit of Protestantism, that his concluding observations in this paragraph are in substance, and almost verbally, the same with those of one of the ablest of the modern champions of the papal claims.‡

Thus much for Mr. Bowyer. We add a few words concerning Professor Marsh's *Vindication*.

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\* One of these is *conventicle*, the original meaning of which may be seen in Tertullian's *Apology*: ch. 3. and in Bp. Taylor's *Preface to his Life of Christ*, § 34; while the modern application of it is well exposed in Dr. Rees's *Address*, &c. affixed to the second volume of his very admirable *Sermons*. [M. Repos. vol. v. pp. 85, 137, 193.]

† F. Paolo's *Hist. Con. Trid.* 163. (2d. ed.)

‡ Milner's *Consecration Sermon*, at Birmingham, pp. 15, 29, 34, &c. [M. Repos. vol. iii. p. 618, &c.]

The controversy respecting Dr. Bell and Mr. Lancaster, has turned upon four points,—Who is the inventor of the improved system of instruction? Which plan is preferable for simplicity, economy and effect? Which is better applicable to the uses and wants of the established church? and—Does Dr. Bell plead, or does he not, for affording to the children of the poor the means of a thoroughly useful education?

On the last of these subjects the Professor here employs himself. Mr. Lancaster, in a letter printed in a London newspaper, had charged Dr. Bell with proscribing writing and arithmetic to the children of the lower classes. There is certainly a sentence to this effect in the third edition of the *Elements of Tuition*, which, however, is considerably modified in a subsequent impression; though it is still very far from unexceptionable. Now Dr. Marsh heavily complains of Mr. Lancaster for not quoting the amended passage.

Alas! We suspect that Mr. Lancaster is not quite so conversant with *various editions* as Dr. Marsh. No doubt, he would have done well to pause, and ask, whether the author of the *Elements*, &c. retained, without any qualification, the obnoxious sentiment? On the other hand, Dr. Bell would hardly have conceded so much as he still does to the prejudices of some of the members of his church, had his own better judgment and feelings been his guides. After all, the general merits of the case cannot be affected by any personal altercation.

The wisdom and the duty of teaching writing and arithmetic to

the poor, are excellently represented by Professor Marsh (14, 15). For the rest, there is nothing in his pamphlet that should detain our readers and ourselves. It contains, indeed, like his Discourse, many assertions without proof; and we perceive that he uses political rather than religious motives to accomplish his design. The cry of danger to the state he repeatedly sounds. Yet Archbishop Secker might have taught him that “whenever religion comes to be spoken of merely as an instrument of policy, it will no longer be so much as that:”\* and he might have learnt from observation that the Dissenters are among the most peaceable and industrious subjects of the realm.

The leading members of the hierarchy, have, at length, formed a national society for the instruction of the children of the poor in the principles of the established church. Whatever we think of the time, the manner and the reasons of the undertaking, in the diffusion of the advantages of education we ardently rejoice. The rival systems will now be practically at issue: the public will soon have ocular proof which is the simpler, the more economical and efficient. Zeal will be animated: vigilance will be increased. But we anticipate a still happier and more important result of the experiment. As we believe that the Bible can make men wise unto salvation, so we doubt not that the religion of the Bible—the religion of *Christians* and *Protestants*—will be ultimately promoted even by measures apparently inauspicious to its interests. N.

ART. III. *Conferences between the Danish Christian Missionaries, resident at Tranquebar, and the Heathen Natives of Hindoostan, now first rendered into English from the Original Manuscript, by an Officer in the Service of the Honourable East India Company.* 12mo. pp. 212. Johnson and Co. 1812.

This is a religious romance, designed to explode orthodox Christianity. We doubt the moral propriety of this mode of warfare, which may be employed as well against revealed religion itself as against any corruption of it; and which in this instance, however designed, seems to us to militate against the Christian faith. We cannot deny to the author or authors of the work before us the praise of ingenuity, but we are restrained from higher commendation by an authority to which we are accustomed to bow: “If a man also strive for masteries, yet is he not crowned, except he strive lawfully.”†

ART. IV. *Christian Liberty. A Sermon, preached at St. Mary's, before His Royal Highness the Duke of Gloucester (Chancellor of the University) and the University of Cambridge, at the Installation, June 30th, 1811. By Samuel Butler, D. D. Late Fellow of St. John's College, Cambridge, and Head Master of Shrewsbury School.* 12mo. pp. 129 Longman and Co.

An able sermon we expected from the author and the occasion; but we have been agreeably surprised on finding in Dr. Butler's

\* Sermons, vol. iii. p. 5.

† 2 Tim. ii. 5.

discourse so bold an assertion of religious liberty. This eminent scholar seems to have a clear insight into the free constitution of Christianity. He is equally the enemy of superstition and of intolerance, and his principal object is the resistance of the inquisitorial spirit and oppressive tendency of Methodism. In his Notes, he declares himself an advocate for the Catholic claims, subject to the proposed *Veto*.

The publication will, no doubt, be extensively read and make considerable impression, in the upper classes of society; but what chance has a five-shilling sermon, with learned notes, of reaching that great mass of people whom the preacher wishes to reclaim? The instructors of the Methodists understand human nature better than their opponents: they address the multitude by means of small, and often gratuitous, publications and familiar extempore preaching; and while the Church of England and other rational sects content themselves with well-written volumes and decently-read sermons, they must ever wage an unequal war. The people are the prize for which all parties are contending, but they will be won by those only that make their suit to their plain understandings and unrefined affections.

## POETRY.

### *Sonnet to Joseph Lancaster.*

Right onward Lancaster, in that bold track  
 And true, which thou hast chosen, go, my friend,  
 Undaunted, instant, heedless of the pack,  
 The pampered curs that on thy steps attend,  
 In snarling insolence. And may'st thou move,  
 Supported by the still small voice within,  
 That spake of duty, truth and christian love,  
 And bade thee first thy glorious task begin:  
 For thou hast loosed the floodgates on mankind  
 Of a new dawn to hope and feeling dear.  
 And who shall check the swelling stream of mind,  
 Or curb the tide of knowledge thundering near?  
 Blest be thy labours, may their sphere increase:  
 And knowledge travel through the world with Peace.

J. B. A.

*Hampstead,*

*Dec. 1811.*

## INTELLIGENCE.

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*Extracts from Mr. Wright's Journal of his Missionary Tour in Scotland, 1812.*

This Journey employed Mr. Wright 103 days, being commenced June the 24th, and terminated October the 4th: during which, he travelled about 1200 miles, and preached 74 times, besides holding many meetings for conference on theological subjects. In going down, he preached once at Peterborough, and two Sundays at Chester, Mr. Lyons being absent on his Mission in Wales: and in returning, he preached once in York. He spent 80 days in Scotland, and preached 68 times in that country. The following is the account he gives of the places he visited.

*Lanerkshire.* In this county Unitarianism is making considerable progress, and there is good reason to hope that the endeavours of our friends to promote it, by the circulation of books and the establishment of small libraries in different places, will be successful. I visited the following places in this county.

1. *Glasgow.* In this city Unitarianism may be considered as firmly established. Its progress has been rapid, its advocates are numerous, and well-informed. I preached here 19 times. We had always very good, generally large and deeply attentive audiences. Our largest congregations were estimated at 7 or 800 persons. I had opportunity of bringing before them a considerable variety of subjects, and availed myself of it. I found not only our own

friends, but other persons disposed to attend to the most free discussion of theological subjects. I was expected and desired to preach much on controversial points, as many strangers would come expecting to hear such points stated and argued. On my arrival in Glasgow, I found two societies, and two places open for Unitarian worship. The one is the Trades' Hall, which is very large and elegant. Our friends give 50*l.* per annum for the use of it on Lord's Days only. In this I always preached on the Sunday. The other is Provan's Hall; in this I preached on week day evenings; it was not opened on the Lord's Day while I was there, nor has it been re-opened since I left. Both the congregations attended the same place during my stay; and I hope their re-union will become permanent, as they all think highly of, and are much attached to Mr. J. Yates and his ministry. Before I left this city this able and zealous young minister had commenced his labours with much prospect of success. It gave me high pleasure to see so respectable a congregation formed at Glasgow, by the assistance of our missionaries, and so suitable a minister placed, for one year at least, among them. From this circumstance much good to the cause may be anticipated; and I hope Mr. Yates's success will be such as to render his residence in that populous city permanent.

The last Sunday I spent in Glasgow, I shall deem one of the

best days of my life. At eight in the morning we met at the public baths, where I baptized several persons, and delivered an address on the occasion. In the forenoon, Mr. Yates preached an excellent sermon preparatory to the Lord's Supper being administered in the afternoon; at the close of it the Lord's table was declared free. In the afternoon, I preached the Annual Sermon for the Scotch Unitarian Fund, which was numerously attended. Then again the declaration of the freedom of the Lord's Table was publicly made. Then the Lord's Supper was administered. By the request of Mr. Yates, I presided at it. We had about 150 who united in it, and I suppose about 250 spectators, who stayed after the public service to witness our proceedings. This was a great triumph of Christian liberality over bigotry and narrow plans of discipline; we rejoiced greatly in seeing it effected. In the evening, we had a fellowship meeting, which was numerously attended, and conducted with much zeal and Christian affection. This meeting was attended by friends from different parts of the country.

2. *Pollickshaws.* Here I preached once, in the town hall, to a small congregation.

I will give a more particular account, in order, of one week spent in this county; as a specimen of the manner in which my time was spent in the West of Scotland. The Fund Committee at Glasgow had deputed one of the brethren, who was excellently suited to the purpose, to go a circuit with me at their expence. We set out on the *Monday*, had conversation, on religious topics, with several per-

sons in the course of the day, and arrived about 4 o'clock in the afternoon at the new town of *Wishaw*.

3. *Wishaw.* Here I preached on the *Monday* evening, in a stone quarry, to about three hundred persons, who were very attentive; a large party followed us to our inn, for books, which we distributed among them. We knew no person in this town prior to our arrival. Several spent the evening with us. We found them quite dissatisfied with the popular system; consequently they had ceased a regular attendance on public worship. They were open to conviction and athirst for information, which they received with evident joy. We advised them to form a small library for their mutual benefit, and to meet with each other for reading, conversation, &c. We gave them some books to begin their library. An intercourse is opened between them and some of the brethren at Glasgow. On the *Tuesday* morning we proceeded to

4. *Carlisle.* Here I preached in the evening to about 500 people, who were remarkably attentive. A chamber window was taken out at the inn, and I stood in the opening this made and addressed the congregation who were in the street. After the preaching, about 40 persons spent a long evening with us in the free discussion of religious doctrines. In *Carlisle*, there are a number of well-informed and zealous Unitarians, and if they had not the pure and simple gospel in the parish Kirk, there would be a congregation of Unitarian Dissenters in this place. No where have I found so small a village as *Carlisle* that contains so many well-informed and judicious Christians; this is in no small de-



gree owing to the labours of their aged and worthy minister Dr. Scott. At *Carlisle* the Unitarians have established a library. On the *Wednesday* we proceeded to

5. *Lanerk*. This is the county town. Here we found a few Unitarians, and others favourable to the cause. I preached in the evening on the Castle-hill; we had about 500 hearers, who were very attentive. Afterwards a large party spent the evening with us at our inn, and we had much interesting conversation. Several times I was called from the company to converse with persons in a separate room, who would not join a large party, but wanted to ask me questions in a more private way, and hear some passages of scripture explained. I answered as speedily as I could, and then returned to the more public discussion. We advised the friends to the cause at *Lanerk* to establish a library, and some books were sent from *Glasgow* for them to begin with. On the *Thursday* we crossed to

6. *Strakaven*. Here we had no previous acquaintance with any person. I preached in an open place by the side of the street, to about 300 people, who heard with the most serious attention. A party followed us to the inn, we had much conversation with them; we found one already a Unitarian, and others favourable to the doctrine. We sent them some books. On *Friday* we came back to

7. *Hamilton*. Here I preached in a garden to about 150 attentive hearers. We had a party together afterwards and conversation on several theological subjects. There are several Unitarians at *Hamilton*; we advised them to meet regularly

together to worship the One God, and edify one another, also to form a library, both which they gave us reason to think they would do. On the *Saturday* we returned to *Glasgow*, where I preached in the evening. I have given this detailed account of one week as a specimen; it would render my account too voluminous to be as particular in describing every part of this journey. I can hardly express how much I was indebted to Mr. Plenderleith, the zealous friend who attended me in this little circuit, for his ready and able assistance in the conversations we had, and in procuring congregations.

Before I quit the subject of *Lanerkshire*, it will be proper to mention the exertions of the brethren at *Glasgow* for the promotion of the cause in their own and the neighbouring counties. The library they have established in their own city, is in a good state and has been of much use. It is hoped it will be still further improved, and its usefulness much extended by the assistance of Mr. Yates. From this library they have sent parcels of Unitarian books to a number of public libraries in different parts of the country, which have been well received. They made my preaching known before I arrived by public advertisement, and printed bills which were posted in different parts of the town. The week before I went the above circuit they sent out bills by the common carriers, to be posted in the different towns which I had to visit, and where it was intended for me to preach.

*Renfrewshire*. Next to *Lanerkshire*, Unitarianism has made most progress in the county of *Renfrew*;

and there is a good prospect of its further spread and success. I preached at the following places in this county.

1. *Paisley*. In this town there is a society of liberal, judicious and well-informed Unitarians. I preached 12 discourses in *Paisley*. We had always good and frequently very crowded congregations. Our largest audiences were supposed to consist of 4 or 500 people. The last *Sunday* I preached here, it was said some hundreds of people went away because they could not get into the place of meeting, nor near enough the door to hear any thing. Many of our own friends deprived themselves of the pleasure of hearing in the evening to make room for strangers. The society has established a library. No where have I met with Christians better informed, more simple-hearted, more liberal in their sentiments, or who discover more Christian affection than our friends at *Paisley*. In no part of the island have I found persons who possess so much varied information, urbanity of manners, and even taste, in the same class in society, as many I have the pleasure of knowing in *Paisley*.

2. *Kilburchan*. Here I preached twice; we had very good and attentive audiences. Our place of meeting was a large room. There are several well-informed Unitarians in this village, and they have lately established a book society. I hope they will soon hold a meeting among themselves, as they are 5 miles from *Paisley*.

3. *The Brigg of Johnston*. This is a new and populous village, about 4 miles from *Paisley*. Here I preached once. We had a good congregation.

4. *Renfrew*, the county town. Here I preached in a large hall, and had a respectable audience. To the above places I was attended by several friends from *Paisley*.

5. *Port-Glasgow*. Here are a few Unitarians. I preached in the Freemasons' Hall, to a small, but attentive audience.

6. *Greenock*. Here I preached in the Gardeners' Hall, to a small but very serious congregation. One Unitarian family which resided in this town is removed to *America*, and one remaining.

*Ayrshire*. Had certain ministers in this county, now many years since, imitated the conduct of the venerable Lindsey, and not hesitated in the day of trial, they would have greatly promoted the Unitarian cause: their want of firmness, and of a fearless avowal of their sentiments at every risk, spread timidity around them, and there is reason to think there are Unitarians in *Ayrshire* who will not avow themselves. I preached at the following places.

1. *Dalry*. Here are a number of well-informed and zealous Unitarians, who have assisted in forming a respectable library, in which are many Unitarian books. I preached once, in a public hall, to an attentive audience. It is much to be wished our friends at *Dalry* would hold regular meetings among themselves; they are able to edify one another, and bear by their conduct a practical testimony to the worship of the One and Only God.

2. *Kilturning*. Here I preached in a hall, to an attentive congregation. Our friends in this town meet regularly to worship the One God, and edify themselves, though their number is small.

On the whole, the cause of Unitarianism is advancing in the West of Scotland, and there is a good prospect of its growing success.

[To be concluded in our next Number.]

*Proposals for building a Chapel in Glasgow, for conducting Public Worship on Unitarian Principles.\**

The characteristic features of the Institution, to which the attention of the public is here solicited will be these:

1. That every aid and encouragement will be given to *Free Inquiry* on religious subjects;

2. That prayer and adoration will be addressed, in the name of *Jesus Christ*, solely to the *One True God*.

3. That repentance and reformation of manners, piety to God, benevolence to man, and a strict abstinence from every sinful passion and indulgence will be enforced as the only means of obtaining happiness in this life and in that which is to come.

The supreme importance of these principles will, it is hoped, incline all who perceive their close connection with the welfare of individuals, and the general improvement of society, to support, according to their ability, a house of prayer, in which they may worship the Father in spirit and in truth; in which pure and elevated devotion may spring from their knowledge and contemplation of the character of their Maker in all its majesty and loveliness; where they may meet with kind and friendly assistance in the calm, dispassionate and unbiassed investigation of sacred truth; and where they may be incited to do honour to their Christian profession, and to accomplish the great ends of their being, by growing perpetually in conformity to the image of their Saviour, and in fitness for the presence of their God.

To accomplish this object, the following plan has been proposed:

I. The money for building the chapel shall be raised by Subscriptions and by Donations.

II. Every Subscriber shall receive annually 5 per cent. interest for his money; but no Subscriber under £25 shall be eligible as a manager, nor shall Subscribers under £5 be entitled to vote at elections.

III. Donations shall be the property of the Glasgow Unitarian Church, and shall be applied to the building of the Chapel.

IV. The management of all affairs relating to the Chapel shall be vested in a Preses, a Treasurer, and five other Managers; two of whom shall go out of office annually by rotation, and their places shall be supplied by a new election. Those going out may be re-elected.

V. There shall be a general meeting of the Subscribers annually, when the managers shall produce a statement of their receipts and disbursements, and report proceedings; at which meeting the election of managers shall take place.

VI. All profits arising from the letting of the seats, &c. shall be the property of the church, whose object it shall be to pay back to the subscribers what they have borrowed, as soon as possible, so that the chapel may in the course of time become their property, unencumbered with debt; but should the church ever be unable to pay the interest due, the managers shall be authorized to dispose of the chapel so as to discharge the debt.

VII. The right to the ground on which the chapel may be built, shall be taken in name of the managers for the time being, and their successors in office, for behoof of the church, and all other investitures of the funds of the church shall be taken in the same terms.

VIII. Subscriptions may either be paid at the time of subscribing, or one fourth then, and the remaining three-fourths by equal instalments, at the date of three, six, or nine months.

IX. Should any alteration be found necessary in these rules, the proposed alteration must be laid before a general meeting of the subscribers, and if sanctioned by a majority of two-thirds of the meeting, it shall be equally obligatory with the above.

*Unitarianism in America.*

From one of the ministers of the *Philadelphia Unitarian Society*, we have been recently favoured with accounts of the growth of Unitarianism in the United

\* We have great pleasure in laying this plan before our readers; and gladly offer our work as the medium of communications and subscriptions, in furtherance of the object of the Glasgow Unitarian Church. Ed.

States, which we are happy to extract into our work: they relate to the state of religion at Boston, and, to the design of erecting a church at Philadelphia, sacred to The One God.

The following extract is from a letter dated, "Philadelphia, Sept. 28, 1811.

"Having this summer made an excursion to Boston, perhaps a few particulars relative to the state of religious information there may not be unacceptable. I shall proceed therefore, without farther preface, to give you this information. There is only one place of worship at Boston which is *avowedly* Unitarian, viz. King's Chapel, originally an Episcopal Church, and still so in regard to the mode of worship, except that the service has been freed from every thing relative to the trinity, atonement, &c. A new and improved Liturgy was published a few months ago, which is now used instead of the former one. The ministers are, Mr. Freeman, a most excellent man, and Mr. Cary, a young gentleman of superior talents and great respectability. To see the harmony and kindness which subsists between these ministers is truly delightful, and the congregation is not deficient in paying them every proper mark of respect. For years after Mr. Freeman's settlement, the other ministers, with few exceptions, regarded him with considerable shyness, on account of his supposed heterodoxy, and because he had not had clerical ordination—but now, and for a considerable time past these prejudices have given way; while the weight of his talents and great goodness of his heart have rendered him the object of high and general esteem.\* Mr. Carey was not ordained in any other way than by Mr. Freeman laying his hand on his head, merely in the name of the congregation. No minister was called to assist. Of late years, there has been a remarkable change in the congregational churches at Boston. Of this description, there are 9; 8 of which are supplied by ministers differing more or less on various topics, but all living in great harmony with each other and with Messrs. Freeman and Carey, with whom they occasionally exchange pulpits, reading the King's Chapel service, when they preach there, and on the other hand, Messrs.

F. and C. when in a congregational pulpit, conduct the prayers after the congregational mode. In most of the congregational churches, Belknap's collection is used. Mr. Buckminster uses Tate and Brady's, and a selection compiled by himself. Ere long, Belknap's book must be discarded, for all the ministers alluded to are anti-calvinistic and anti-trinitarian. The mode of preaching which prevails among them is rational and instructive. The congregations are made up of no inconsiderable proportion of literary and professional men: *i. e.*, in New England, great attention is paid to public worship. To stay habitually at home, would be deemed disreputable. The churches generally speaking, are supplied with organs. Every minister is considered as a minister of the town generally, and as the friend of his own hearers in particular. The ministers of Boston and its vicinity hold meetings at each other's houses in rotation once every fortnight, for the examination of candidates, and for friendly advice and social intercourse; at these meetings you may see Unitarians, Arians and Trinitarians, indiscriminately—as also at the weekly Thursday morning Lecture, which is preached by orthodox and heterodox men alternately. I heard two of these, one by Mr. Carey, quite an Unitarian discourse; the other, by a Mr. Codman, in the true style of an old puritan. By the bye, Dr. Osgood, whose sermon was animadverted on in the Monthly Repository, vol. v. Götting is a high Calvinist, of a warm and affectionate temper and of great liberality and candour on theological subjects. His sympathies are with the *Anti-Calvinists*, and if any of his own folks show any thing like bigotry,—Dr O. is their champion! He is therefore a great favourite with the Boston ministers. As to *politics*, they all think alike. The preaching of political sermons has long been customary in New England—I mean on week-days—they have election sermons, artillery sermons, &c. &c.—The Presbyterians of the middle states, finding that so many of the congregational churches had departed from the old faith, erected a fine new church at Boston to promote *revivals*. It is supplied by one Dr. Griffin, who had been extremely popular in New Jersey; but he has *settled down at Boston*. The church is deeply in debt, half the pews are yet to let, and the good man himself, by not returning

\* A few days ago, Mr. Freeman had the degree of *D. D.* from Harvard University.

the civilities paid him by the other ministers when he first came to Boston, is now neglected not only by them, but by their hearers, and he has to stand his ground, and plead the cause of orthodoxy against eight of the congregationalists, besides the King's Chapel ministers.—

While at Boston I had every opportunity of seeing with my own eyes. The different ministers were remarkably frank and friendly, and high is the character of Boston has always stood for hospitality, what I experienced far exceeded my expectations, much as they had been raised. There are in Boston 2 Episcopal, 4 Baptist, 2 Methodist, 1 Universalist, 1 Catholic, 1 Friends', 1 Sandemanian, and 1 Black Church, as also a place called the Travelling Preachers' Society: these are in addition to Mr. Freeman's and the 9 congregational churches.—It was peculiarly pleasing to me, while at Boston, to find the congregational ministers, as well as Messrs. Freeman and Cary much interested in the welfare and permanency of our little society, and since my return, I have had the pleasure of hearing from some of them—Messrs. Thacker and Cary had this spring been at Philadelphia, and each of them gave us a sermon. Mr. T. is a worthy and valuable young man, but, alas! his health is very precarious. He succeeded Dr. Kirkland, who had been elected President of Harvard University. Mr. T. gave so good an account of us, that Mr. Cary, who had occasion to go to New York, came to Philadelphia on purpose to spend Sunday with us; and these occurrences paved the way for my journey. It was my wish to have been only a hearer, while at Boston; but although I declared myself a layman, yet a minister according to our constitution, i. e. as respects our flock, I had to officiate twice. Had I the pleasure of a personal interview, I could say much respecting Boston, and especially as to the correct manners of the people and the excellent spirit of the ministers. Had your correspondent known Dr. O. personally however he might have disliked his politics, or the introduction of any politics into the pulpit, he would have extenuated matters a little. I mean, he would have accompanied his criticisms with unequivocal acknowledgements of the Doctor's worthiness."

This account of our correspondent's is corroborated by extracts of letters from

America, inserted by Mr. Grundy, as a note to his sermon, at the opening of the New Chapel, Liverpool, to which we refer our readers. (See pp. 26, 27.)

The extract which follows is from a letter dated "Philadelphia, Nov. 22, 1821."

"You have heard of our humble progress, or the manner in which our little flock was collected again after a suspension of our worship for more than 5 years, and generally of every thing of consequence in relation to us which has since occurred. No doubt it will be matter of pleasing surprise to learn that we have engaged a suitable lot of ground on which we intend, as soon as possible, to erect a church for the worship of the One True God, the Father. Our own members and contributors do not much exceed 30 persons, and a considerable proportion of these are persons whose support arises from the labour of their hands. Our own folks, however, who are unanimous in the measure, have done the best; and with no small degree of satisfaction and gratitude, what I have to add, that we have been favoured with the names of a good number of persons of opinions very dissimilar to ours, who have kindly lent us their aid. This is a pleasing omen; yet it must not be concealed that there are those who, vaunting themselves on their orthodox creed, scruple not to hold us up as infidels in disguise, and use all their influence to excite and perpetuate prejudices against us. This is our situation, but unanimous among ourselves, satisfied with the grounds of our hope towards God and encouraged by the liberality and courteousness of many who belong to other persuasions, we mean to proceed.—The place in which we now meet is inconvenient; besides we have no certainty of obtaining the use of it much longer, the landlord having already declined renewing the lease. The smallness of our present scale precludes all expectation of getting a minister, according to the common acceptance of the term. My two coadjutors are advanced in life; we have no prospect of any young person stepping forward to supply our places, and therefore unless we now make some effort to give permanence and strength to our society, its utter extinction may be reasonably expected.—We have concluded to erect an octagonal building, 36 feet each way, except where the form of the building

renders it necessary that it should be narrower. A bell and an organ will be given us; we have obtained subscriptions for about 1200 sterling, and hope to raise more ere long. Our whole expence will not be less than 10000 dollars and probably more. We shall study to combine economy, convenience and neatness. This is the first attempt that has ever been made in the United States to build a house for Unitarian worship; and probably among the numerous readers of your Repository there may be some who will cheerfully embrace the opportunity now afforded of aiding a cause which is here in its infancy, and struggling with numerous difficulties. I therefore leave it to you to make use of the present communication, or of any part thereof, as you may deem most expedient, and I write with the greater freedom, because we who at present officiate have declared our determination to accept of no compensation, and to continue our services so long as may be necessary. I have only to add, that our attendance appears to be increasing since the New Church was procured. We find it necessary to consult the public taste in the style of the building; for it is well known that nothing is so injurious as the appearance of penury."

#### *New Chapel, Lynn, Norfolk.*

On Sunday, January 5, 1813, a new and commodious place of worship, called Salem Chapel, was opened for divine service at Lynn, in Norfolk. The Rev.

J. Evans, of Worship Street, London, preached in the morning, from Ezek. vi. 13; and in the evening from John iii. 16. Mr. Finch, minister of the place, preached in the afternoon, from Luke ii. 14.

The congregation was numerous, respectable and attentive throughout all the services, and in the afternoon and evening especially the chapel was crowded, and numbers went away who could not be accommodated. Liberal collections were made at the close of each service towards the expence incurred by the building, and the friends who have undertaken the cause entertain the most pleasing hopes of permanent success. As the whole of the pews are already engaged, it is expected, that the chapel must soon be enlarged by the addition of galleries, and it is therefore hoped that the friends of Scriptural Christianity, when solicited, will cheerfully contribute towards it their pecuniary aid.

On Wednesday evening, Mr. Evans preached again in the Salem Chapel to an equally crowded and attentive audience, from Genesis xlv. 24. At the request of the friends likewise, Mr. Evans agreed to publish the sermon that was preached on the Sunday morning, as a memorial of that event, from which it is hoped that lasting good will result.—Should any of our readers wish to be further acquainted with the circumstances which gave rise to this new cause, they are referred to Mr. Finch's Sermon and Narrative recently published, and reviewed in our last volume. [Vol. vi. p. 679, 680.]

## MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

### *The Christian's Survey of the Political World.*

We have already apprised our readers [vol. vi. p. 700.] that the exertions of Dr. Marsh, at St. Paul's, had not been without an effect; and as he had roused the church, it was not likely that he would rest upon his arms. A *National Institution*, as it has been falsely called, has been formed, and, as Dr. Marsh is so candid in his writings, we trust that he will join with us in reprobating this very improper title. The institution for educating the people in the principles of the es-

tablished sect is an institution of a small body of men in this kingdom; for this sect is a small body, and daily growing less; though we confess that it abounds in the rich, and the great, and the noble. In power and influence it stands by far the highest of any sect; but these are not the tests by which we estimate a church of Christ. We know of no political rights on which a church of Christ can boast: yet, if the established sect wishes to be considered as a political institution

we rejoice that men, like Dr. Marsh, will proclaim, "that dissenters of every description should, for conscience' sake, be tolerated." Toleration, in the mouth of a Christian, is a strange word: if we could not tolerate our brethren, how should we be disciples of a master who has given a decided mark by which his followers should be known, namely, that they should love one another. We will not only tolerate Dr. Marsh, but we assure him, that we will not envy him any wealth or honour, which his sect can confer upon him; we will applaud him in all liberal proceedings; we will never be displeased with any fair and honourable means which he employs for the support of his cause—Dr. Marsh has attacked the liberal mode of education introduced by *Mr Lancaster*, and adopted in many parts of the kingdom; and he cannot be content unless the doctrine of his sect is tacked to it. Another object of attack has presented itself to his imagination, and he has commenced his warfare in another field. *The University of Cambridge* has a correspondence with all England, and a subject discussed in its senate cannot fail to become generally known in every part of the country. On this account, Dr. Marsh has very prudently addressed the members of the Senate, and, in a Letter, called upon them to examine the nature and views of the *Bible Society*, lately established in the metropolis, and supported with great success by voluntary subscriptions from both dissenters and members of the established sect—The complaint against the Bible Society, is of a similar nature with that against the *Laueastrian schools*. The Bible Society distributes only bibles, whereas there are two very extensive Societies in the established sect which distribute not only bibles, but the common prayer books and other books written on the principles of the sect. Of these societies, one amounts to about five thousand members, no one being admitted into it, as Dr. Marsh informs the University, without testimony of his attachment to the constitution in sect and state; but he very candidly states, that the Bible Society is much more numerous, but it consists of the sectmen and dissenters indiscriminately; and equality of power and interest between the two parties is the avowed

basis on which this modern society is built. In this constitutional equality, there is evident danger, the Doctor contends, that the pre-eminence of the established sect should be gradually forgotten, and finally lost. He exhorts the sect to consider, whether it is prudent to augment the power of such a society, by throwing into its scale the weight of the establishment. He suggests, that his sect can have no guarantee, that other objects, inimical to it, will not, in time, be associated with the main object. He argues, that the constitution of the modern Bible Society gives an importance to the dissenting interest, which otherwise it never would have obtained. And he contends, that, if the members of his sect injure, or even neglect to support it, small will be the compensation by the distribution of bibles in foreign parts. If this sect, the doctor modestly observes, professes christianity in its purest form, its downfall will be an irreparable loss not to this nation only, but to the whole world: and we will put another *if* to this learned doctor; if your sect does not profess christianity in its purest form, Dr. Marsh cannot be better employed than by using his endeavours to bring it to the standard of the scriptures.—The doctor's Letter to the University has produced a donation to the old societies, and excited a considerable sensation, which tended, however, to the benefit of the Bible Society. A very large body of men, both in the established sect and out of it, begin to be sensible that Christianity was not made for this or that sect and to be merely a political engine. They are convinced that Christ died not for this or that people, but for the whole human race, and that it is the duty of every Christian to extend the influence of our beloved Saviour to the utmost of his power. With respect to the three societies, as far as they are willing to promote gospel truths, we wish them all well; we wish them God speed, in the name of the Lord. But we have something to say against them all. What makes you so venacious of the English Translation? Why is it that when such great improvements have been made in scripture criticism, when manuscripts have been examined, and so pure a text has been given to the public, both of the Hebrew and the Greek scriptures, why is

it that ye will not take advantage of these improvements, and give to the English reader a translation worthy of the original? Be assured that this will be an object of contention worthy of yourselves, namely to strive not merely to increase your influence by distributing books but to shew yourselves worthy of the Christian name, by making those books as perfect as in your power. There is no want of learning in the sect established, and we know no man better qualified than Dr. Marsh to co-operate with other members of the two Universities, whom we could easily point out in giving to the public a translation of the scriptures, that should do honour to the increased scriptural learning now in this country.—Dr. Marsh, in his Letter, continues in his usual strain of error in connecting his sect with the state and lamenting, “that religious dissension is, in consequence of our mixed constitution, closely connected with political discussion. Religious dissension” he tells us, “becomes in this country, a political evil.” We can tell him of a country, where no religious dissension was allowed and every one, who knows any thing of the state of Spain must see, that religious dissension is a blessing, compared with that peace which the tortures of the Inquisition gave to the sect established in that unhappy country. So far from religious dissension being the political evil that the doctor esteems it to be we believe that there would not be the least harm whatever in it, but rather much good, if the state gave no preference to either of the contending parties. We will never allow this false position of Dr. Marsh to pass current. It may do very well for the phlegm of the literati of Germany who look upon the scriptures as an object of mere criticism, like Virgil or Horace, who bow to the religion of the state whatever it may be and who would, if they had lived in the time of Christ and the Apostles, have considered them as a set of pestilent and seditious fellows, fit only for the correction of the magistrates. In this island, owing to religious dissension, there are many, praised be God! who more highly estimate sacred truths, and who look upon them as intended not merely to enlighten the mind, but to purify the heart.—The Institution for Education, formed by several members of the established sect, has received great encouragement in the two Universities, and

elsewhere; and the amount of the subscriptions to it has been very considerable. The committee for its management has advertised an account of some meeting in which the majority present were bishops, and the number of persons not in orders was very small. They elected a secretary, and passed resolutions of business, the chief of which is the establishment of corresponding societies in different parts of the kingdom. This latter measure is not only useful, but absolutely necessary since, as the children are to be educated in the doctrine of the established sect, there should be some method by which it may be ascertained that no other doctrines are taught. This will be secured by a constant correspondence between the primary and the minor committees: and as in the primary committee is a number of bishops a sufficient degree of attention is paid to this part of the Institution. In a very populous place a meeting has been held, in which the institution has been approved of. At Manchester it has been resolved to found a school, on Dr. Bell's plan and to concur in the views of the institution. We trust that there is in that place a school on the Lancastrian plan, that the experiment may be fairly made, where are so many good judges of the subject under controversy. At the same time our friends will not be inattentive to this interesting topic, but endeavour to apply the merits of either system to the education of their own children.—When the ultimates of God are on the earth, the people learn righteousness they are led to examine more diligently their ways. The education of the lower classes is of great importance; but, in the present state of our country, there is a very large class of the community to whom a sense of religion is peculiarly necessary. This is the army. What an awful image does military array, without any principle, hold out to the world! Every attempt to instil religion among military men is praiseworthy, and we read with satisfaction the circular of the Duke of York on the appointment of Chaplains, with an improvement of rank and increase of duty, notwithstanding the allusion in it to the increase of sectaries, who are not of the established sect. (M. Repos Vol. vi. p. 735.) When we recollect however, the number of Roman Catholics, Methodists, Dissenters, and members of the Scotch sects in the army, we cannot but think,



that an appropriate military servicemight have been laid down, that should not shock either party. Time only will shew how far the new system will answer the intended purpose. The chaplain is to have the rank of major; and we should not be sorry to hear that he sat on courts martial, and attended the execution of every military sentence. In his attendance on the hospitals, he will have a good opportunity of witnessing the effect of severe floggings, and on this interesting topic, his observations may be of great utility.—Several occurrences have excited in the general mind very unpleasing sensations. Some atrocious murders have been committed, attended with such horror in the execution of them, as seems entirely foreign to the English character. The most diligent search has been made after the murderers; but when we consider the sentiments expressed on these few murders, the horror that they have excited in every generous mind, we are at a loss to account for the apathy on the myriads that fall a sacrifice to war. Would to God, that the same horror was felt universally on the slaughter of a fellow creature, whether in the field of battle, or by the midnight assassin. But the time is not arrived for man to possess these feelings, the most honourable to human nature: it will be long before the kingdom of the Prince of Peace is established.—A *Fraud by a Member of Parliament*, and the commitment to prison and the condemnation of the culprit, have afforded much conversation. We have also had a melancholy instance how learning may be prostituted. In the prologue to the *Westminster Play*, was the basest adulation of the *Duke of York* that ever met the public eye: the unhappy occurrences which led to his disgrace were represented as base acts, in which he had no concern; and he was extolled as a most virtuous character. If the masters of Westminster have such an opinion of morality, what are we to expect from the rising generation!—The *King's illness* has come to a crisis, even in the opinion of the physicians. They have been examined before the Privy Council and the Parliament; and their answers to numerous interrogations have been published. From the answers may be gathered, that they entertain very slight hopes of a recovery; and they said enough for the Minister to express the necessity there now was for

an arrangement, to which they have proceeded in parliament. As to the mere medical opinion, it does not seem that it was of much importance, and the opinion of the public was not at all affected by it. For, after the length of time that the patient had been affected, the number of attacks he had suffered, his age, and his blindness, where could be found a single independent and disinterested man, who could think it safe to the kingdom, or proper for the individual, that he should return again to the cares of royalty?—The *Irish* are in patient suspense for their great cause, the *Emancipation of the Catholics*, in which the Protestants now take a very active part. All their meetings concur in praising the conduct of the general committee at Dublin, and expecting from it the best results. A strange story of a conspiracy has appeared, but it is most likely to originate with the enemies of the Catholics. The principals of the latter body took the earliest opportunity of giving information to government, which received their intelligence with unaccountable apathy. It serves, however, to shew the little credit to be paid to those inflammatory papers, attributed to the Catholics, of which, we apprehend, the far greater part is to be attributed to a very different origin.—The *Parliament* was opened by a speech from the *Regent*, delivered by commissioners, in which was nothing remarkable, and an echo of it was passed in the House of Lords, as an address, without a division. In the House of Commons, the usual routine did not take place for Sir *Francis Burdett*, as a true representative of the people, opened the debate upon the speech by a view of the state of the country, in which he pointed out a number of things, particularly the state of the representation, that required examination and reform. The substance of his speech he embodied in an address, which he moved to be presented to the Prince Regent: and in this he was seconded by his colleague, the other representative for Westminster [Lord *Cochrane*,] and his address was then read from the chair. When this had been done, the gentleman designed by the ministers to move an address got up, and taking very little notice of what Sir Francis had said, or of his address, moved, as an amendment, the address that was previously prepared, and which was, in fact, an echo of the speech. In

this he was seconded, as usual, by the other gentleman fixed on for this purpose. A very slight debate ensued. Mr. *Whitbread* would not support Sir Francis, though he agreed in the greater part of his address; and Mr. *Ponsonby* disapproved of the manner in which the subjects were brought forward: and on a division, there appeared only one for Sir Francis Burdett's motion, besides the two tellers, the mover and the seconder of the motion. The gentleman's name is *Cuthbert*; and his name ought not to be forgotten, as to be singular in a good cause is far better than to follow the leader in the beaten track of servility. Nothing, indeed, can be more contemptible than the fashion of an address coming from the ministerial side of the house; and we thank Sir Francis Burdett for interrupting this silly practice, and standing up for the people, and speaking the language of the people.—Mr. *Creevey* distinguished himself in the following nights, by his observations on the *Droits of the Admiralty* the four and a half per cents. in Granada, and sinecure places and pensions, held by members of Parliament, or those who had been members. But he was not successful in his endeavours, any more than Mr. *Brougham*, who brought the subject of the *Droits of the Admiralty* before the house, in a very long and laboured speech, in which the whole subject was developed, with great clearness, accuracy and precision. The doctrine, however, of the king's personal claim to these droits, was much weakened by this debate; and it seemed to be pretty generally recognized, that they were subject to the controul of parliament.—The *Establishment of the King and Prince Regent* occasioned much less debate than the importance of the matter seemed to require, and the plan was brought forward in a very confused manner by Mr. *Perceval*. An increase of expenditure to the nation, not a diminution, was held out. But if this minister introduced but weakly this important subject, another was much more unfortunate, for after giving notice of a motion in consequence of the dreadful murders and horrid atrocities, committed in the metropolis, and expatiating on them in glowing colours, he ended by proposing a committee to enquire into the *nightly watch of the metropolis*. This brought up Sir *Samuel Romilly*, who stated, in a manly and energetic speech, the neces-

sity of probing the wound more deeply, of going to the root of the evil, of enquiring into the causes of the increase and the atrocity of crimes, of the effects of imprisonments in the hulks, and the whole nature of our criminal laws. Mr. *Sheridan*, also, in a strain of wit, for which he is particularly celebrated, turned into complete ridicule the poor Secretary's speech, and the negligence of his duty, as first officer of the police of the kingdom. The whole House was moved by the flagrant necessity of the case and the impotency of the measure proposed by government, and it was resolved unanimously, that a committee should be, and a committee accordingly was, appointed, to examine into the whole state of the police. Sir *F. Burdett*, who is one of the committee, moved afterwards, for an account of the police officers and their qualifications.—The thanks of the country are due to Lord *Folkstone*, for bringing a very important subject before Parliament, the state of the *Ecclesiastical Courts*. The immediate cause was the case of a poor ignorant girl, thrown into prison, under pretence of contumacy, after having been excommunicated. The girl was a minor, and the offence was trifling, calling a woman by a bad name. His Lordship gave a history of these courts, and produced several instances of oppression under them, finishing by a motion for an enquiry into the nature of their jurisdiction. Sir *W. Scott* entered into a laboured defence of them, such as might be expected from a judge in them, and such as a grand inquisitor would plead in support of the inquisition; but he expressed a wish, that some other sentence might be substituted for that of excommunication. Sir *S. Romilly* explained to the house what excommunication was, and the state of the poor girl under it, who had uttered an expression, coarse indeed, but most probably true. He was happy, however, to hear excommunication so reprobated, and trusted that a great good would result from it, by a bill to put an end to such a sentence. Sir *S.* corrected Sir *W. Scott* on the power of imprisonment in the ecclesiastical courts, since they enjoy it mediately, though not immediately, the temporal court always imprisoning upon their application. Sir *John Nichol*, another spiritual judge, allowed that excommunication ought to be abolished. After a few more speeches,

in which the ecclesiastical courts met with the reprobation they deserve, and Sir W. Scott promising to bring in a bill to abolish excommunication, Lord Folkstone withdrew his motion, and the case of the poor woman was to be brought up on a future day. We trust that Lord Folkstone and Sir Samuel Romilly will keep their eye upon this question; and readers who wish to know the nature of ecclesiastical courts, should consult the narrative of the persecution of *Hippolyto Joseph da Costa Pereira Furtado de Mendonca*, with the bye-laws of the Inquisition at Lisbon, just published. It teaches us, that the Inquisition is far from being abolished in Portugal, as the case took place within these ten years, and a comparison between the laws of the Inquisition and those of our courts, will shew the curious manner, in which Protestantism has steered its vessel, between the horrid tortures of St. Dominick on the one hand, and true Christian liberty on the other. — *Abroad*, the state of affairs has not much varied. Reports are strong of approaching peace between the *Turks* and *Russians*. The misfortunes of the vizir have had a serious effect upon the politics of the falling empire, and the abominable wickedness of the government, in the horrible massacre of the Mamlucks at Cairo, has far more produced the effects its contrivers expected. The expedition against the *Wachabites* moves on slowly: so that the *Turks*, exposed to inroads in three quarters of their dominions, are little likely to free themselves from the difficulties of their situation. — The *United States of America* hold a language far from pleasing to the lovers of peace, but we prefer this language to the horrors of war. It is better that the malignant passions should evaporate in the war of words, than in the actions of Cain. They speak with great severity, and too much truth, on the conduct of the contending parties in Europe, but we hoped, that the follies and wickedness of the Old, would be a warning to the New World, not to pursue the same crooked train of policy. In other respects, the *United States* seem to

be very successful, and to have sufficient room for exertion. Their population increases rapidly, their agriculture improves; and manufactures are making a more rapid progress than is desirable. All they can wish is to let the turbulence of the wicked spirits in Europe go by, and to endure their wrongs for a time, rather than involve themselves in a war, which must tend to the injury of their morals and their freedom. — Their neighbours, the *Mexicans*, are far from tranquillity. The pompous language of its viceroy does not secure peace in the interior, and his boasted success has done little more than give him the controul over the capital, in which he is almost besieged. The *Mexicans* are following the plan of the Spaniards in the mother country, and forming *guerillas* or war-bands in every part, which render extremely difficult all intercourse between the viceroy and the extremity of the province. Every thing wears the appearance of final independence: and in the *Caraccas* and *Buenos Ayres*, it is almost all but acknowledged. In short, Spanish America is more and more likely to withdraw itself from the European yoke. As to *Spain* and *Portugal*, they go on in nearly the same state. The English are at their ease in *Portugal*—the *guerillas* are harassing the French in Spain—the Cortez at *Cadiz* is doing nothing—difficulties have arisen between the English and the government there; there is a perfect want of a commanding energy; and the French are continually increasing their influence and territory. *Valencia* is however not yet taken. It is invested on all sides, and very little prospect appears of its being relieved. — In *India*, the British arms have been very successful. The island of *Java*, as far as it was possessed by the French, has submitted, and the troops were made prisoners of war. *Batavia* is a rich prize, and the French are now excluded from every port to the east of the Cape of Good Hope. In such a situation, it becomes us more and more to read the prophecies on Tyre, in the Old Testament, that we may not fall into the same condemnation.

## NOTICES.

A Proclamation has appeared, directing the observance of a GENERAL FAST in England and Ireland, on Wed-

nesday, the 5th of February, and in Scotland, on Thursday the sixth.

Mr. NIGHTINGALE, Author of the "Portraiture of Methodism," is preparing for the Press, *A Portraiture of the Roman Catholic Religion.* (See the *Reporter*.)

The Rev. THEOPHILUS BROWNE, Editor of the "Selections from the Old and New Testaments" is preparing, as a Sequel to the above a work which will comprise every part of the *Apocryphal Writings*, the meaning of which is instructive and important. With such corrections of the common version as the Greek and Latin originals will authorise, accompanied with Notes, explanatory and practical, and an account of each book, its

known or supposed author, and the time and the occasion of its being written.

The HULSEAN PRIZE, in the University of Cambridge, for the last year, has been adjudged to Francis Cunningham, Esq. Fellow Commoner of Queen's College.—Subject—'A Dissertation on the Books of Origen against Celsus, with a view to illustrate the argument, and to point out the evidence they afford to the truth of Christianity.' The following is the subject for the Hulsean prize for the present year:—"An Inquiry into the Religious Knowledge which the Heathen Philosophers derived from the Jewish Scriptures."

## CORRESPONDENCE.

We are sorry that in the first Number of our present Volume, we have to announce the death of MRS. LINDSEY, the widow of the late reverend and venerable Theophilus Lindsey, of Essex Street. Of this interesting and excellent woman some account may have been looked for in our preceding pages: we had prepared for insertion in them a short obituary, chiefly taken from the *Morning Chronicle* which however, we have found ourselves unable to bring within our prescribed limits: the omission will, we trust, be amply supplied in our ensuing Number.

Various other articles (of Review, Obituary and Intelligence,) have been excluded from the present No. from the same cause. We particularly regret our inability to report the proceedings of the ROMAN CATHOLIC in IRELAND, especially at the Dinner which they gave in Dublin to the Friends of Religious Liberty where by nobles and gentlemen, soldiers and lawyers, Catholics and Protestants, Presbyterians and Quakers, there were asserted the most enlarged and generous sentiments on the rights of Conscience, worthy of the most enlightened assembly in the most liberal age and country of the world. We may, perhaps, hereafter, recur to this subject; but in the mean time, we have great pleasure in referring our readers to the DISSENTER, a Weekly Newspaper, which seems to make a point of recording all proceedings, bearing upon the question of Religious Liberty. We can with the more propriety recommend this well-written and promising paper, as we are totally unacquainted with its projectors, proprietors and conductors: we were not amongst those who augured well of the publication from its title but while it perseveres in the course which it has begun, we deem it fairly entitled to the support of the friends of Christian freedom.

We acknowledge, as desired, the receipt of the following subscriptions to the UNITARIAN FUND.—

	l.	s.
Mrs. A. Hughes, Hanwood near Shrewsbury. ann.	3	3
Mrs. Warter, Cruck Meole, near Shrewsbury, ann.	1	1

Jan. 30.—On arriving at the conclusion of our present Number, we find ourselves obliged to exclude more of the articles prepared for it, than we had apprehended: we regret particularly, the omission of a paper on the *Toleration Act*; a subject which some recent proceedings of the inferior courts, and some decisions of the higher, have rendered of fearful importance to Protestant Dissenters, we pledge ourselves to take it up in the next Number, and to pursue it, if necessary, through the Volume.

THE  
**MONTHLY REPOSITORY**  
OF  
*Theology and General Literature.*

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No. LXXIV.

FEBRUARY.

[Vol. VII.]

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**BIOGRAPHY.**

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*Literary Memoir of Dr. Percy,  
late Bishop of Dromore.*

(Concluded from p. 8.)

The work to which we refer appeared in 1765, and was so well received that a fourth edition was published in 1794, which having been long scarce, a fifth is in the press. It is entitled, *Reliques of Ancient English Poetry, consisting of Old Heroic Ballads, Songs, and other Pieces of our earlier Poets, together with some few of a later date*, 3 vols. 12mo. From his Preface we subjoin Mr. Percy's account of the origin, design and arrangement of his work, and of the encouragement under which he first brought it before the public.

"The reader is here presented with select remains of our antient English Bards and Minstrels, an order of men, who were once greatly respected by our ancestors, and contributed to soften the roughness of a martial and unlettered people, by their songs and by their music. The greater part of them are extracted from an ancient folio manuscript, in the Editor's possession, which contains near 200 Poems, Songs and Metrical Romances. This MS. was written about the middle of the last [17th] century; but contains

compositions of all times and dates, from the ages prior to Chaucer, to the conclusion of the reign of Charles I. This MS. was shewn to several learned and ingenious friends, who thought the contents too curious to be consigned to oblivion, and importuned the possessor to select some of them and give them to the press. As most of them are of great simplicity, and seem to have been merely written for the people, he was long in doubt, whether in the present state of improved literature, they could be deemed worthy the attention of the public. At length the importunity of his friends prevailed, and he could refuse nothing to such judges as the author of the *Rambler* and the late Mr. *Shenstone*.—Accordingly such specimens of ancient poetry have been selected, as either shew the gradation of our language, exhibit the progress of popular opinions, display the peculiar manners and customs of former ages or throw light on our earlier classical poets. They are here distributed into *Volumes*, each of which contains an independent *Series* of poems, arranged chiefly according to the order of time, and shewing the gradual improvements of the English language and poetry from

the earliest ages down to the present. Each *Volume* or *Series* is divided into three *Books*, to afford so many pauses, or resting-places to the reader, and to assist him in distinguishing between the productions of the earlier, the middle and the latter times. To atone for the rudeness of the more obsolete poems, each volume concludes with a few modern attempts in the same kind of writing; and to take off from the tediousness of the longer narratives, they are everywhere intermingled with little elegant pieces of the lyric kind. Select ballads in the old Scottish dialect, most of them of the first-rate merit, are also interspersed among those of our ancient English Minstrels; and the artless productions of these old rhapsodists are occasionally confronted with specimens of the composition of contemporary poets of a higher class; of those who had the advantages of learning in the times in which they lived, and who wrote for fame, and for posterity. Yet perhaps the palm will be frequently due to the old strolling Minstrels, who composed their rhymes to be sung to their harps, and who looked no farther than for present applause and present subsistence.”—(*Pref.* pp. xiii.—xv. Edit. 4th.)

Prefixed to the first Volume, is *An Essay on the Ancient Minstrels in England*, deducing their succession from “the *Bards* who, under different names, were admired and revered, from the earliest ages, among the people of Gaul, Britain, Ireland and the North; and indeed by almost all the first inhabitants of Europe.—Their skill was considered as something divine; their persons were deemed

sacred; their attendance was solicited by kings, and they were every where loaded with honours and rewards.” (p. xxii.) It is then shewn how “the poet and the Minstrel early with us became two persons. Poetry was cultivated by men of letters indiscriminately; and many of the most popular rhymes were composed amidst the leisure and retirement of monasteries. But the Minstrels continued a distinct order of men for many ages after the Norman conquest; and got their livelihood by singing verses to the harp at the houses of the great.” (p. xxiii.)

The second part of this *Essay* is employed “to collect from history, such particular incidents as occur on this subject—related by authors who lived too near the Saxon times, and had before them too many monuments of the Anglo-Saxon nation, not to know what was conformable to the genius and manners of that people;” and thus proving “at least the existence of the customs and habits they attribute to their forefathers before the conquest.” In this collection, *Alfred’s* adventure in the Danish camp is not forgotten; and it is fairly argued that “if the Saxons had not been accustomed to have *minstrels* of their own, *Alfred’s* assuming so new and unusual a character, would have excited suspicions among the Danes.” The Essayist adds, that “the minstrel was a regular and stated officer in the court of our Anglo-Saxon kings: for in *Doomsday Book* *joculator regis*, the king’s minstrel, is expressly mentioned in *Gloucestershire*; in which county it should seem, he had lands assigned him for his maintenance.” (p. 25—27.)

The *third* part of this *Essay* is designed to shew, "that the Norman Conquest was rather likely to favour the establishment of the minstrel profession in this kingdom, than to suppress it." (P. 29.) In the *fourth* part are given various instances of the consequence to which "this order of men" attained; "the Priory and Hospital of St. Bartholomew, in Smithfield," being founded by "the king's minstrel in 1102." And, about a century after, another is celebrated as a favourite courtier of Richard the First, whose place of captivity he discovered by means of the liberty of access allowed to his profession.

The following parts bring down the history of English minstrelsy to the age of Elizabeth, who "was entertained at Killingworth castle, by the Earl of Leicester, in 1575;" when, "among the many devices and pageants," was contrived the representation of "an ancient minstrel; minutely described by a writer there present," and since reprinted in the "Collection of Queen Elizabeth's progresses." The Essayist adds that "towards the end of the 16th century, this class of men had lost all credit, and were sunk so low in the public opinion that, in 1597, a statute was passed, by which *minstrels wandering abroad* were included among *rogues, vagabonds and sturdy beggars.*" (P. 51.)

The *second* book of the first volume is devoted to "Ballads that illustrate Shakespeare," introduced by an Essay "on the Origin of the English stage." This Essay displays a variety of learned research, tracing "the origin, or at least revival, of dramatic poetry, to those religious

shews which in the dark ages, were usually exhibited on the more solemn festivals," when "as the most mysterious subjects were frequently chosen, such as the incarnation, passion and resurrection of Christ, these exhibitions acquired the general name of *mysteries.*" (P. 128.) As these "frequently required the representation of some allegorical personage, such as *Death, Sin, Cheriety, Faith,* and the like, by degrees the rude poets of these unlettered ages began to form compleat dramatic pieces, consisting entirely of such personifications. These they entitled *Moral Plays, or Moralities.* (P. 130.) We subjoin, as a curiosity, Mr. Percy's "short analysis," of one of these moralities, "printed early in the reign of Henry the Eighth."

"It is entitled EVERY MAN. The subject of this piece is the summoning of man out of the world by death; and its moral, that nothing will then avail him but a well-spent life and the comforts of religion. This subject and moral are opened in a monologue, spoken by the *messenger* (for that was the name generally given by our ancestors to the prologue on their rude stage). Then *God* is represented; (the second person of the trinity seems to be meant) who, after some general complaints on the degeneracy of mankind, calls for death, and orders him to bring before his tribunal *Every Man.* for so is called the personage who represents the human race. *Every-Man* appears, and receives the summons with all the marks of confusion and terror. When death is withdrawn, *Every-Man* applies

for relief in this distress to *Fellowship, Kindred, Goods or Riches*, but they successively renounce and forsake him. In this disconsolate state he betakes himself to *Good-Deeds*, who, after upbraiding him with his long neglect of her, introduces him to her sister *Knowledge*, and she leads him to the *holy man Confession*, who appoints him penance; this he inflicts upon himself on the stage, and then withdraws to receive the sacraments of the priest. On his return, he begins to wax faint, and after *Strength, Beauty, Discretion and Five-Wits*, (the five senses) have all taken their final leave of him, gradually expires on the stage; *Good-Deeds* still accompanying him to the last. Then an *angel* descends to sing his *requiem*, and the epilogue is spoken by a person called *Doctour*, who recapitulates the whole and delivers the moral.—

This memorial men may have in mind,  
Ye hearers, take it of worth, old and young,

And forsake *Pride*, for he deceiveth you  
in the end,

And remember *Beauty, Five-Wits, Strength and Discretion*,

They all, at last, do *Every-Man* forsake;  
Save his *Good-Deeds*, these doth he take;  
But beware, for, and they be small,  
Before God he hath no help at all.

(Pp. 130—132.)

Mr. Percy, in another place, remarks how the author of this *Morality* “takes occasion to inculcate great reverence for old Mother Church and her superstitions,” and instances “his high encomiums on the priesthood.”—

There is no emperor, king, duke, ne baron,

That of God hath commission,  
As hath the least priest in the world being.

God hath to them more power given  
Than to any angel, that is in heaven,

With five words he can consecrate  
God's body, in flesh and blood to take,  
And handleth his Maker between his hands.

The priest bindeth and unbindeth all bands.

Both in earth and in heaven.

Thou ministers all the sacraments seven,  
Though we kiss'd thy feet, thou wert worthy;

Thou art the surgeon that cureth sin deadly;

No remedy may we find under God  
But alone on priesthood.

—God gave priest that dignite,  
And letteth them in his stead among us be,

Thus be they above angels in degree.

(ii. 114.)

In the *second* part of this Essay, the author describes “the fondness of our ancestors for dramatic exhibitions of this kind,” and shews from “the Northumberland Household Book, 1512,” that “My Lordes vi Chapleyns in Household” were accustomed to “play the Play of the *Nativite* upon cristymnes day,” and “the Play of the *Resurrection* upon esturday in the mornynge, in my lordis chapell befor his lordship,” and for each had “in rewarde xxs.” (i. 135.) “The day originally set apart for theatrical exhibition, appears to have been Sunday; probably because the first dramatic pieces were of a religious cast. During a great part of Queen Elizabeth's reign, the playhouses were only licensed to be opened on that day.” (p. 151.)

The editor of the “Reliques,” was not content to gratify mere antiquarians. He appears to have had a higher object, even to mark the progress of the mind in pursuits the most important. Thus the *second* book of his *second* volume, commences with “A Ballad of Luther, the Pope, a Cardinal and a Husbandman,”



prefaced by some remarks on "the violent struggles between expiring Popery and growing Protestantism," when "the followers of the old and new profession (as they were called) had their respective ballad-makers; and every day produced some popular sonnet for or against the Reformation." The Editor adds, that "in this ballad, *Luther* is made to speak in a manner not unbecoming the spirit and courage of that vigorous Reformer." (ii. 114.) The following lines comprize the pope's greeting from

*Doctor Martin Luther.*

Thou antichrist, with thy three crowns,  
Hast usurped kings' pow'rs,  
As having pow'r over realms and towns,  
Whom thou oughtest to serve, all hours:  
Thou thinkest by thy juggling colours  
Thou mayest likewise God's word oppress;  
As do the deceitful fowlers,  
When they their nets craftily dress.  
Thou flatterest every prince and lord,  
Threatening poor men with sword and fire;  
All those that do follow God's word,  
To make them cleave to thy desire.  
Their bookes thou burnest in flaming fire;  
Cursing with book, bell and candle,  
Such as to read them have desire,  
Or with them are willing to meddle.  
Thy false power will I bring down,  
Thou shalt not reign many a year,  
I shall drive thee from city and town,  
Even with this *pen*, which thou seest here:  
Thou fightest with sword, shield and spear,  
But I will fight with God's word;  
Which is now so open and clear,  
That it shall bring thee under the board.

(p. 117.)

The same subject of the Reformation is continued by our editor, in his introduction to Book 3d of this second volume, which begins with "The Complaint of Conscience." We have here some account of the "Visions of Pierce,

[Peter] the Plowman," published about 1350. Also of "Pierce the Plowman's Crede." "The author feigns himself ignorant of his creed, to be instructed in which, he applies to four religious orders. — At length he meets with Pierce, a poor ploughman, who resolves his doubts." (P. 275.) The author of the "allegoric satire," entitled "The Complaint of Conscience," is severe upon the legal profession; and not unjustly, if barristers *then* would lend themselves to advocate any cause not *legally* infamous, and either to shield the accused from the vengeance of sanguinary laws, or to invoke their penalties on his head, with no conscientious discrimination, but just as they happened to receive a *retainer*. *Conscience* is complaining of his unsuccessful progress in search of a patron, and thus describes his reception among the sons of *Themis*: —  
Then Westminster-hall was no place for me;  
Good lord! how the lawyers began to assemble,  
And fearful they were, lest there I should be!  
The silly poor clerkes began for to tremble;  
I showed them my cause and did not dissemble;  
So they gave me some money my charges to bear,  
But swore me on a book I must never come there. (P. 292.)

The *third* volume of the *Reliques*, is "chiefly devoted to romantic subjects," in which King Arthur and St. George have no inconsiderable place. Prefixed is an Essay "on the antient Metrical Romances; analyzing one "mentioned by Chaucer," entitled *Libius Disconius*, or *The Fair Unknown*, and giving the titles and supposed date "of such old metrical romances as are still extant, amount-

ing to thirty-nine. (iii. xxviii and xxxii.)

This work was "originally dedicated" to the Duchess of Northumberland, daughter of Lady Hertford, the friend of Dr. Watts and Mrs. Rowe. The Duchess being dead before the appearance of the fourth edition, that is "consecrated to her beloved and honoured memory." The Editor having frequent occasion to celebrate the ancient *Percys*, could not fail to attract the notice of the modern possessors of their wealth and titles. This publication is indeed understood to have procured for him the appointment of domestic chaplain to the Duke, and thus to have rendered his advancement in the church no longer problematical.—Mr. Percy, however, was not content without shewing that he had paid attention, amidst his literary pursuits, to subjects immediately connected with his clerical pretensions.

In this same year (1765), he published that justly popular "little manual," as he names it in a dedication to the Bishop of Durham, "*A Key to the New Testament* ; giving an account of the several books, their contents, their authors, and of the times, places, and occasions on which they were respectively written." In an unassuming preface, it is remarked that "a *clear* introductory illustration of the several books of the *New Testament*, shewing the design of their writers, the nature of their contents, and whatever else is previously necessary to their being read with understanding, is a work, that, if well-executed, must prove the best of commentaries and frequently supersede the want of all other." Of this work, "the con-

tents are chiefly extracted from two eminent writers, *Michælis* and *Lardner*. The former has displayed so much ingenuity and discernment, and the latter such a depth of learning, as give the greatest advantage to such as would avail themselves of their labours." A friend of the editor supplied a "short account of the several sects and heresies that prevailed in the times of Christ and his Apostles ;" also "A Key to the Prophecies contained in the Revelation." This little work has passed through several editions, and been adopted in the Universities.

In 1769, Mr. Percy preached the "Sermon before the Sons of the Clergy, at their annual Meeting at St. Paul's." The same year he was appointed one of the royal chaplains, and probably now took his degree of Doctor of Divinity.

In 1770, he appeared again as an editor. The curious work committed to his care we had occasion to quote, and it is frequently referred to, in the last edition of the *Reliques*, as the Northumberland *Household Book*. It is entitled "*The Regulations and Establishments of the Household of Henry Algernon Percy, 5th Earl of Northumberland*," from 1512 to 1525. It appears that "a small impression was printed by order of the late Duke and Dutchess of Northumberland, to bestow in presents to their friends;" but it has been since reprinted entire in the 4th volume of the second edition of the *Antiquarian Repertory*, 4to. In the Editor's Preface, this 5th Earl is described as a "nobleman of great magnificence and taste, who had a just passion for literature, and was a

liberal patron of such genius as that age produced." He adds, "the bare mention of my lord's or my lady's library deserves notice, at a time when many of the first nobility could hardly read, or write their names."

During the same year, 1770, was published by Dr. P. with a dedication to the Duke of Northumberland, "*Mallett's Northern Antiquities*, in his Introduction to the History of Denmark, or a Description of the Manners, Customs, Religion and Laws of the antient Danes, and other Northern Nations, including those of our Saxon Ancestors; with a translation of the Edda, or System of Runic Mythology, and other Pieces from the antient Islandic Tongue; translated from Monsieur Mallett's *Introduction a l'Histoire de Dannemarc*, with additional Notes by the English translator, and *Jorancin's* Latin Version of the Edda." Mallett's work appeared in 1763, and very early engaged the attention of his translator, who has given a Preface of some length, designed principally to prove, against the opinions of his author, "that the Teutonic and Celtic nations were originally two distinct people."

In 1771, the muse of Percy gratified his patrons by the publication of "*The Hermit of Warkworth*, a Northumberland Ballad, in three *Fits* or *Cantos*;" which, except the beautiful song in Dodsley's collection, *O Nancy wilt thou go with me*, comprizes, we believe, the whole of his original poetry. Warkworth was one of the titles of the Duke of Northumberland, and a castle of that name, a part of his princely possessions. Dr. P. appears indeed

to have been sufficiently tenacious of the good opinion of the noble house to which he was now attached. Boswell has preserved a curious proof of this, in that collection of trash and treasure, the *Life of Johnson*, which our limits will not allow us to introduce. See Boswell, ii. 215. 4to.

If Dr. Percy had set his mind on attaining to high station in the church, the fear of disappointment soon subsided. His rise was now rapid. In 1778, he became Dean of Carlisle, and in 1782, Bishop of Dromore. He was no longer known to the public except by occasional communications to his literary friends. Mr. Nichols had been assisted by him in his "*Select Collection of Miscellaneous Poems*." He now contributed to the "*History of Hinkley*," and, in 1786, to an edition of the "*Tatler*, with Notes, in 6 vols." Dr. Kippis mentions his obligations to Dr. Percy, in the Preface to his 1st. volume of *Biog. Brit.* and in 1784, was indebted to him, in the 4th volume, for the *Life of Cléiveland*, the bitter satirist of republicans, to whom Dr. P. was collaterally related. This life is short and afforded occasion for little more than judicious selection. There is one observation on the effect of "paying court to temporary prejudices," which is well worthy of quotation. *Cleiveland's* "subjects and his manner of writing, made him extremely popular among his contemporaries, but entirely forgotten and disregarded since.—Contemporary with *Milton*, he was in his time exceedingly preferred before him; and *Milton's* own nephew tells us, he was by some esteemed the best of

the English poets. But Cleiveland is now sunk into oblivion, while Milton's fame is universally diffused. Yet Milton's works could with difficulty gain admission to the press, at the time when it was pouring forth those of Cleiveland in innumerable impressions. But behold the difference! The press now continually teems with republications of the *Paradise Lost*, &c. whereas, the last edition of Cleiveland's works was in 1687." (B. Brit. iv. 622)

*Dromore*, a diocese of very small extent, and inhabited by scarcely any *Roman Catholics*, afforded duties to a *Protestant* Bishop, and facilities for their performance. These duties Dr. Percy has the reputation of having well performed for thirty years, in which he survived every bishop whom he found in Ireland. The following account of the occupations of his life and the circumstances of his death, has been given upon authority not to be fairly questioned.

"At Dromore he constantly resided, promoting the instruction and comfort of the poor with unremitting attention, and superintending the sacred and civil interests of the diocese with vigilance and assiduity; revered and beloved for his piety, liberality, benevolence and hospitality, by persons of every rank and religious denomination. Under the loss of sight, of which he was gradually deprived, some years before his

death, he steadily maintained his habitual cheerfulness; and in his last painful illness he displayed such fortitude and strength of mind, such patience and resignation to the Divine will, and expressed such heartfelt thankfulness for the goodness and mercy shown to him, in the course of a long and happy life, as were truly impressive and worthy of that pure Christian spirit in him so eminently conspicuous."—*G. Mag.* 81. Pt. 2. P. 483.

It is added, in a note to one of several elegiac tributes to his memory, that "his personal exertions, his charges to his clergy, his distribution of the scriptures, and other religious tracts, his encouragement of literary societies, and above all, his encouragement of *Sunday Schools*, will be long remembered with gratitude in the North of Ireland."—*G. Mag.* 81. 556. N.

Bishop Percy died at the *See House* of Dromore, Sep. 30, 1811, in the 83d year of his age. He left two daughters, having survived an only son, and his wife, a lady of Northamptonshire, who died in 1806, aged 75. The fate of his successor, formed a striking contrast to his own; for the Provost of Trinity College, Dublin, Dr. Hall, who was *elected* or rather *appointed* Bishop of Dromore, died a few days after his consecration, before he could take possession of his See.

N. L. T.

## EXTRACTS FROM NEW PUBLICATIONS.

*Present State of Religion in Iceland.*

[From Sir. G. S. Mackenzie's Travels in Iceland. 4to. pp. 324—333.]

The reformation of religion in Iceland took place A. D. 1551; since which period the doctrines of the Lutheran church, as it exists in the northern kingdoms of Europe, have been strictly maintained in the island.\* At the present time, not a single dissentient is to be found from the established religion of the country; and the only instance of the kind on record, is one which occurred about the end of the 17th century; when *HELGO EIOLFIDAS*, a man who had acquired much knowledge of German literature, espoused the Socinian doctrines, and taught them openly to his children and friends; till compelled by the judgment of the ecclesiastical court to make a public renunciation of his belief. Doctrinal discussion is of course, little known among the Icelanders; and the contests which have existed in their church, relate chiefly to external ordinances, and to the situation and rights of the clergy of the island.

The religious establishment of Iceland is formed on a more extensive scale, than might have been expected from the nature of the country and the condition of the people. The inhabited parts of the island are divided into 184 parishes; a division which gives to each parish an average population of about 260 persons. From the great extent, however, of these districts, it has been in many instances found necessary to erect more than one church

in a parish; and the total number of churches in the island somewhat exceeds three hundred. The duty of each parish devolves upon a single priest; with the permission, however, if his own circumstances do not allow the full discharge of his duties, to take an assistant from among the young men educated for the church, who have not yet obtained a permanent situation in life. The number of the officiating ministers of religion is of course various, at different times, though never greatly exceeding that of the parishes. Immediately superior to the common priests, are the provosts, or deacons, whose office it is to exercise a general superintendence over the churches in each *Syssel*\*, and who are chosen, in general, from a regard to their talents and respectability of character. There are nineteen of these deacons in the island; but their number is included among that of the priests, just mentioned, as they severally have parishes allotted to them, of which they discharge all the ordinary duties. A small additional stipend is attached to the office, which renders their situation somewhat superior to that of the other clergy.

During a period of seven centuries, Iceland was divided into two bishopricks; that of *Skalholt*, comprehending the southern, that of *Hoolum* the northern, districts of the island. The sees becoming vacant at the same time, they

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\* *Syssel*—a term applied to the subdivisions of Iceland.

were united in 1797, by the order of the Danish government; and the title of Bishop of Iceland was conferred upon the learned and respectable *Geir Vidalin*, the present possessor of this dignity. The duties of the office are important and extensive. The bishop superintends the general concerns of the religious establishment, and the particular affairs of each church in the island: he inspects the conduct of the priests, regulates any ecclesiastical disputes which may occur, ordains those who are entering upon the pastoral office, and watches over the education and moral conduct of the people at large. It is a part of his duty also, to visit at stated periods, the different districts of his diocese, for the purpose of personal inspection; and the farmers of the country are required to assist him, while making these journeys, with every accommodation, which their means may afford. The appointment of the bishop is entirely vested in the crown. While there were two bishoprics in Iceland, the revenues of each were extremely small, and ill-adapted to support the dignity, scarcely even the necessary duties of the office. In consequence of the union of the sees, a considerable augmentation was made in the revenues of the present bishop, which now amount to about 1600 dollars per annum; derived chiefly from the public treasury of the island. Did he reside in the interior of the country, this sum would raise him to the highest rank of opulence; but making his abode in *Reikiavik*, he is subject to many additional expenses, not only from the different mode of life among the Danes, but also from the necessity of en-

tertaining the country priests, who come to barter their commodities with the merchants at this place. The patronage of the church in Iceland, was formerly in the hands of the people and the proprietors of land; was afterwards assumed by the bishops, as the representatives of the papal authority; and finally, at the period of the Reformation, was transferred to the crown of Denmark. The power is now, in most cases, exercised by the governor of the island, with the assistance and advice of the bishop. The revenues of the clergy are derived in part from the lands annexed to the churches; partly from tithes upon the landed property of the country. These tithes are paid by the farmers, in a ratio determined, not by the quantity of produce raised upon each farm, but by the fixed rents of the land. To afford an idea of the extreme scantiness of the provision which is thus made for the clergy, it may be sufficient to state the general fact, that the whole revenue by tithe, in 184 parishes, does not exceed the sum of 6400 specie dollars; giving an average of 34 or 35 dollars for each parish in the island. The distribution of the stipends is by no means equal, owing to the difference in the extent and value of the land under cultivation in different districts. The most valuable living in the island is that of *Breidè-bolstadr*, in *Rangavallè Syssel*, the stipend of which is upwards of 180 dollars: the parish contains 376 people. In the parish of *Kröss* in the same district, where there are two churches, and a population exceeding 500, the stipend amounts only to 33 dollars. In *Aarnes Syssel*, the parish of *Torfastadir*,

in which the *Geyzers*\* are situated, contains five churches; while the salary of the priest and his assistant, amounts scarcely to 30 dollars. In numerous instances, however, the stipends are still much smaller; and there are two or three parishes in the island, where the annual sum of five dollars, forms the whole provision which is made by tithe for the support of the ministers of religion. The stipends, though specified according to their value in money, are very generally paid, like the taxes, in different articles of produce; which the priests either consume in their own families, or barter with the merchants for other articles which they more immediately require.

These scanty pittance would obviously be insufficient to the support of the religious establishment, were they not assisted by the value of the glebe-land, which is annexed to the church in each parish. Every priest thus becomes a farmer; and though the land which they hold is in general of small extent, yet there are certain rights attached to it, which augment considerably the profits derived from this source. Beside the tithe upon his rent, each farmer in the parish is required to give annually to the priest, either a day's work, or an equivalent value in money; and likewise to keep one of his lambs during the winter season; taking it home in October, and returning it in good condition the following spring. It is customary also, for the more wealthy of his parishioners, to make him a small offering of the value of eight-pence, in English money, three times in the course

of the year; besides which, a trifling perquisite is occasionally obtained for the performance of particular services, as baptism, marriage and burial. These are all the sources from which the Icelandic priest obtains a livelihood for his family.

In the preceding narrative of our travels, the general appearance and construction of the churches in Iceland has been minutely described. It would be difficult, indeed, to convey to one who has not visited the country, an adequate idea of the extreme wretchedness of some of the edifices which bear this name. But it must be recollected, that if a greater size, or more decoration, had been given to these places of worship, their number would have been diminished in the same proportion; and in looking therefore at the Icelandic churches, as they now are, no feeling of contempt can have place in the mind, but rather a sentiment of admiration for the propriety and judgment with which the means of the people have been applied to the great object in view. The charge of attending to the condition of the churches, is committed to the *Hreppstjóri*\* of each parish; while to provide for any necessary repairs, a small tax is levied upon the inhabitants, and the personal labours of the peasants are occasionally required. The present war between England and Denmark, unfortunate for Iceland, in so many points of view, has here also inflicted some of its evils. The accustomed supply of timber from Norway being suspended, many

\* *Geyzers*—boiling fountains.

\* *Hreppstjóri*—a civil officer in Iceland.

of the churches in the country are getting into a ruinous state; and during the last summer, communications were made to the bishop, from different parishes, representing the impossibility of continuing public worship from this cause.

The education of the priests, at the school of *Bessetad*,\* was described in the last chapter. When a young man, intended for this office, has undergone the required examinations, he leaves the school, and usually returns to his native place; where, in assisting his family to obtain their scanty and hard-earned provision, he submits to the same labours as the meanest of those around him. During our first journey in Iceland, we were attended by a person in this situation, who performed for us all the menial offices of a servant and guide. These young men are still called upon, however, to pursue their theological studies, in as far as their limited means will allow; and, to provide for this necessary part of discipline, the superintendence of the bishop is still continued, who annually transmits to each candidate for the priesthood, a series of Latin questions, as a test of his diligence and proficiency. The nature of these questions will be seen from the subjoined list, which was sent to some of the students of divinity in the summer of 1810†. The dissertations in reply to them, are con-

voyed to the Bishop, at *Reikiavik*, by those who come down to this part of the coast to fish, or to dispose of their tallow and other commodities to the merchants. After a certain period of probation, and a personal examination by the bishop on the doctrines and duties of their profession, the candidates are received into orders, and await the occurrence of vacancies, which may afford them a place of final settlement. It is not, however, a life of luxurious ease which they enjoy, when their abode is thus determined. From the scantiness of the provision which is made for them in their public situation, the toil of their own hands is necessary to the support of their families; and besides the labours of the little farm which is attached to his church, the priest may often be seen conducting a train of loaded horses from the fishing-station to his distant home; a journey not unfrequently of many days; and through a country wild and desolate beyond description. Their habitations are constructed merely of wood and turf, like those of

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prophetis Veteris Testamenti explicandis?

2. Quid libri Veteris Testamenti docent de resurrectione mortuorum?

3. An mali generis homines ad peccandum solliciti?

4. In quo consistit venia peccatorum nobis per Jesum parata?

5. Æternitas pœnarum post hanc vitam quibus argumentis probatur, et quomodo cum benignitate Summi Numinis concilianda est?

6. Explicentur Matt. xv. 4, 5, 6; et 1. Cor. iii. 15, 16.

7. Qualis fuit status religionis in patria nostra ante reformationem?

8. Cur Deus hominibus salutem æternam, tantum conditione vitæ emendandæ, pollicetur?

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\* An Account of this establishment, and of the present state of Education in Iceland, will be given in a subsequent extract. ED.

† Examen Theologicum Candidato—solvendum.

1. Quam cautioe opus est in



the farmers of the country, and are equally destitute of all internal comforts. A stove, or place for containing fire, is scarcely ever to be found in them: often there is only one apartment in the house, to which the light of the sun has free access, or where there is any flooring but the naked earth; and the furniture of this room seldom comprehends more than a bed, a broken table, one or two chairs, and a few boxes, in which the clothes of the family are preserved. Such is the situation during life of the Icelandic priests; and amidst all this wretchedness and these privations, genius, learning and moral excellence are but too frequently entombed.

The ordinary service of the churches in Iceland consists of prayer, psalms, a sermon and readings from the scriptures. The prayers and readings are rather chaunted than spoken by the priest, who performs this part of the service at the altar of the church. The sermons appear in general to be previously composed, and are delivered from notes. Of the style and character of these compositions we had not the means of forming an accurate judgment; but in those instances where we attended the public worship of the country, it seemed, from the warm and impassioned manner of their delivery, and from the frequent use of the figure of interrogation, that a powerful appeal was made to the feelings, as well as to the understanding, of the audience. In the conduct of the religious service, much *décorum* is generally maintained. One striking instance to the contrary occurred indeed to our observation; but the case was a singular one,

and must be received merely in the light of an exception to a general statement.

The moral and religious habits of the people at large, may be spoken of in terms of the most exalted commendation. In his domestic capacity, the Icelandic performs all the duties which his situation requires, or renders possible; and while by the severe labour of his hands, he obtains a provision of food for his children, it is not less his care to convey to their minds the inheritance of knowledge and virtue. In his intercourse with those around him, his character displays the stamp of honour and integrity. His religious duties are performed with cheerfulness and punctuality, and this even amidst the numerous obstacles, which are afforded by the nature of the country, and the climate under which he lives. The Sabbath-scene at an Icelandic church is indeed one of the most singular and interesting kind. The little edifice, constructed of wood and turf, is situated, perhaps, amid the rugged ruins of a stream of lava, or beneath mountains which are covered with never-melting snows; in a spot where the mind almost sinks under the silence and desolation of surrounding nature. Here the Icelanders assemble to perform the duties of their religion. A group of male and female peasants may be seen gathered about the church, waiting the arrival of their pastor; all habited in their best attire, after the manner of the country; their children with them; and the horses, which brought them from their respective homes, grazing quietly around the little assembly. The arrival of a new-

comer is welcomed by every one with a kiss of salutation; and the pleasures of social intercourse, so rarely enjoyed by the Icelanders, are happily connected with the occasion which summons them to the discharge of their religious duties. The priest makes his appearance among them as a friend; he salutes individually each member of his flock, and stoops down to give his almost parental kiss to the little ones, who are to grow up under his pastoral charge. These offices of kindness performed, they all go together into the house of prayer.

There are two versions of the Bible in the Icelandic language; the first of which was translated by *Gudbrand Thorlakson*, Bishop of *Hoolum*, from the German Bible of Martin Luther, and published in 1584; the second was executed chiefly by Bishop *Skulasson*, in conformity with the Danish version of Resenius, and appeared about sixty years afterwards, under the more immediate patronage of the King of Denmark. The latter of these versions is preferable to the former, merely from the division of the text into verses; which division the edition of Bishop *Thorlakson* did not supply. At present, owing to the length of time which has elapsed since any edition appeared, there is a great deficiency of Bibles in every part of Iceland; an evil which, from the depressed state of the printing-establishment of the island, it is scarcely possible that the unaided efforts of the people should be enabled to remove.

#### *Issue of the Present Political Convulsions.*

(From Mr. (now Lord) Erskine's Speech for Mr. Cuthell, Feb. 21, 1799, on a pro-

secution for selling Mr. Gilbert Wakefield's Reply to the Bishop of Landaff's Address, in Erskine's "Miscellaneous Speeches," 8vo published by Ridgway. 1812. pp. 241-243.)

With regard to the book itself, though I leave its dolence to its eminently learned author, yet there are some passages which I cannot help noticing. (*Here Lord Erskine commented upon several of them, and then concluded as follows.*) I was particularly struck, indeed, that the following passage should have made any part of the indictment: "*We sons of peace, or see, or think we see, a gleam of glory through the mist which now envelops our horizon. Great revolutions are accomplishing; a general fermentation is working for the purpose of general refinement through the universe.*"—It does not follow from this opinion or prepossession of the author, that he therefore looks to the consummation of revolutions in the misery or destruction of his own country; the sentiment is the very reverse: it is, that amidst this continued scene of horror which confounds and overwhelms the human imagination, he reposes a pious confidence, that events which appear evil on the surface, are, in the contemplation of the wise and benevolent Author of all things, leading on in their consequences to good, the prospect of which Mr. Wakefield considers *as a gleam of glory through the mist which now envelops our horizon.* I confess for one, that, amidst all the crimes and horrors which I certainly feel mankind have to commiserate at this moment, perhaps beyond the example of any former period, crimes and horrors which I trust, my humanity revolts at as much as any other man's, I see nothing to fear for our country or

its government, not only from what I anticipate as their future consequences, but from what they have produced already: I see nothing to fear for England from the destruction of the monarchy and priesthood of France; and I see much to be thankful for in the destruction of papal tyranny and superstition. There has been a dreadful scene of misfortune and of crime, but good has, through all times, been brought out of evil. I think I see something that is rapidly advancing the world to a higher state of civilization and happiness, by the destruction of systems which retarded both: the means have been, and will be, terrible; but they have been, and will continue to be, in the hand of God.—I think I see the awful arm of Providence, not stopping short here, but stretched out to the destruction of the Mahometan tyranny and superstition also.—I think I see the freedom of the whole world maturing through it; and so far from the evils anticipated by many men, acting for the best, but groping in the dark, and running against one another.—I think I see future peace and happiness arising out of the disorder and confusion that now exists, as the sun emerges from the clouds: nor can I possibly conceive how

all this ruin, falling upon tyrannous and blasphemous establishments, has the remotest bearing against the noble and enlightened system of our beloved country.—On the contrary, she has been the day-star of the world, purifying herself from age to age, as the earliest light of heaven shone in upon her; and spreading with her triumphant sails, the influence of a reformed religion and a well-balanced liberty throughout the world. If England, then, is only true to the principles of her own excellent constitution, the revolt of other nations against their own systems cannot disturb her government. But what, after all, is my opinion, or the judgment of the court, or the collective judgment of all human beings, upon the scenes now before us? We are like a swarm of ants upon an ant-hill, looking only at the surface we stand on; yet affecting to dispose of the universe, and to prescribe its course, when we cannot see an inch beyond the little compass of our transient existence. I cannot, therefore, bring myself to comprehend how the author's opinion, that Providence will bring, in the end, all the evils which afflict surrounding nations, to a happy and glorious consummation, can be tortured into a wish to subvert the government of his country.

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## MISCELLANEOUS COMMUNICATIONS.

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*Analysis of the Idea of Pleasure.\**

If pleasure be not *merely* the result of a comparison of sensations, it is at least undeniably heightened by contrast. What repast so pleasant as that which

has been preceded by the pain of hunger? What breast so alive to the joys of self-appreciation, as that which has been previously lacerated by the stings of remorse? May not then all the pains of the sentient creation, whether proceeding from physical or moral causes

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\* See M. Repos, vi. 419.

be necessary, if not to cause, at least to heighten ideas of pleasure? and may not those painful sensations in consequence of being associated through indefinite time, with that pleasure of which they will be found the constant forerunners, come ultimately to change their character, in the mind of the intelligent being; so as to make pleasure the necessary result of every possible impression?

This hypothesis may be thrown into a more tangible shape, in the following proposition and corollaries.

*Prop.* Pleasure is the result of a comparison of sensations.

It cannot be doubted that there are many impressions and states of existence, which would cause pleasure to some and pain to others; for example, a piece of jerk beef, or an ill-cured herring, is a luxury to a half-famished savage; whilst to a full-fed citizen, it would operate rather as an emetic. To a dethroned monarch, the state of a private gentleman would be one of galling degradation; whilst by thousands setting out in life, it is regarded as the enviable reward of unwearied exertions, and the *ne plus ultra* of human felicity. The supposition of the *absolute nature* of pleasure, seems irreconcilable with these facts, as also with the universality of its existence: in all climates sentient beings enjoy pleasure; man, in particular, through all the states of society, from the most barbarous to the most civilized, through all the ranks of society, from the prince to the peasant; and through all the stages of individual existence, from the infant to the hoary edentulous. Is it conceivable how an absolute, positive something, can

be fitted to so many different situations? But suppose pleasure the result of a comparison of sensations, and every difficulty vanishes.

I shall now endeavour to analyse one of our pleasurable emotions, that it may be seen how the phenomena correspond with this theory; let it be that of eating strawberries; and here I think it undeniable, 1st, That were we to eat nothing but strawberries, we should not have that pleasure in eating them which we now have:—and 2d. That were we to eat them without intermission, the unceasing act of eating strawberries would become, like that of breathing the air, indifferent. From hence it follows, that the pleasure of eating strawberries is purely the result of a comparison, from the 1st instance, between the flavour of this fruit and that of other edible substances; from the 2d, between our state when eating, and that of a previous state of hunger. No doubt, pleasures arising from other sources, may sometimes constitute a part of the pleasure now under consideration; for example, if we have been in the practice of eating strawberries with an esteemed friend, or in the light and agreeable society of ladies, or in the midst of a delightful landscape; the pleasure resulting from these causes, may be afterwards continued to the simple act of eating, with which they were previously associated; but as all complex emotions may be reduced to simple ones, it will be sufficient to consider matters in the simplest point of view. By the way, the action of breathing mentioned above, is a corroboration of this hypothesis; we breathe incessantly, unconscious of pleasure; but to a person recovering from a severe

attack of asthma, the pleasure of easy respiration is unspeakable.

These considerations, I confess, appear to me, to prove the proposition; but it will be easy, no doubt, for him to whom they do not come with convincing evidence, to point out that pleasurable emotion, which is either not clearly referable to contrast, or which would exist at all, had no other impression, than that from which it proceeds, been ever known.

*Cor. 1st.* The pains of the sentient creation are necessary in order to produce ideas of pleasure.

This, like all other corollaries, can stand upon no other demonstration than that which establishes its proposition, and is to acquit itself to the understanding, simply by a comparison between its own terms and that of its principal. It may be proper to remark, however, that the production of pleasure in this instance is purely mechanical, requiring no exertion of intellect, and in fact little else than that the subject should be a sentient being; neither does it infer a future existence. But where a cause of pain is so violent as to produce dismemberment or destruction, it would seem either to point to a future state of existence, where it may produce its beneficial effect; or to impugn the infinite power of Deity; for if this be established, I hold his infinite benevolence necessarily inferred, and of course, whatever militates against his infinite benevolence is conclusive against his omnipotence.

*Cor. 2d.* The pains of the intelligent creation, in consequence of being associated, through indefinite time, with those pleasures of which they will be found the con-

stant forerunners, will come ultimately to change their character in the mind of the intelligent being, so as to make pleasure the necessary result of every possible impression.

In this corollary, without assuming sensation as a certain passport to endless existence, it is simply maintained, that where indefinite duration is extended to a sentient being, capable of recollecting its emotions and of exploring their causes; pleasure will tend ultimately to be the result of all its impressions.

This, I confess, does not appear to me, to be beyond the power of the associating principle, but rather to be its natural effect, considering that unless the pains have place, the pleasures will not follow; it reconciles the present motley appearance of things with the attributes of infinite goodness and power in the Supreme Being; and in the means which he adopts for procuring the happy result, he exhibits himself as a wise and designing agent, as much as in any part of the animal or vegetable economy. Resignation will then deserve the name of rational, and the phrase of "seeing every thing in God, and God in every thing," instead of an unmeaning ebullition of over-heated devotion, may be the predicate of a state future indeed, yet possible, if not certain. ZERO.

Glasgow,

Jan. 10, 1812.

*Theological Query.*

SIR,

Allow me to submit the following query to your theological correspondents of every denomination:—Is it to be considered as a

proof of ignorance, or of the closest and most mature investigation, that the Athenians of old erected an altar to the "UNKNOWN GOD?" A. Z.

*Unitarians in Transylvania.*

*West Ham, Essex,*

SIR, Jan. 2, 1812.

To such as are acquainted with ecclesiastical history, it is well known that the Unitarians of Poland, after their cruel expulsion from that country in 1661, did, many of them, settle in Transylvania, where their doctrine had been tolerated from about the year 1563. Their numbers, circumstances and doctrine have been from that period, very little known. I have lately met with a work called "The Religious World Displayed, &c. by the Rev. Robert Adam, B. A. Oxford; Minister of the Episcopal congregation, Blackfriars Wynd, Edinburgh, &c." In the second vol. of this work, p. 174, this author says that "An abstract of the faith and principles of the Unitarians of Transylvania was published in 1787, with permission of their government, by Professor Markos, of the Unitarian College of *Clausenburg*".

In a note, at the bottom of the page, we are informed that "this work of Professor Markos is entitled *Somma Universæ Christianæ secundum Unitarios in usum Auditorum concinnata et edita; Cum Privilegio S. C. R. A. Maj. Claudiopoli Typis Collegii Reformatorum, 1787.*"

Mr. Adam also says that, the Unitarians in Transylvania have long had separate congregations, and have upwards of 160 at this day. I know not from what au-

thority Mr. Adam gets his intelligence concerning the Unitarians in Transylvania, but, from the nature and publicity of his work, it is reasonable to consider his account of them as being correct: I therefore, draw the following conclusions from it.

1. That these Unitarians are the largest body of Christians of their sentiment which we know of, as no other state in Europe can furnish upwards of 160 congregations which openly profess the great doctrine of the Divine Unity.

2. That they have a civil establishment, or, at least, a very liberal toleration of their religion, as Mr. Markos is styled "*Professor of the Unitarian College of Clausenburg*". I believe that this circumstance cannot be paralleled in the Christian world.

3. That from their long settlement and present numbers and privileges, they have some common form of ecclesiastical government and discipline, which unites them as a body, or denomination.\*

\* Since writing the above, I have looked further into Mr. Adam's work, and in vol. ii. p. 185, he says "Transylvania is the only country in which they (Unitarians) are not only tolerated, but have their rights and privileges secured by express laws, and possess a sort of establishment. Their church government, in that country, consists of *one superintendent and two consistories*. The higher consistory is composed partly of laymen, partly of the inspectors or *superintendents special* of the eight dioceses, into which the 164 Unitarian churches in that country are divided.

"It appoints persons for all the livings and receives reports from the inferior consistory, to which the church discipline is intrusted. The *superintendent general* presides in the inferior consistory, but occupies only the second place in the higher. Matrimonial affairs, &c. are under the jurisdiction of these courts."

4. That, though they live under the despotic government of Austria, yet they enjoy a degree of religious liberty which Unitarians in Britain are not *legally* entitled to!

To these probable conclusions I beg leave to add the following questions.

1. Have any of your learned correspondents seen the *Latin* copy of Professor Markos's work before mentioned?

2. Is there any *English* translation of that work?

3. If any of your learned correspondents are acquainted with the Latin copy, and there be no English translation extant, would it not be of real service to the Unitarian cause in the British Islands and America to translate the work into English?

4. May not some method be devised (perhaps through a mercantile medium) of opening a correspondence with Professor Markos, or some other respectable Unitarian in Transylvania, whereby we may know more of the circumstances of our Christian brethren in that remote country?

I am Sir, yours,  
SENEX.

*Proposal of an Unitarian Circulating Library.*

*Hampstead, Jan. 5,*

SIR, 1812.

I am among the number of those who look forward with pleasure to the beginning of the month, when the pages of the *Monthly Repository* will give the information of the great exertions the friends of truth are making. The book societies, in London and many parts of the kingdom, have, I doubt not, done much for the

spread of liberal opinions; yet there is a class of readers, among whom I most certainly include myself, who I think might be very materially benefited by having valuable publications made more accessible to us. It must be evident to every one that the purchase of the best writers on Unitarian subjects, for these last 40 years, is beyond the ability of many who from education are equal to obtaining much benefit from the perusal of them; and gentlemen who have libraries, are not always willing to lend books, from the consequent injury they must sustain from being frequently read. What I would propose is, that some bookseller should collect *all* the books, for these last 40 years, on Unitarian subjects, and let them out by the volume for hire, as in circulating libraries. I should hope, far from such a plan being injurious to the sale of books, it would prove advantageous, as it would increase readers and probably induce most to make some purchases: judging by my own feelings, I know nothing but the inability to purchase would satisfy me with an occasional reading.

If this or any similar plan should be adopted in consequence of my writing, I shall feel pleasure in the hope that I may have rendered some small service to a cause in which I am deeply interested.

*A Friend to Inquiry.*

*Practical evil of the doctrine of Original Depravity.*

SIR, Jan. 10, 1812.

When Anti-Calvinists object to the immoral tendency of the Cal-

vinistic system, they are answered by a charge of malignant detraction. It may be useful therefore, from time to time, to record facts which undeniably prove this tendency.

The doctrine of Original Depravity is a favourite principle of the Calvinists; yet no principle seems more dishonourable to the Creator and more hostile to social peace, happiness and virtue. My experience convinces me that he that believes himself corrupt, is not far from being so. *Virtue unnatural!* What better excuse for vice!

But I wish merely to point out to your readers a case in which the wretched principle of original and universal depravity formed a covering into which atrocious guilt retreated from public ignominy. You remember, I dare say, the name of *Hodge*, the West India Planter, who though not old, had gone through a long catalogue of cruelties and passed a busy life of murders. This ruffian was at length arrested in his career of blood and tried for his life, which was afterwards demanded in sacrifice to justice. To the jury who sat upon his case, he is represented in the *Morning Chronicle* of July 8th 1811, as saying that "Bad as he had been represented, and bad as they might think him, *he felt support in his affliction from religion. As all men are subject to wrong, he could not but say that THAT PRINCIPLE was likewise INHERENT in him. He acknowledged himself guilty in regard to many of his slaves.*"—What a principle must that be which places such an abuser of humanity upon a level with the majority of mankind; or rather, which drags them down to

his level! What would an *Evangelical* preacher (oh! misapplied term,) have said to such a criminal, who already held so firmly the chief of the *doctrines of grace!* And how mischievous is a national religion; which allows such men as this the Christian name, and lulls them, on the ground of their *baptism*, into a deadly repose or destructive hopes!

I am

*No Disciple of John Calvin.*

### A Collection of Facts relating to Criminal Law.

[Continued from p. 30.]

"The Criminal Law is in every country of Europe more rude and imperfect than the civil."

*Blackstone. Comm. B. iv. ch. 1.*

"To shed the blood of our fellow creature is a matter that requires the greatest deliberation, and the fullest conviction of our own authority: for life is the immediate gift of God to man; which neither he can resign, nor can it be taken from him; unless by the command or permission of him who gave it; either expressly revealed, or collected from the laws of nature or society, by clear and indisputable demonstration." *Id.*

"We may even hope, that when the benevolent and more enlightened eye of philosophy shall have inspected that important part of legislation, the distribution of punishments, this will become less and less destructive, without being less efficacious, and be gradually converted into correction of offenders."

*Pistorius's Notes to Hartley. Hartley. v. iii. p. 496. 8vo.*

"In free governments, the very act of enquiring into the grounds and effects of laws is a direct proof of increasing knowledge. It constitutes a presumptive proof of such improvements in the actual state of society as render the former code inconvenient or oppressive; and when the expedients proposed by intelligent men harmonize with the silent wishes of the community, it becomes the duty of every wise and honest legislature to supply what is defective, and to correct what is mischievous."

*Philopatris Parvicensis. ii. 492.*



Proposition III.

*Experience has not shewn that Capital Punishments tend to the diminution of Crimes.*

"The Duke of Tuscany, soon after the publication of the Marquis of Beccaria's excellent treatise, abolished death as a punishment for murder. A gentleman who resided five years at Pisa, informed me that only five murders had been perpetrated in his dominions in twenty years. The same gentleman added, that after his residence in Tuscany, he spent three months in Rome, where death is still the punishment of murder; and where executions, according to Dr. Moore, are conducted with peculiar circumstances of public parade. During this short period, there were sixty murders committed in the precincts of that city. It is remarkable that the manners, principles and religion of the inhabitants of Tuscany and Rome are exactly the same. The abolition of death, alone, as a punishment for murder, produced this difference in the moral character of the two nations."

*Rush's Inquiry into Public Punishment.* p. 30.

"SIR JAMES MACKINTOSH delivered his last charge to the Grand Jury at the Sessions for Bombay, held on the 13th of July; in which he suggested the establishment of a better system of police, and more efficient regulations for the distribution of the property of insolvent merchants. The learned judge also commented upon the effects produced by desisting from inflicting Capital Punishments, during the period he had presided in that court, and

observed that 200,000 men had been governed for seven years without a capital punishment, and without any increase of crimes.

At the close of the Sessions, the foreman of the Grand Jury delivered an address to Sir James from that body, expressing their regret at the dissolution of the connection between them and him, and requesting that the learned judge would sit for his portrait, which they were desirous of placing in the hall where he had so long presided with such distinguished ability.

"Sir James in his answer, expressed his acknowledgements, and replied, that as soon as he reached Great Britain, he would take measures for complying with their desire."\*

*Morning Chronicle, Monday, Feb. 3. 1812.*

Proposition IV.

*By the severity of the laws, and the discretionary power in judges, murders may sometimes be committed under the forms of law.*

"When a member of parliament brings in a new hanging law, he begins with mentioning some injury that may be done to private property, for which a man is not yet liable to be hanged; and then proposes the gallows as the specific and infallible means of cure and prevention. But the bill, in

\* We have quoted the whole of the paragraph, not being able to separate the statement, referring to our Proposition, so as to make it intelligible. We have, besides, a pleasure in making known the speedy return to his native country of so distinguished a man as Sir James Mackintosh, who, we fondly trust, will devote his extraordinary talents and brilliant eloquence to the cause of civil and religious liberty, philanthropy and reform.

progress of time, makes crimes capital, that scarce deserve whipping. For instance, the shop lifting act was to prevent bankers' and silversmiths', and other shops, where there are commonly goods of great value, from being robbed; but it goes so far as to make it death to lift any thing off a counter with intent to steal. Under this act, one Mary Jones was executed, whose case I shall just mention; it was at the time when press-warrants were issued, on the alarm about Falkland's Islands. The woman's husband was pressed, their goods seized for some debt of his, and she, with two small children, turned into the streets a begging. It is a circumstance not to be forgotten, that she was very young (under nineteen) and most remarkably handsome. She went to a linen draper's shop, took some coarse linen off the counter, and slipped it under her cloak; the shopman saw her, and she laid it down: for this she was hanged. Her defence was (I have the trial in my pocket) 'that she had lived in credit, and wanted for nothing, till a press-gang came and stole her husband from her; but since then, she had no bed to lie on; nothing to give her children to eat; and they were almost naked; and perhaps she might have done something wrong, for she hardly knew what she did.' The parish officers testified the truth of this story; but it seems, there had been a good deal of shop-lifting about Ludgate: an example was thought necessary; and this woman was hanged, for the comfort and satisfaction of some shopkeepers in Ludgate Street. When brought to receive sentence, she behaved in such a frantic manner, as

proved her mind to be in a distracted and desponding state: and the child was sucking at her breast when she set out for Tyburn. Let us reflect a little on this woman's fate.

"The poet says, 'An honest man's the noblest work of God.' He might have said with equal truth, that a beauteous woman's the noblest work of God.

"But for what cause was God's creation robbed of this its noblest work? It was for no injury; but for a mere attempt to clothe two naked children by unlawful means. Compare this with what the State did, and what the Law did. The State bereaved the woman of her husband, and the children of a father, who was all their support: the Law deprived the woman of her life, and the children of their remaining parent, exposing them to every danger, insult and merciless treatment, that destitute and helpless orphans suffer. Take all the circumstances together, I do not believe that a fouler murder was ever committed against law, than the murder of this woman by law. Some who hear me are perhaps blaming the judges, the jury, the hangman; but neither judge, jury, nor hangman, are to blame; they are ministerial agents; the true hangman is the member of parliament: he who frames the bloody law is answerable for the blood that is shed under it."

*Sir W. Meredith's Speech in the House of Commons. Quoted in Montagu's Opinions. ii. 393—400.*

#### Proposition V.

*The punishment of death for offences less than murder, often incites offenders to commit murder; hoping thereby to escape, and*

knowing that if they be detected they cannot suffer more than death.

"I was once present" (says Mr. Gilbert Wakefield,) "at the execution of a man of undaunted firmness, and (saving this action of robbing a traveller of a few shillings, *without insult or ill-usage*, under the seduction of an hardened accomplice,) of an unexceptionable character. He died, without bravado, and without obduracy, under a due sense of his awful situation, with the magnanimity of a hero; despising that merciless and unequal sentence which had brought him to this sad condition. Had I known", says he, 'that I should have suffered *thus* for *that* offence, I would not have so easily been taken.' He was a man of Herculean strength, and capable of destroying half a dozen constables before he could have been secured."

*Life of Wakefield.* i. 313—315.

Mr. B. Flower's Account of a man executed for Forgery.

Harlow, Jan. 12, 1812.

SIR,

Amongst other bad effects resulting from our penal code, the impressions thereby made on the mind of the sufferer have not been duly considered. Of this I had a remarkable instance when I was in Newgate in the year 1799, in consequence of a sentence of the House of Lords, for a pretended libel on the Bishop of Llandaff, in defence of which I had nothing to allege but its TRUTH!

An acquaintance, a respectable dissenting minister, one day called on me to make some inquiry concerning a man under sentence of death for forgery, and who was to suffer the sentence of the law in the course of the week. He stated that the preceding day, at a bookseller's, a person came in and inquired for "*Plato on the Immortality of the Soul*," and adding "it was for a person in Newgate who was shortly to suffer death." This led to some further conversation, and excited a wish on the part of my friend to have some conversation with the convict alluded to. In the midst of our conference, Mr. Kirby, the then governor of Newgate (whose memory will be ever respected for his wisdom, kindness and humanity, in the execution of his important office,) came in, and I informed him of what had passed, on which he at once said he should be glad if we would converse with the poor man, as he could not prevail with him to hold any intercourse with the ordinary of Newgate, or to join in any religious service; offering, at the same time, to introduce us to him immediately, as the following day was appointed for his execution. We accordingly went into the yard, where we found the prisoner walking. Mr. Kirby, who in the kindest manner took him, as well as the other prisoners by the hand, inquiring if they wanted any thing their situation would admit, left us together. We entered into such conversation with the convict as we thought most suitable on the sad occasion. After some time he addressed us nearly as follows:—"I did not wish for the conversation of any *Christians* to disturb me in my last hours; but I thank you for your kindness, and will be very frank with you. I have not, I confess, thought much about Christianity, but I have seen enough of it in the lives of its pro-

fessors, and especially in the lives of the clergy. I dislike priests of all professions: and what must Christians in general be, who can so throw off the bowels of humanity, as to rob a man of his life for one solitary offence, which he sincerely wishes to atone for.—To-morrow, I am to be hanged for forging a draught for fifty pounds; strong temptation and necessity urged me to the deed: my life, in all other respects, will bear examination; had I lived, I hope and believe I should by restitution have atoned for this offence, but I am cut off from all hope, and am to suffer as if I was a criminal of the most profligate and hardened description—Is this your Christianity?” My friend and myself, allowing the justice of several of his remarks, endeavoured to rectify his general ideas of the Christian system, and suggested those reflections which we thought suitable to his own case, impressing upon him the solemn reflection, that he had now nothing to do with the inconsistencies or even the crimes of Christians, but to consider his own state towards God, and the absolute necessity of his employing the few hours he had to live, in the exercise of sincere repentance towards God, and in cordially embracing that mercy freely offered, through Jesus Christ, to every one who did not obstinately reject it.—I saw the man executed the following morning; but could not gain admittance to converse with him, as on such a morning, when seven persons were executed, no one was admitted to speak to the convicts, but the proper officers and the ordinary of Newgate. I made some inquiry respecting his be-

haviour, when I was informed, that he expressed his satisfaction with the conversation he had with us the preceding day; that he on the morning of execution for the first time desired to join the appointed religious service, and that he went through the whole of the awful scenery to the last, with tranquillity, resignation and fortitude. B. F.

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“*Nolo Episcopari.*”

SIR,

Your correspondent, A. B. (p. 26,) is correct in his quotation from the second edition of the Protestant Dissenter's Catechism, concerning the use of the words *nolo episcopari*, by the Bishop elect. But if he will turn to the subsequent editions of that work, (of which the fourteenth is just now published) he will find an alteration in the note referred to, which was made by the author, (who by the way, never prefixed his name to it) in consequence of having learned, that the custom of thus refusing the episcopal office is abolished, if it had ever been in use, which it should seem to have been from the currency of the above Latin phrase; as also from the well-known fact, recorded in ecclesiastical history, that in the early ages of the church they who were elected to the episcopate were used to flee and hide themselves under an awful sense of its responsibility, and that some of them were invested with it by main force. The note, as it has long stood in the catechism, is as follows: “the ancient custom for the bishop elect to say *nolo episcopari*, it seems is now disused. Various ceremonies, however, are still retained [in making a bishop] which

it might seem invidious here to particularize. The reader who wishes for further information respecting them, is referred to *Nelson's Rights of the Clergy*, p. 108, &c. or to *Burn's Eccles. Law*."

*Nelson*, whom none will suspect of an intention to disparage the clergy, gives such an account of the ceremonies used on the occasion, as, if coming from a Dissenter, might have been suspected to have been the effect of what *Mr. Christian*, as quoted by A. B., pronounces "a vulgar error." I will only observe, that he speaks of the person elected, as accepting the office *after a little modest refusal*: which is something like *nolo episcopari*. But it is most probable that since *Nelson's* time, even this little modest refusal is grown out of use.

I am, Yours, &c.

S. P.

P. S. Observing in your 21st page, a reference to that scandalous "fraud," of interpolating the 20th article of the Church, to the truth or falsehood of which (as Dr. Furneaux\* observes) the whole controversy with the Dissenters may be reduced, I have thought it might not be amiss to inform such of your readers as may not be acquainted with this curious fact, that some account is given of it in the late editions of the above Catechism, page 65, 66.

*The Zeal of Unitarians and of Unitarian Societies not ill directed.*

SIR, Jan. 31st, 1812.

The following passages are

found in an "Inquiry into the moral tendency of Methodism, &c." by William Burns (Part. i. 139, 140). As they appear an exception to the discriminating spirit by which the pamphlet is characterised, I request your indulgence for a few observations on this part of the writer's argument.

"Some individuals, and of late some societies, have attacked the popular opinions concerning the trinity and the atonement with sufficient boldness and zeal, but then it is only to set up other tenets respecting those subjects in their stead. Yet, if it be true, as I think it is, that the fundamental principles of Christian piety and virtue are quite independent of any system of opinions on these points, and may be maintained in consistency with either of them; if true devotion consists in a just esteem for the moral character of God and of Jesus Christ, and in gratitude for those benefits which we enjoy under that peculiar scheme of providence and mediatorial government which Christianity displays; if certain moral qualifications are necessary on our part, whatever may be the influence of our Saviour's death, and if these qualifications can be defined; then the other differences are merely secondary matters."

"Let the enlightened Christian oppose his zeal for these fundamental principles against the zeal which the Calvinist and the Socinian manifest for their peculiar tenets."

Mr. Burns remarks that "some individuals and of late some societies, have attacked the popular opinions concerning the trinity and the atonement with sufficient boldness and zeal." Not, I per-

\* Letters to Blackstone, p. 140.

suade myself, with more than sufficient; not with zeal and boldness beyond what the case requires and Christianity approves. If these tenets be corruptions of the gospel, and whether they are, we must severally judge for ourselves, it becomes our duty to expose them with as much firmness of purpose as calmness and candour of disposition.

But the author of the *Inquiry*, &c. complains that when the individuals and societies alluded to attack these doctrines, it is "only to set up other tenets respecting them in their stead." That is, in different and perhaps correcter language, error is combated, in order that truth may be established: it is attempted to remove the additions to the building, for the sake of exhibiting the fabric itself in its native strength and beauty. What is there unnatural in this process, or censurable in these efforts? In the mouths of many persons, it is a complaint against those who are said to subvert the belief of others, that they have none of their own to offer in its room. Mr. Burns is, justly enough, of the contrary sentiment: and you will wonder, Sir, that admitting the fact, he makes it the ground of an accusation; the rather as the simplicity of the creed of those to whom he refers, is discerned the moment that certain tenets by which it has been obscured, are seen to be unauthorized appendages to the Christian doctrine.

I agree with him, that the temper, the conduct, the character of the gospel are every thing: and I own with gratitude and pleasure that these do not belong exclusively to any one denomination of the professors of Christianity.

Nay, I even grant that they are much more dependent on our common faith than many may be able to discover or willing to concede. However, what Mr. Burns himself has said, and truly said, concerning the moral feelings and views and attainments of some on whom he animadverts, might have satisfied him that the nature of religious practice is not unrelated to systems of opinions. Surely, for example, our "esteem for the moral character of God" must be affected by the light in which we behold his government and attributes. And it should be considered that those Christians whose sentiments are most remote from established and prevailing creeds, are not the least disposed, *on principle*, to recognize all as their fellow believers who acknowledge the Messiahship of Jesus.

While, therefore, the first object of zeal should be the diffusion of those "fundamental" truths, whence "a godly, righteous and sober life" immediately arises, I see not, Sir, why the enlightened Christian should be called to oppose the zeal of different classes of believers for what some may take to be merely matters of speculation. For the fact that those principles influence the minds and the conduct of men, I appeal once more to this very pamphlet of Mr. Burns'. Without dispute, however, it was particularly needless for the author to enter his  *caveat*  against what he regards as the ill-directed zeal of the Socinian; as I question whether there be a single *Socinian* within his majesty's dominions.

I am, Sir,  
Your constant reader, &c.  
N.

## Dr. Nic. Gibbon's "Socinian Popery."

SIR,

For two centuries after the Reformation in England, the charge of Popery was bandied from one to another, amongst our sects. The puritans accused the high-church party of it, and they retorted it: it was a watch-word with the Nonconformists in the civil wars, and Dr. South wittily, but somewhat malignantly, represents them in alliance with Papists against the monarchy and church of England\*.

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\* South pursues this subject in the 1st sermon of his 6th vol. on *The fatal Influence of Words and Names falsely applied*. In a short passage, which it may be worth while to quote, he represents the Popish and Protestant Dissenters of the 17th century, more sociable than history, I fear, will warrant:—"If these two parties are so extremely contrary, as they pretend to be, what is the cause now-a-days that none associate, accompany and visit one another with that peculiar friendliness, intimacy and familiarity with which the Romanists visit the Nonconformists, and the Nonconformists them? So that it is generally observed in the country, that none are so gracious and so sweet upon one another as the rankest Papists and the most noted fanatics."—

Sermons vi. 22.

It appears from Baxter, that South himself narrowly escaped being puritanized. This curious circumstance is recorded in connection with another not less curious, which the historian of himself has an evident pleasure in relating.

"About that time, Bishop Morley having preferred a young man, named Mr. S.— (orator of the University of Oxford, a fluent, witty satyrst, and one that was sometime motioned to me to be my curate at Kidderminster;) this man being household chaplain to the Lord Chancellor, was appointed to preach before the king; where the crowd had high expectations of some vehement satyr: but when he had preached a quarter of an hour, he was utterly at a loss, and so unable to recollect himself, that he could

But the most curious application of the Popery-charge is to be found in Richard Baxter's Life of himself, who represents himself as discovering that strange compound, (*lusus theologicæ*), a Socinian-Papist: I extract his words as follows:—

"While I lodged at the Lord Broghill's, a certain person was importunate to speak with me, Dr. Nic. Gibbon: who shutting the doors on us that there might be no witnesses, drew forth a scheme of theology, and told me how long a journey he had once taken towards me, and engaged me to hear him patiently open to me his scheme, which he said was the very thing that I had been long groping after; and contained the only terms and method to resolve all doubts, whatever in divinity, and unite all Christians through the world: and there was none of them printed but what he kept himself, and he communicated them only to such as were prepared, which he thought I was, because I was 1. Searching, 2. Impartial, and 3. A lover of method. I thankd him and heard him above an hour in silence, and after two or three days talk with

go no further, but cried, *The Lord be merciful to our infirmities*, and so came down. But about a month after, they were resolved yet, that Mr. S. should preach the same sermon before the king and not lose his expected applause: and preach it he did, little more than half an hour, with no admiration at all of the hearers: and for his encouragement the sermon was printed. And when it was printed, many desired to see what words they were that he was stopped at the first time: and they found in the printed copy all that he had said first, and one of the next passages which he was to have delivered, was against me for my *Holy Commonwealth*."—Baxter's Life. B. I. pt. 2. § 267.

him, I found all his frame (the contrivance of a very strong head-piece) was secretly and cunningly fitted to usher in a Socinian Popery, or a mixture of Popery and half Socinianism. Bishop Usher had before occasionally spoken of him in my hearing as a Socinian, which caused me to hear him with suspicion, but I heard none suspect him of popery, though I found that it was that which was the end of his design. This juggler hath this twenty years and more gone up and down thus secretly, and also thrust himself into places of public debate; as when the bishops and divines disputed before the king at the Isle of Wight, &c. And when we were lately offering our proposals for concord to the king, he thrust in among us; till I was fain plainly to detect him before some of the Lords, which enraged him, and he denied the words which in secret he had spoken to me. And many men of parts and learning are perverted by him."—*Baxter's Life*, folio. B. i. p. 2. § 60.

Baxter was exemplarily pious and strictly honest, but extremely liable to be imposed upon by his passions and prejudices: some notable instances of his credulity and intolerance might be selected from his *Life and Works*: but I suppose the above account may be upon the whole relied on; and the purport of my writing is to enquire whether any further particulars be known of this strange Socinian, *Dr. Nic. Gibbon*! I have met with no mention of him in my reading, which however has not been great in this way; yet so strong-headed, so active, and so obnoxious a man, the proselytist of men of parts and

learning, and an actor on the stage for twenty years, in such religious times, cannot have passed away, one would think, without leaving behind him some memorials of his character and opinions.

I am, Sir,

EPISCOPUS.

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*Eclectic Review on the "Socinians."*

We sometimes indulge ourselves with copying *curious* passages from the publications of our contemporaries. The following extract from the *Eclectic Review* will, we venture to say, be the greatest curiosity in our present volume. Nothing is farther from our intention than to comment upon it: an argument, we could have reasoned on; a criticism we could have investigated; remonstrance or persuasion we could have weighed and estimated; even a specific accusation we could have met and discussed;—but to unprovoked personal invective, scurrility and ribaldry, we can oppose only silence. Were we to suffer ourselves to animadvert upon the passage, we should not, we fear, be able to suppress contempt for its baseness and abhorrence of its bigotry and rancour; but these are sentiments which we wish not to entertain ourselves, or to provoke in others: we feel pity only for the writer, and introduce him into our Repository for no other purpose than to exhibit a melancholy, but not un instructive, example of the force of prejudice, kindling into passion, upon one who, in all cases not relating to "Socinians," may probably be found wanting, neither in the politeness of a gentleman, nor in the dignity of a scholar,



nor in the spirit of Christianity,—  
*the spirit of love and of a sound*  
*mind.*

EDITOR.

"Dr. Gregory throughout denominates the abettors of the simple humanity of Christ, Socinians, instead of employing their favourite appellation of Unitarians. We rejoice that he has done so, and hope his example will be generally followed. To accede to the appellation of Unitarians is to yield up the very point in debate: for ask them what they mean by Unitarian, and they will feel no scruple in replying, that it denotes a believer in one God, in opposition to a Tritheist. That this is not asserted at random, is evident, as well from many other facts, as from the following very remarkable one, that, when a noted academic was, some years since, expelled from the University of Cambridge, amidst various points which he insisted on in his defence one was this,—that it was quite absurd to censure him for avowing Unitarian principles, since he never heard but of one person who publicly declared himself *not an Unitarian*. Now what did he mean by this singular assertion? Did he mean to say, that he never heard of more than one person who publicly affirmed his belief in a *plurality of persons* in the Godhead? This is impossible. What could he mean, then, but that he never knew but of one person who affirmed himself *not to be a believer in one God?*—which is neither more nor less than to identify the term Unitarian with a believer in one God, and the term Trinitarian with a believer in three. Let the intelligent public judge, whether it is not high time to withhold

from these men an appellation which assumes the question at issue, and which cannot be bestowed without being converted into an occasion of insult and triumph over their opponents. There was a time when the learning and moderation of Lardner, and the fame and science of Priestley, combined to throw a transitory splendour over their system, and to procure from the Christian world a forbearance and complaisance to which they were ill entitled. That time is passed. Such *rational* Christians as they are, should have discernment to perceive, that it is not with them as in months past, when the candle of their leader shone around them: it becomes them to bow their spirit to the humbled state of their fortunes. They should learn at last to know themselves. The world is perfectly aware, whether they perceive it or not, that Socinianism is now a headless trunk, bleeding at every vein, and exhibiting no other symptoms of life, but its frightful convulsions. Can a greater humiliation befall a party, than instead of a Priestley, to have a \* \* \* \* \* for its leader? The poets were once satirically painted in the shape of dogs, lapping a pure and copious stream issuing from the mouth of Homer. In the instance before us, in default of the pure stream, this miserable reformer is reduced to the necessity of swallowing and disgorging the half-digested notions and nauseous crudities of his master.

"But why should they be offended at being styled Socinians, when it is undeniable that they agree with Socinus in his fundamental position, the simple humanity of

Christ: which is all the agreement that subsists betwixt the followers of Calvin, and of Arminius, and those eminent persons? The Calvinists are far from concurring in every particular with Calvin, the Arminians with Arminius,—yet neither of them have violently disclaimed these appellations, or considered them as terms of reproach. Why are the Socinians only offended at being denominated after Socinus? Is it because they differ in the nature of Christ's person from that celebrated Heresiarch? This they will not pretend. But they differ from him in many respects! In what respects? Is it in those respects in which his sentiments gave most offence to the Christian world? Is it that they have receded from him in that direction which brings them nearer to the generally received doctrine of the Church? Just the reverse. In the esteem of all but themselves they have descended many degrees lower in the scale of error, have plunged many fathoms deeper in the gulph of impiety; yet with an assurance, of which they have furnished the only example, they affect to consider themselves injured by being styled Socinians, when they know, in their own consciences, that they differ from Socinus only in pushing the degradation of the Saviour to a much greater length—and that, in the views of the Christian world, their religious delinquencies differ from his, only as treason differs from sedition, or sacrilege from theft. The appellation of Socinian, as applied to them, is a term of forbearance, calculated, if they would suffer it, not to expose but to hide a part of their shame. Let

them assume any denomination they please, providing it be such as will fairly represent their sentiments. Let them be styled Antiscripturalists, Humanitarians, Semi-Deists, Priestleians, or Socinians. But let them not be designated by a term which is merely coveted by them for the purposes of chicanery and imposture."—*Eclectic Review*, February, 1812. ART. V. *Gregory's Letters*.

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*Reflections on the Fast Day, 1812.*

"One murder makes a villain," and arouses the alarm, indignation and horror of a whole community. Yet a murder differs from an ordinary death, which excites no sensation beyond a very small circle, inasmuch only as it is life taken away by the hand of man, wilfully, for some immoral end. Will not this definition embrace much of the blood-shed occasioned by war? The end of war may not be private revenge or robbery; but for every deed done by man, some man must be morally accountable; and any life needlessly taken away, no matter under what "pomp and circumstance," is a murder; and as many lives as there are needlessly taken away, so many murders are there: by *needless* shedding of blood is understood the sacrifice of life in any case where the saving of it would not occasion a worse evil than its destruction. In the rivers of human blood that have been poured out during the last twenty years, how much of the guilt of murder must have been incurred! How much carnage amongst the defenceless and innocent! How much slaughter merely for the purpose of rapine! Even in a just war, there will, in

all probability, be a large sum of wickedness, for which responsibility attaches *somewhere*:—but a war can never be perfectly just on both sides, and what an amount of crime does that nation run up that wages unjust war, especially if such war be long protracted, and more especially if it be withal very sanguinary!—A war, however, that is just in its origin becomes unjust, whenever extended beyond the limits, or continued beyond the moment prescribed by dire necessity. Wars ravaging all Europe, all the known world, and filling up nearly the third part of the space of man's life, import peculiar malignancy, in one, or some, or perhaps all, of the belligerents. But every party justifies its own quarrel, and appeals to posterity to pronounce upon the justice of its cause, and confidently looks to heaven for success. We are all thus deceiving ourselves: we *fast for strife*, and, with *feet swift to shed blood*, we at once tread and pollute the Christian sanctuary.

Long-continued, widely-extended and sanguinary war brings home to a people, how secure soever from the immediate, manual violence of hostility, some portion of its evils. Great Britain, for instance, after fighting for nearly 20 years, now finds herself as far as ever from any one of the objects she proposed to herself by war; while at the same time she sees her commerce gone, and with it the source of revenue to the government and of subsistence to the people. The evil has not yet got to its head; for taxation will go on increasing in the same proportion that trade is decreasing; and the sad consequences to individuals and the public cannot be even con-

jured. They are beginning to be feared—the people express their apprehensions in their devotions—but is there nothing to reform amongst us, and should we not carry our penitence as well as our supplications to the throne of the Divine Majesty!

It is not meant that this country alone is criminal; patriotism does not require us to stifle the wish that she were! but it is for ourselves that we have to treat with heaven; and will any man of reflection maintain that our late wars have been all right in their origin, all right in their conduct? Yet the moral wrong of war is an amazing complication of evil, demanding manifold retribution.

Individuals, it may be pleaded, can do but little whether towards national good or national evil; but the community is composed of individuals; and in the order of providence, individuals are responsible for the acts of a nation,—they suffer in its adversity or enjoy its prosperity. The pretended insignificance of individuals is only a cloak for indolence, or something worse: *in a free state, the declared opinion and feeling of individuals, when fortified by reason and humanity, must act powerfully upon the Government*: but where, for these many years, have any individuals lifted up the voice of reason and humanity against the continuance or even the extension of war? Our silence has been a virtual concurrence with our government, whose measures, therefore, in all their merit or demerit, we have made our own. In truth, we have breathed in impure air, till the vital sentiments of morality (of public justice and charity.)

are nearly extinguished within us : WE HAVE LOST THE WISH FOR PEACE : WE SEEM TO HAVE ACQUIRED A LOVE OF WAR, AND FOR ITS OWN SAKE !

At the present moment, in the midst of unexampled difficulties and dangers, we are about to plunge into a new war,—with the people whose amity is most important to us, the only free people in the world besides ourselves, the people who sprung from us, and are related to us by language, manners and religion : this new war will be, in all probability, ruinous to one or other, or both of the parties,—but though the consequences of hostility may be dreadful, the causes are comparatively trivial or unintelligible : and yet no sentiment of disapprobation or of apprehension is expressed, in any part of the kingdom ; no petition is preferred even for delay or caution. Thus uninstructed, unchecked by the people, an inconsiderate and warlike administration will soon, it is to be feared, commence a contest, which, whatever may be the final issue of it, will certainly aggravate the horrors, widen the calamities and prolong the reign of the war, to the miseries of which the nation and a great part of the world have been subjected, during the whole period that the infant from the cradle has grown to manhood.

Is this apathy and inertness compatible with the duty of a Christian people ? With so culpable a silence before the altar of Humanity, can we expect to be heard before the shrine of Religion ? Have we any reason, without a change of temper and conduct, to reckon upon the protection of Providence, the benediction of the Father of mercies ? Is

there any thing in our religion, upon which our hopes may safely feed ? Or rather, must not solemn self-examination, on such a day as this, convict us of a disregard of *the royal law of love*, and of disaffection to *the Prince of Peace* ?

These reflections, springing from a heart that is touched with the wretched state of the world, are humbly addressed to conscientious Christians : men of the world will not take their measure of duty from the man of Nazareth, or square their hopes and their fears by the rule of gospel charity ;—though by what standard of right they can justify our country, or from what source they can draw any consolatory expectations, it is for them to explain : but let Christians remember that they cannot identify themselves with such men, in all their sentiments and pursuits, without abdicating their own proper character, and that if while they are *in* the world they be also *of* it, to the world they must look for their reward.

The writer is not called upon or disposed to decide between the rival parties in the state ; he believes that they are right and wrong by turns ; his sole wish is to see a new party spring up, a Christian party, that shall temper the bitterness of animosity at home, as well as allay the fierce spirit of war that is raging abroad. In expressing this wish, he is at the same time aware that he subjects himself to the imputation of sinister and even malignant designs ; for it is one of the unhappy fruits of the martial temper, that neutrality of heart is not allowed to individuals, in the midst of national contentions, and that a love of peace is accounted want of patriotism.

# BIBLICAL CRITICISM, AND INQUIRIES AND DISQUISITIONS ON ECCLESIASTICAL HISTORY.

*On John viii. 58.*

Sep. 7, 1811.

As my ideas respecting the proper translation and interpretation of John viii. 58, laid before the public in a periodical work, between 20 and 30 years ago, appear now to me to have been erroneous, I hold it to be right publicly also to acknowledge what I at present regard as an error, and to give what, upon a re-examination of this celebrated passage, I have been recently led to consider as its *genuine* sense and design. No one, I imagine, can be justly censured for owning and correcting a misapprehension, into which he conceives himself to have fallen. I, therefore, beg leave to offer for insertion in your Repository

*D's. Second Thoughts on John viii. 58.*

I am not aware, that any well-founded objections can be made to the following positions—viz.

1. That Jesus meant the same *kind* of being and the same *identical* being by the word (εγω) *I*, in the 58th verse, as by (με) *me*, with which (ανθρωπον) *a man*, stands in apposition in the 40th verse of ch. viii. in John's gospel. Both occur in the same discourse; and there is not the slightest intimation of their being used in *different* senses.

2. That by (ανθρωπον) *a man*, Jesus meant that *individual visible being*, whom the Jews saw standing, and heard conversing with them.

3. That when Jesus said,

"*Abraham saw his day,*" verse 56, he did not mean, that Abraham saw *the person himself*, (i. e. *Jesus of Nazareth, the son of Mary*) whose *day* he saw; since he could not be ignorant of the truth of the reply made by the Jews. "Thou art not yet 50 years old," verse 57.

4. That the Jews, however, supposed or pretended to suppose, that Jesus had said what was *tantamount* with declaring that Abraham had seen *him himself, the very identical person standing before them in the form and figure of a man*, and accordingly inferred, that, if that had been the case, *he* must also have seen *Abraham* and been alive at the same time with him,—which the uncontradicted observation they had just made shows they could not admit.

5. That Jesus perceived, and could not but perceive and grant, that he could not have been living, *as a son of Mary, or an inhabitant of Nazareth*, in or before the days of Abraham, and, therefore, could not intend to assert the one or the other to have been a *fact*.

6. That if therefore Jesus really meant by his words, verse 58, that there *was a sense*, in which he was before Abraham, he must have intended to assert, that he (*Jesus of Nazareth*) *existed or was before Abraham in the contemplation, appointment or decree of the Deity*.

7. That all events whatsoever having been known to the Infinite Mind *from all eternity*, and there-

fore, from all eternity, equally (Jesus) was (not only in being as objects of its contemplation, if our Lord's meaning had been that stated in the preceding position, though he would have advanced a strict truism, yet it would have been no more than might have been said of any other individual of the great patriarch's posterity with equal truth and propriety.— In such a sense of our Lord's words there would have been nothing exclusively appropriate to his circumstances—nothing likely to silence the Jews, nothing adapted to convince them of the justness of the claim, which they evidently supposed him to have laid to a superiority to Abraham, and which seems plainly to have been the subject of the latter part at least of the conversation. See particularly verse 51—53, 56.

8. That if neither Jesus nor Abraham existed the one before the other in the divine contemplation or appointment, our Lord did not speak of simple existence, in whatever language he spoke, if the words he employed were of the same import with *εἰμι* and *γενεσθαι*, by whatever tenses in English those Greek words be translated, but of existence under certain characters respectively belonging to the two persons mentioned in the dispute; and that the Jews accordingly understood Jesus to assert, that Abraham (of their natural descent from whom they so proudly boasted) was not yet in being, or did not yet exist, in the character and relation, which God had changed his name to denote that he should one day sustain, and which would afford his natural descendants much better grounds for glorying in him than they could have before; but that he himself

(Jesus) was (not only in being as their senses must convince them, but also) in actual possession of the title and character of the Christ or Messiah, by whose means Abraham was to be raised to the honour destined for him by the Supreme Disposer of events, and who consequently, as the instrument to be employed in advancing him to that honour, was his superior.

The learned reader will observe, that the translation I would now give of the words *πριν Ἀβραάμ γενεσθαι, ἐγὼ εἰμι*, is “Before Abraham shall be or shall exist, I am he, or the Christ,” without the supposition of any ellipsis in the former clause, and that I understand *γενεσθαι* to denote mere existence, though under a particular character. That *γινώμμι* signifies the same as *εἰμι* in two passages at least of John's gospel, ch. xiii. 2. xx. 27, is noticed by Schleusner. I refer also to H. Steph. Gr. Thes. But that such is not unfrequently the signification of *γινώμμι* in various Greek writers, I am not aware of being denied. I find some of the ablest writers among the old Socinians so far from allowing the common interpretation of the former clause of the text under consideration, that they even presume to call it a barbarism. To their reasoning in favour of my way of translating this clause, I beg leave to refer. See Socini Opera, v. i. p. 379, 380, 504, 505. Enjedini Explicationes, &c. p. 224. Crellii Opera, v. 3. p. 93, 94. Woltzogenius in loc. Artemonius in initium evangelii Joannis, v. 2. Diss. iv. p. 614.

As to the translation of the latter clause (*ἐγὼ, εἰμι*) by a preterite

tense (*I was*) instead of the present (*I am*), the same authors appear to me to have produced very cogent arguments for not admitting it, and to have satisfactorily shewn the authorities they had seen adduced in its favour to be irrelevant. To them may be added Dr. Dodridge, who says, in a note on the verse, "I cannot apprehend, that *εγω ειμι* is ever used for *I was*." Mr. John Simpson, in his excellent work on "Internal and Presumptive Evidences for Christianity, &c." part iv. ch. vii. sect. ii. entitled, "Prophecies uttered by Christ, and their fulfilment," p. 537, note 2, says "*ειμι* is used to express future time, John viii. 58, as Jesus also uses it, John xvii. 24." From this observation I should infer, that this learned critic is not one of those who translate *πριν Αβρααμ γενεσθαι*, before Abraham was; for what can be meant by "before Abraham was, I shall be?"

Though Abraham may never be used in the New Testament but as a proper name, yet in several passages it seems to have been employed to express the peculiar character and relation implied by the name, and to shew the Jews, whether they chose to allow it or not, that there was an important sense, in which he was to be considered as the father of other nations beside their's. See Gal. iii. 7, 29. Rom. ch. iv. particularly verse 16 and 18. More may be found on this subject in Enjedinus, p. 222—224; Slichtingius in loc. Artemonius, v. 2. p. 618; Socinus, v. 1. p. 505; Crellius, v. 3. p. 94: the last author refers to transitions from the names of persons to the things signified by them in the words Jacob, Naomi, Peter,

The question of the Jews, v. 53, in reply to our Lord's words, v. 52, shows, that they thought him to have claimed a superiority to Abraham; and this seems evidently to have been the principal point in dispute between them. The Jews, having no better argument to offer in support of their side of the question, urge his comparatively recent birth to prove that Abraham could not have been seen by him. Jesus, confining his attention to the great and leading point under discussion, acts, as upon other occasions, and passing by unnoticed the query just put to him as intended to embarrass him by the introduction of a quite different subject from what had been talked about before, asserts, with a solemnity perfectly suitable to the importance of the fact he maintains, viz. that of his being *himself* the Christ, and of Abraham's not then existing under the character denoted by the name given him by the Deity, though about to be brought into existence under that character through his means. This is the fact, I take to be affirmed by our Lord here, and to signify the same thing as he affirmed at another time when he said, "Other sheep I have which are not of this fold," John x. 16, clearly referring to the converts whom his apostles would make among the gentiles, when the founder of the Jewish nation would have a right to the name, which till then could be applied to him only by way of anticipation. Our Lord's words thus understood contain, as Woltzogenius pronounces, a proposition worthy of Christ. See Woltzogenius in loc. Socinus, v. 1. p. 505; Crellius, v. 3. p. 93.

If some of the Polish brethren were the first who proposed the interpretation, which I have humbly attempted to illustrate and defend, I do not perceive any reason for rejecting it on *that* account. If I do not mistake, many interpretations of passages of scripture of a much more recent date are adopted by numbers in the present day, without making their novelty any objection. I was never blessed with so retentive a memory as the late Mr. G. Wakefield, and therefore cannot recollect the words of that celebrated critic, but I am pretty confident, that I have met with an observation somewhere in his writings to this purpose, that *some moderns understand the scriptures better than any who preceded them from the days of the apostles.*

I should probably have saved myself great part of the trouble I have taken in re-examining the passage, on which I think differently from several Unitarians of high respectability for character, talents and learning, some of whom are removed from among us, though others are still left to assist us in our religious inquiries—had I thought of looking into Artemonius before I began to draw up what I have now written. Two persons may happen to have very similar views of a subject, when their ways of treating it may be sufficiently different to justify the publication of both. If, Sir, this should appear to be the case with respect to what Artemonius published in the last century, and what I now take the liberty of sending you, I may hope to see the latter allowed a place in the Repository.

If any of your readers should think that I have failed in my attempt to wrest an important text

entirely out of the hands of the advocates for the doctrine of Christ's pre-existence, by endeavouring to show that it has no reference to that subject, they will oblige me and probably others, by candidly pointing out where they conceive the failure to lie. I wish to be ranked among those, who, though far advanced in life, profess themselves to be still learners, and to be ready to give up an opinion, how long or how fondly soever cherished, upon being convinced that it is erroneous.

Yours, &c.

D.

### Notes on Passages of Scripture.

Feb. 1st, 1812.

Ps. civ. 28. "That thou givest them, &c." To this verse King James's translators have prefixed, needlessly and injuriously, the word *That*. It should have been rendered,

"Thou givest them; they gather: Thou openest thine hand; they are satisfied with good."

The parallelism is complete and beautiful, and is preserved by M. Mendelssohn. Nor is this the only instance in which those translators have made a plain passage obscure by their superfluity of expression. Ps. l. 8. is sufficiently remarkable, "I will not reprove thee for thy sacrifices, or thy burnt-offerings to have been continually before me." Thus exhibited, the declaration is unintelligible. Follow the construction and the order of the Hebrew, and all will be clear:

"Not for thy sacrifices will I reprove thee; And thy whole burnt-offerings are always before me."

Here too is a parallelism: the



sense of both clauses is the same; and the fact which they imply and the sentiment which they suggest, are illustrated by Isaiah i. 11—18.

It may be observed that parallelisms are often found in Virgil. See Heyne's Comment. on *Æn.* xii. 727.

Ps. cxxxix. 18. "If I should count them, they are more in number than the sand." So, on another subject, Pindar, *Olymp.* Od. xiii. (επωδ. β, sub. fin., with the scholiast's note),

ὥς μαν σαφες  
ἐκ αὐ εἰδείην ληγεῖν  
πόντιαν ψαφῶν ἀριθμῶν.

Jer. x. 25. compared with Ps. lxxix. 6. "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name." In the above Ps. it is "the *kingdoms* that have not called upon thy name." Evidently, therefore, this passage cannot with propriety be quoted in favour of family worship; a practice, nevertheless, which rests on Scriptural examples and authorities as well as on other unanswerable arguments.

Matt. xxvii. 48. "One of them ran and took a sponge and filled it with vinegar, and put it on a reed, and gave him to drink." Commentators agree that this *vinegar* (so our translators style it) was the small, tart wine which formed the ordinary beverage of the Roman soldiers: and of exactly such a sort of liquor Horace appears to speak in his *Satires*, ii. L. iii. 116, 117, where he describes an avaricious *self-tormentor*, who with an abundance of the choicest wines in his cellars, drinks some of the meanest quality,

Potet *acetum*."

"*acre*

Acts. xv. 29. "That ye abstain from meats offered to idols, and from blood and from things strangled."—The following sentences in Tertullian's *Apolog.* adv. Gent. § 9, shew that this advice was regarded even after the apostolic age and beyond the limits of Judea, "*ne animalium quidem sanguinem in epulis esculentis habemus—suffocatis et morticinis abstinemus, ne quo sanguine contaminemur.*"

—xvi. 30. "he brought them out, and said, Sirs, What must I do to be saved?"—from the consequences, that is of the earthquake, and from the punishment of a supposed neglect of duty.—It is nothing to allege that the gaoler was in no real danger; as his prisoners had not escaped. The meaning and the pertinency of his question, depend upon the sense which he entertained of his own situation. From the foregoing verse it is evident that he was in considerable agitation and terror: and his subsequent kindness to Paul and Silas, was, no doubt, for the most part, the expression of his gratitude.

—xxvi. 8. "Why should it be thought a thing incredible with you that God should raise the dead?" They who read this question without a reference of it to the context, may suppose that the apostle intimates the *natural credibility* of a resurrection. The preceding and the following verses will shew that he adverts to nothing of the kind, but teaches this great doctrine on the authority of revelation, and places it, where alone it can be fixed, on the basis of a **FACT**.

Rom. i. 32.—“not only do the same, but have pleasure in them that do them.” “As if,” says Bowyer, (Conject. in loc.) “to approve a wicked act, implied more guilt than to commit it.” But this learned man would scarcely have hazarded the observation, had he attended to the nature of the human mind. Such approbation supposes the existence of a *disinterested*, that is an inveterate, habit of wickedness, a love of it for its own sake. It marks the height of depravity, a judgment completely darkened, a conscience stupefied by vice.

—iii. 2. “*Much*, every way &c.” Markland (in Bowyer’s Conject.) asks, ‘how is this to be reconciled with *σπαντως* in ver. 9?’ The answer is, Paul speaks *there of practice*, *here of privilege*. Markland stands deservedly high as a classical scholar, and was characterized by urbanity and candour as a critic\*: In his remarks on passages of Scripture, he is less successful than many of his fellow-labourers.

1 Cor. viii. 5.—“though there be that are called Gods, whether in heaven or in earth, (as there be gods many and lords many):” Le Clerc (Ars Critica, 77, 2d. ed.) thus paraphrases the last clause, “*ut revera sunt Θεοι πολλοι, Dii multi et Domini multi*,” and supposes that the apostle and the Jews in general occasionally and seriously applied the word *Gods* to the Gentile vanities. Paul, however, is addressing proselytes from among the heathens to Christianity: and is it probable that he who had just before declared “we

know that an idol is nothing in the world,” would make so important a concession? Surely he speaks here of *reputed* deities and describes the primary and secondary gods in the language with which the Greeks supplied him: surely, Le Clerc’s comment should have been, *ut tales sunt Θεοι πολλοι*, &c.!

2 Cor. v. 16.—“though we have known Christ after the flesh” —Mr. Belsham (Calm Inquiry, &c. 357, 358) thus paraphrases the verse, ‘If I had been the intimate friend of Christ, and in the habit of daily personal friendship with him, I must forego all the delight and advantage of his society, in order to fulfil the purposes of the mission to which I am appointed;’ —However, it seems but reasonable to suppose that the phrase “after the flesh,” has the same meaning in both clauses: and this meaning is ascertained by other texts to be *knowing any one with reference to his external distinctions of birth, country, religion, &c.*

—x. 6.—“having in a readiness to revenge all disobedience, when your obedience is fulfilled.” So far as respected the Church at Corinth, the Apostle had almost effected his purpose by lenient measures. But this being done he would proceed to inflict punishment on their seducers. Paul’s determination appears to have been voluntary, and not, as Whitby (in loc.) imagines, forced from him by the necessity of the case.

—xi. 8.—“to do you service, *διακονιαν*; ‘that I might serve you in the ministry of the gospel.’ Not, as Grotius (in loc.) interprets it, ‘that I might help your indigent members,’ of which fact we

\* See his excellent dedication of his edition of the *Supplices* of Euripides.

have no evidence, and which in the foregoing. See 1 Sam. ii. office belonged to the deacons. 35.

*Διακονία* is sometimes used specifically, in the apostle's writings, for the Christian ministry: and its sense in this verse, is pointed out by the conclusion of the seventh.

From a conviction, I suppose, that this is a common meaning of *διακονία* in the epistles *το κηρυγμα* seems to have been employed as explanatory of it, in Rom xii. 7, in a MS. which *Michaëlis* notices\*.

—20.—“ye suffer if a man bring you into bondage.” *You allow him to do so*, i. e. says Mr. Locke (in loc.), “to his own will.” I rather think *to unwarrantable opinions and practices*: for granting that this subjection had not yet been accomplished, the very attempt was sufficient to justify Paul's selection of the word.

Gal. iii. 27. “as many of you as have been baptized into Christ, have put on Christ.” It may be inquired, whence the phraseology, *put on Christ*? Or, what its propriety in this connection? Perhaps the allusion is to the baptized person cloathing himself again, when he comes out of the water. The proselyte when initiated into the gospel, lays aside his former garment, renounces his prejudices, &c. whether Jewish or Heathen, and puts on something new, Rom. xiii. 14.

Heb. xi. 26. “Esteeming the reproach of Christ, &c.” The *Christ* or *anointed*, in this verse, is the same with *the people of God*,

xii. 16.—“or *profane* person, as Esau,—” He is so called only as the effect of his *despising* his birth-right (Gen. xxv. 34.) In this view alone the Hebrew Christians are exhorted not to follow his example, i. e. not to renounce a blessing and a hope infinitely more valuable. Though we may justly censure certain parts of Esau's conduct, his general character, some features of which were excellent, is perhaps too harshly thought of, as the consequence of its not being understood in what respect he was *profane*.

James i. 22—26. “Be ye doers of the word,” &c. We meet with a similar sentiment and turn of expression in Demosthenes—(Philip. iv.) *τοσῶτον χρόνον σπεύδατε, ὅσον ἀν καθίσθε ἀκούοντες,—εἰτ' ἀπελθὼν ἑκάστος ὑμῶν, ὃ μόνον ὅθεν φροντίζει περὶ αὐτῶν, ἀλλ' ὅδε μεμνηταί.*

—25.—“continueth therein”—rather *continueth to look at it*, as opposed to what precedes. The former *εἶδος*, in this verse is somewhat embarrassing. Erasmus proposed to substitute *εἶδος* (Bowyer's Conject. in loc.); a reading so happy that I would willingly adopt it, could I consent to alter any thing in the text of the New Testament on the authority of conjecture.

Rev. xviii. 21.—“a mighty angel took up a stone like a great mill-stone, &c.” A quotation from Xenophon (Anab. L. 1. chap. v. § 5), may place the beauty and propriety of this image in a clearer light: *ἐνοικνεντες [τας πυλας] οὐρας ἀλετας—εἰς βαθυλῶνα ἡγρον. κ. τ. λ.*

\* Introd. to the N. T. (Marsh.) Vol. I. 286.

## REVIEW.

“ Still pleased to praise, yet not afraid to blame.”

**ART. I.** *Practical Sermons by Abraham Rees, D. D. F. R. S.* must rest.

*F. L. S. Editor of the New Cyclopaedia.* Second Edition. 2 vols. 8vo. price 1*l.* 1*s.* Longman and Co. 1812.

These sermons, which, in a short space of time, have come to a second edition, might, on account of their intrinsic value, have well-engaged our attention at an earlier period. The small portion of our pages, however, which we can allot to this department of our Repository, precludes us from that punctuality in noticing all works of real merit which we could wish to observe. The author is well known to the public as a popular preacher and writer: in both relations he has long sustained a high reputation, and we may join in the testimony of our contemporaries that the sermons before us will add, in no small degree, to the fame which he has already acquired, as an earnest, forcible and pathetic teacher of the practical principles of the Christian religion. The title “*Practical Sermons*” will be readily understood by every reader: it conveys to the mind, at once, the idea that the author does not enter into any controversial points: he does not appear before the public in vindication of tenets belonging to a particular sect, or party, but undertakes to plead the importance of those principles which must be true upon every theory, because upon them the well-being of man in society depends, and, because upon them it is generally agreed, that the ultimate happiness of mankind

We shall enumerate some of the leading topics treated on; which are, the accomplishment of prophecy in the introduction and progress of Christianity:—the observance of the Sabbath:—the object and nature of Christian worship:—the evidence and practical influence of the resurrection of Christ:—the reasonableness of faith as a principle of conduct:—mutual love, the Christian test:—on a wounded spirit:—the omnipresence of God:—practical Atheism:—the progress of vice:—the danger of procrastination:—reflections on the character of Barzillai:—the folly and danger of associating with the wicked:—the danger of apostacy:—the wisdom and duty of perseverance:—the credibility of a future life evinced:—the principles of Christian fortitude:—the nature and benefits of Christian zeal:—the benefits resulting from the trials of life:—of the unequal distributions of Providence.

From this account of the subjects which are discussed in the volumes before us, and we have scarcely mentioned the half, our readers will perceive that they are of great importance, and we can assure them that they are treated on, in such a manner as to supply persons of all classes, and of all ages, with much valuable information as to the principles of their holy religion, and with many useful directions in the conduct of life. These discourses are

characterized for great justness of thought, and for an accurate display of the rules of human duty, expressed always in a forcible and neat, and frequently in a very animated manner: in proof of which we should be glad to lay before our readers a variety of extracts, if the limits of our own work would allow it. We shall content ourselves with giving an example or two of the Doctor's method of handling his subject.

In his sermon on "The Practical Influence of the Resurrection of Christ;" from the words "*Because I live, ye shall live also.*" after an admirably impressive introduction, he observes that the words of the text imply not only the future triumph of the disciples, to whom they were addressed, over death, and their felicity in a future world, but the resolution and activity with which, in consequence of the resurrection of their master, they would be enabled to propagate his religion, and serve the best interests of mankind, and the glorious success that would crown their patience and labour. And he asks, if any one can consider the surprizing change that was produced in the temper and conduct of our Lord's first disciples, without deriving a strong presumptive proof that he was really raised from the dead, at the time and in the manner which he had predicted? No other principle can account for a change so sudden and so signal. Before his death, they were timid, dejected and desponding: when he was apprehended and condemned and led out to crucifixion, they were seen dissembling, or denying, or afraid of avowing their connection with him: and when they saw him dead

on the cross, their society was dissolved and they retired from the scene in grief and despair. But in a few days, these same persons rally, re-unite, and seem to be divested of all former passions and feelings: to account for this the preacher says,

"Nothing could have united them: nothing could have inspired them with the resolution and intrepidity, which they so signally manifested: nothing could have supported their patience, encouraged their perseverance, and secured their success, but the resurrection of Christ from the dead, and those powers which he imparted to them as an evidence and confirmation of the truth of this fact. *Because he lived, they lived also.* Conscious of his restoration to life: deriving supernatural influence from him, and animated by the hope of finally sharing with him in his triumph over death and the grave, the fearful became valiant, the weak became strong, and the gospel approved itself *the power of God* to the salvation of them who believed."

Vol. I. p. 101.

We have observed that Dr. Rees does not enter into controversial points of doctrine; there is, however, in this sermon, p. 109, a passage that seems to hold much stronger language with regard to the common opinion of the atonement, than we could have expected. Speaking of Christ, he says, "His death was a sacrifice of propitiation for the sins of men," &c. We are aware, from what follows, that the whole passage may be interpreted in a more general sense than that which a certain class of persons will attach to it. They will construe the paragraph in such a way as to shew the author is in union with them in rendering the Almighty an inexorable being, who requires an atonement to be made before he can pardon the offences of the human race: a doc-

trine which we doubt not, is as abhorrent from the feelings and the faith of the pastor of the Old Jewry congregation, as it is from ours.

The xviii, xix and xx discourses, in the first volume of this work, merit attention, at a period when every one seems disposed to look upon wealth as every thing, and to regard an *abundance* of this world's good as essential to enjoyment and happiness: when many, because they cannot live in such a style, and more in such a sphere as they have either anticipated or been accustomed to, abandon themselves to melancholy and despair, rather than attempt to adapt their tempers to their condition. The following passage will illustrate the author's manner on this subject.

"As we are professedly the disciples of Christ, we may derive from his example and doctrine peculiar instruction and powerful motives in the cultivation and exercise of this art. His views and conduct illustrated a superiority to the world, which we should endeavour to resemble. His character was the most excellent and exemplary that was ever exhibited in human nature; and yet his condition was humble and obscure. His history beclouds the lustre of rank and affluence, and warns us of the folly and danger of estimating worth by dignity of station or by the abundance which any man possesses. His doctrine expressly teaches us, that a *man's life*, the true happiness of his life, consisteth not in the amplitude of his stores or the elevation of his rank. It presents to our desires and pursuit qualities of a nobler nature and more lasting duration than those which decay with time, and of which we must be inevitably bereaved by death. It fixes our happiness on a more solid basis than that of worldly honours and possessions:—on a basis, which will remain firm and immoveable, when the world disappears and the frame of nature is dissolved. It directs our views to a tribunal, before which rank and wealth will be of no account, and teaches us to expect a sentence, decisive and final, according to

the character we have maintained and the works we have performed. With this prospect, it is of little moment, whether we are *abased* or whether we *abound*. Piety and virtue in every station will ensure a certain and glorious reward."

I. 386, 387.

In reasoning on the omnipresence of God, our author thus addresses his audience:

"As God is infinitely perfect, he must be every where present. If we set limits to the presence of God, we proportionably degrade his excellence and diminish his perfection. If he does not exist and act every where, he is so far an imperfect being. Besides if we deny the existence and agency of God in any one place, we may deny that he exists and acts in every other; and, consequently, he does not exist by that kind of necessity of nature, which belongs to the underived and self-existent being. But waving these more abstruse demonstrations of the omnipresence of God; demonstrations, however, that are satisfactory and convincing to those who are accustomed to this kind of reasoning; we may observe, that God is, wherever he acts; and we perceive traces of the divine agency every where around us. The visible creation is in this sense full of God. There is not a point of space: there is not an atom of matter, which does not bear testimony to the presence and influence of God; and as it is a first principle, that no being can act where it is not, the agency of God, which is universal, must evince his universal presence. Wherever we discern an effect, there must be a cause; and of course all the matter and the motion which we observe in the universe constrains us to admit the vital presence and constant energy of the Almighty. Without God, the universe would be a chaos. The sun and stars, that gild the firmament by day and by night, would be extinguished."

I. 244, 245.

From the foregoing passages, which are a fair specimen of the contents of *fifty* sermons, the reader will be better able to judge of their value, than he could, possibly, from any commendations of ours. We may, however add, that while there are among them, discourses calculated to rouse the young and

thoughtless to exertion, and to awaken the profligate to reflection and repentance; there are others admirably adapted to strengthen the virtuous in a course of piety; and which will not fail to recal to the mind those arguments for consolation and support, which are so necessary in a world subject to calamity and intended as a state of discipline and trial. S.

ART. II. *Christianity an Intellectual and Individual Religion.*

*A Discourse, delivered in Kenshaw Street, Liverpool, October 20th, 1811, in a Chapel, opened on that Day, for the Worship of the One Undivided God. By John Grundy. 8vo. pp. 28. Liverpool, printed: Sold by D. Eaton, London.*

In this discourse, Mr. Grundy explains, defends and enforces the great principles of Christianity, according to the judgment of Unitarians. From Rom. xiv. 4, 5, it is argued "1. That Christianity addresses itself to the understanding. 2. That it is an individual concern, having no connection with worldly policy. 3. That an explicit avowal, by each individual, of the result of his enquiry, will be acceptable to Almighty God." (p. 7.)

The following is the conclusion of this interesting discourse, which, together with the title-page, may remove our surprise at the New Chapel in Liverpool, being called in the newspapers, *Unitarian*. [See our last vol. p. 697.]

"By the erection of this building, and your attendance in it, you have again publicly announced the right of private judgment. You have proclaimed your determination to think and act for yourselves. You have, in the face of the world, avowed your separation from that form of religion which is established in

this country and patronised by the state. In this respect you have acted <sup>only</sup> in conjunction with a numerous company of your brethren dispersed throughout the kingdom. But there is one point in which you differ from the great majority of them in the object of your worship. Jointly with them you separate from the established form. Proceeding upon the same principle, the right of judging for yourselves, and acting agreeably to your conviction, you separate from them on a point of at least equal magnitude, the exclusive adoration of one Being. In distinction from those of your brethren who believe in One God with Three Persons, you believe in One God with One Person. To the worship therefore of the One God, the Father only, this house is dedicated.

"In consequence of this diversity of opinion, we have another term of reproach to encounter.

"Arian and Socinian are the terms generally assigned to us; and these, till lately, were frequently considered as synonymous with Deist or Infidel. The term Presbyterian is now commonly used; but, I confess, some difficulty appears to me to attend the use of it: because, it has either no definite meaning as to opinions or discipline, or if it have any meaning, it signifies something which we are *not*. The phrase Rational Christian is in one respect objectionable. It is deemed invidious and savouring of pride. Though it ought to be understood, that, when the term is used, it does not mean, *rational* as opposed to *irrational*; it denotes persons who make reason their guide in *religious* principles and doctrines, in opposition to those who consider religion as an affair of *feeling*.

"Since we must have some discriminating appellation, would that we could unite in the use of one term, so defined as to include us all, the term *Unitarian*; *Unitarian*, in contra-distinction from *Trinitarian*, and referring *solely* to the object of religious adoration. A Trinitarian worships One God with three persons. A Unitarian worships One Undivided God. The term thus defined, would include us all "hether believing the *pre-existence*, or the simple *humanity* of Jesus Christ; and if fully adopted and publicly avowed it might probably be an indissoluble bond of union.

"Christians, as the disciples of one Master, Jesus Christ; *Dissenters*, as separating yourselves from the Established

Church; *Unitarians*, according to the definition previously given, as worshippers of God the Father only; you assemble within these walls—For the promotion of undiluted Christianity, you have erected this edifice. To this great object, may it ever be devoted. And may peace dwell within this tabernacle, and happiness attend those who stately assemble within its doors."

Pp. 24—28.

ART. III. *Eighteen Hundred and Eleven. A Poem. By Anna Lætitia Barbauld.* 4to. pp. 25. Johnson and Co. 1812.

Eagerly will the leaves of this work be opened by all whose ear has been charmed by the genius of its well-known author: but the lover of his country will almost forget the delight he is wont to take in the effusions of genius, whilst his heart trembles at the solemn truths, and melts at the sad anticipations, of this deeply interesting poem. Heaven grant that the melancholy strain may not prove the *voice of prophecy!*

After a pathetic description of the miseries and crimes of war, we meet with the following lines:

And think'st thou, Britain, still to sit at ease,  
An island Queen amidst thy subject seas,  
While the vast billows, in their distant roar,  
But soothe thy slumbers, and but kiss thy shore?  
To sport in wars, while danger keeps aloof,  
Thy grassy turf unbruised by hostile hoof?  
So sing thy flatterers; but, Britain, know,  
Thou who hast shared the guilt must share the woe.

The author, through the poem, pursues the afflicting thought that, Night, gothic night, again may shade the plains  
Where Power is seated, and where Science regus;  
England, the seat of arts, be only known  
By the gray ruin and the mouldering stone;

That time may tear the garland from her brow,  
And Europe sit in dust, as Asia now.

This gloomy prospect is, however, somewhat enlivened by the hope that honourable fame will survive the ruin of our native country; and that distant lands will succeed to all the blessings of civilization and freedom:

Yet, O my country, name beloved, revered,

By every tie that binds the soul endeared,  
Whose image to my infant senses came  
Mixt with Religion's light and Freedom's holy flame!

If prayers may not avert, if 'tis thy fate  
To rank amongst the names that once were great,

Not like the dim cold crescent shalt thou fade,

Thy debt to Science and the Muse unpaid;

Thine are the laws surrounding states revered,

Thine the full harvest of the mental year,  
Thine the bright stars in Glory's sky that shine,

And arts that make it life to live are thine.

If westward streams the light that leaves thy shores,

Still from thy lamp the streaming radiance pours.

Wide spreads thy race from Ganges to the pole,

O'er half the western world thy accents roll:

Nations beyond the Apalachian hills  
Thy hand has planted and thy spirit fills:  
Soon as their gradual progress shall impart

The finer sense of morals and of art,  
Thy stores of knowledge the new states shall know,

And think thy thoughts, and with thy fancy glow.

We lament that this poem is not more extended. For a nation *drunken with blood, line upon line, and precept upon precept*, is needful. Many more reflections of the most impressive nature might, on such a subject, have flowed from the pen of an author, whom every man of poetic and moral taste reveres as a poet, a patriot and a christian. M.



## MEMOIR OF MRS. LINDSEY, BY MRS. CAPPE.

*(In a Letter to the Editor.)*

SIR,

*York, Feb. 9th 1812.*

I wish I were more equal to the task allotted me, of giving, to such of your readers as it may interest, some idea of the character of my late highly-valued friend, Mrs. LINDSEY, of Essex Street. Frequent personal intercourse in the early part of life, added to a confidential correspondence for more than half a century, may be supposed to have supplied ample materials, and in fact it has supplied them; my diffidence arises, not from any defect of this sort, but from the difficulty of selecting from the long series of past events that crowd upon my recollection, a few of the most striking, and of compressing the relation to be given of them within the compass that can be allowed in the Monthly Repository. It would be easy for me to descant upon her talents and her virtues; the activity, ability and zeal, with which she unweariedly pursued whatever might promote the general cause of scriptural truth and virtue, increase the happiness, or alleviate the distress of suffering individuals. But indiscriminate panegyric is not my object; far would she herself have been from desiring it; "Pray for me," was her constant language, "that the many failings and defects of a too irritable nervous system, may finally be subdued and corrected."

Mrs. Lindsey's father, Mr. Elsworth, of Richmond, in Yorkshire, died in early life, leaving a widow and two daughters; Hannah, the elder of whom, and the

subject of this memoir, was born in August, 1740. Elizabeth, the younger, a most lovely, amiable girl, died at the age of thirteen years, and being two years younger than her sister, and nearer my own age, she was my beloved and favourite companion, and I well remember her death at this moment, as my deepest and earliest affliction. Whilst her children were yet young, Mrs. Elsworth married the late very eminent Archdeacon Blackburne, the near neighbour and friend of my father, who was Mr. Lindsey's predecessor in the living of Catterick. Hence our early connection, and hence also, probably, in consequence of this marriage, those early associations were formed in the originally superior mind of Miss Elsworth, which powerfully tended to its expansion and vigour, and to fit her for the important station in after life, she was destined so eminently to fill. As it is edifying, where it can be done, to trace the several minute circumstances which lead, in their consequences, to events most important to the individual and to others in various ways connected; proving to demonstration that nothing happens by chance, and thus to obtain a transient glimpse of that more glorious development of divine wisdom and goodness which will be displayed when the great volume of providence shall be more clearly unfolded; I shall mention the following apparently trifling anecdote.

There lived in the neighbourhood of Catterick, a very excel-

lent old lady, who had originally been the companion and humble friend of the eminently pious Lady Betty Hastings, formerly well known in a large and extensive neighbourhood in the West Riding of this county, for her numerous charities, and whose younger sister, Lady Anne Hastings, was Mr. Lindsey's earliest patroness. He was on a visit at her house, where my mother accidentally met him. He had read with great interest some of the Archdeacon's celebrated publications, and finding my mother was acquainted with the family, asked her many questions respecting it; and she happened incidentally to mention, among other particulars, that Mrs. Blackburne had a daughter by a former marriage of uncommon talents. The thought immediately struck Mr. Lindsey, as he afterwards told my mother, that a young person so endowed and so educated, would be a most desirable companion for life; he did not, however, at that time make any acquaintance in the Archdeacon's family, but went soon after to reside in Dorsetshire, on a living given him by the late Lord Huntington. He corresponded, after this, for some time, with the Rev. Daniel Watson, who was warmly patronised by the late Bishop Law, and had afterwards the living of Middleton Tyas, in Yorkshire. Mr. Watson, in one of his letters, speaking of a visit he had lately made at Richmond, happened to mention Miss Elsworth as possessing uncommon talents; and this little circumstance confirming the prejudice in her favour made upon his mind by the accidental conversation already mentioned some years before, he wrote immediately to inquire of Mr.

Watson, (who was at that time the tutor of my brother, and resident in our family,) if he knew whether the young lady was disengaged, and in consequence of Mr. Watson's reply, Mr. Lindsey came to Richmond; and on a second visit, in the latter end of that summer, on the 29th of September, 1760, the marriage took place, Mrs. L. having just completed her 20th year. How little was it then foreseen that a sense of duty would at length compel Mr. Lindsey to make a sacrifice, which not only required his own utmost fortitude, but the aid and assistance likewise of such a coadjutor!

They continued to reside in Dorsetshire, until the death of my father, three years afterwards; when Mr. Lindsey obtained an exchange of the living he then possessed, for that of Catterick; not with any view to greater emolument, but solely from the desire of being nearer Richmond.

At Catterick, in the following year, I had the happiness of being first introduced to Mr. Lindsey. Residing with my mother at that time in the neighbourhood, I was invited by my old friend to spend a few days with them, and never can I forget the impression made upon my mind, by their conversation, their plan of life, the habits of self-denial it included, the great objects they had constantly in view, and the admirable means they adopted to secure the attainment of them. This was probably the more striking, from the circumstance of my having been for some time, after the death of my father, in the family of some distant relations of my mother's, who lived in great splendour, but whose cha-

racters were in every respect the very reverse of those I was now contemplating. How often was I not ready in secret to exclaim, with the widowed daughter of Naomi, "Where ye live, there would I live; your God shall be my God; where ye die, there would I die; and there also would I be buried."

In Mr. Lindsey were united the most amiable temper, the most unaffected humility, thinking nothing of himself and his own various attainments; the most ardent piety, and unbounded generosity and benevolence: qualities which were rendered still more attractive by his having been early introduced, immediately on his leaving college, to the most cultivated and highly polished society of that day, in the family of the Duke of Somerset; possessing as he did the rare talent of extracting the pure gold without any mixture of the base alloy of pride, ambition, self-indulgence, or the vain love of pomp and grandeur. A train of adverse circumstances, together with his great generosity to an only sister, had deprived Mr. Lindsey of his paternal patrimony. At that time, therefore, they had little more than the produce of the living, about 300*l.* per ann. with the addition of a comfortable house and garden, in a cheerful airy situation, without rent or taxes. Here then, the strict economy of both, and the extraordinary talents of my friend in her domestic arrangements, were qualities of first importance. During the remaining nine years that they continued at Catterick, I was their frequent and highly privileged visitor. Mrs. Lindsey had an apothecary's shop; a good assortment

of medical books and considerable acuteness in the discrimination of disease; to the poor, therefore, she was a skilful physician, not only supplying and preparing medicines for their relief, but generally administering them in person; and I remember, when frequently, witnessing as I did, her extraordinary success, I was wont to exclaim, "How should I exult if I had your knowledge and could thus apply it," she would calmly answer, "Exult, you would have no reason; do you not think that if it were the will of God these poor persons should recover, he could easily have employed other means of equal efficacy, without my feeble agency?"

They established a sort of Sunday School; the children of the poor, and some of the farmers' servants were divided into classes, and had such religious instruction imparted to them, on the Sunday afternoon and evening, as was deemed suitable to their respective ages and attainments, Mrs. L. taking the younger, and Mr. L. the elder classes. They were rewarded, according to their proficiency, with Testaments, Bibles, Prayer Books, Pilgrim's Progress, the Life of God in the Soul of Man, and many other religious books, wholly at the expence of their patron and patroness. But these were not the only instances of their bounty. Not a case of individual distress occurred which they did not endeavour to alleviate, if they could not wholly relieve. Will it be inquired, how charities so extensive could be accomplished with resources so extremely limited? I would reply, that the habitual self-denial of the shepherd of the flock, who desired nothing for

himself but the simplest fare, aided by their keeping very early hours; seeing little company, and the admirable family arrangements of Mrs. L. whose two domestics, (one man and one maid,) moved as it were by clock work; aided further by her own personal activity and domestic knowledge, not only supplied the power of doing all this, but the house, the garden, the adjoining premises and churchyard, which my father had previously planted with ornamental trees, and adorned with wood-bines, laturnums, roses and jessamines, were kept with such perfect neatness that the whole appearance was that of cheerfulness and comfort, approaching somewhat to taste and elegance. The late Mr. Mason, so highly appreciated as a poet, and who had been an intimate college companion of Mr. Lindsey's, on making them a visit was much struck with this, and was disposed to celebrate my friend as a perfect model for the wife of a country clergyman.

But this was not the field, admirable as were her labours in it, where the singular talents of Mrs. Lindsey. and her strict adherence to principle, were most conspicuous. Far from ever urging her exemplary husband to accept of the splendid offers of great church preferment, which were made to him from time to time by the Northumberland and Huntington families, one of which offers in particular, would have led immediately to an Irish bishoprick, she entered fully into the views which compelled his refusal: and when, on his recovery from a violent rheumatic fever, in which he had continued twenty successive nights without sleep, and in which she had nursed him with an activi-

ty and judgment peculiarly her own, he said to her, that one thing only had disturbed his mind, the delinquency, as he deemed it, of continuing to minister in a church so far removed from gospel simplicity—"Then relinquish it," was her noble reply; "our wants are not many, and, in some way or other, the providence of God will enable us to supply them." At that time or soon after, the resolution of retiring from the church was taken, although it was not put in execution till nearly two years after, owing to some peculiar circumstances, which this is not the place to detail. They continued, however, to make gradual preparation, but not by diminishing their usual charities, or withholding other acts of kindness, in which their whole income was usually expended; so far otherwise, indeed, that during the last year, the small-pox having been very fatal in that district, they incurred the additional expence of inoculating all the children of the poor in their own large village, and in the neighbouring hamlets, most of whom Mrs. Lindsey attended in person, and with so much success, that she did not lose a single patient.

I shall not here attempt to detail the various results of this magnanimous resolution, the effect of an elevation of mind so exceedingly uncommon, more especially as I hope the time is not distant when the whole transaction, together with its important consequences, will be presented to the public by a much abler pen. I must not, however, omit saying, that every necessary preparation for the intended sale of furniture, plate and china, to defray the ex-

pence of their removal and to supply the means of present subsistence, to which their own very small private property was quite unequal, (being merely the interest of four or five hundred pounds settled upon Mrs. Lindsey,) was made by herself with the greatest alacrity and cheerfulness. I was at Catterick when Mr. Lindsey preached his farewell sermon from Acts xx. 32. and an equally affecting scene I never witnessed. I remained there till within a few days of their final departure, and a letter now in my possession from Mrs. L. written during that interval, dated Sunday evening, part of which I shall transcribe, will give the most accurate idea of the state of mind in which she performed her part of their arduous duty.

"This day is over, and my husband's presence made me as happy as I can be among this sorrowing people. Surely these impressions which arise from affection and gratitude cannot all die, and wholly miss of their first and best destination, the Author of all good. O that they may know and love him, through his poor creatures, and have his favour for ever! John's grief," (their man servant) like Mr. B's. was native, but stronger as his ties were: eight years indulgence and the habits consequent to be destroyed, or nearly so by removing to new scenes; and on such an occasion where no little resentments which so commonly cause removals and reconcile the mind to other places, stepped in to abate the sorrow. I am persuaded he will often be your visitor to inquire about us. Poor M. T. how she saddened me! She is perfectly stupefied with grief. I have said and done all I can to reconcile her. We had no letter to day but from Mr. Mason; I imagine all our more distant friends suppose we are gone. Two days more will accomplish this painful removal, and send us into the wide world again: but if the great Governor do but go with us, we shall have nothing to fear."

After finally bidding adieu to

Catterick, they spent one night with my mother and myself at Beadale, where we then lived, and I accompanied them the following morning to Wakefield, where we spent a day or two with the late most excellent Mr. Turner, at that time minister there; and so much had the tone of my mind been raised by witnessing their magnanimity and courage, that it was not till I saw them drive away in the chaise which was to convey them on their doubtful pilgrimage, that I felt the full pressure of the loss I was about to suffer. In vain did I look around for comfort; friends and companions like these, were no where to be found; and the world appeared to my afflicted spirit like one vast dreary wilderness. But I am wandering, Mr. Editor, from my purpose, which is simply to demonstrate, from a few striking facts, that my friend was no ordinary proficient in the school of her sainted confessor; but like him was ready to relinquish ease, independence, popular esteem and even the power of being useful to others, when put in competition with the paramount duty of strict integrity in the sight of God, as the only mean of obtaining his favour.

After they took up their abode in London, Mrs. Lindsey did not relinquish her former habits of great activity and extensive usefulness. Among their numerous circle of friends, acquaintance, or other connections, there was not a sick couch that she did not visit, or a sorrowing family to whom she did not endeavour to administer consolation and advice; and so eminent were her services in this way, possessing as she did, the singular talent of always suggesting

the best means of attaining the desired end, and of going directly to the point most effectual to promote it, that her influence, under circumstances in themselves wholly adverse to her possessing it, was universal and truly astonishing.

The first great work in which she engaged, was planning Essex Chapel, and the house of the minister adjoining; daily superintending the various workmen employed in the building, and contriving how to make the most of the small allotted space; and I believe it will be admitted that there are few professional architects who could more completely have succeeded in their object. For some years after they first went to London, they had a small lodging in Featherstone buildings, Holborn, without a servant, and were under the necessity of exerting the most rigid economy. At length, however, when the worship in Essex Street was established; when, after some years, an uncle of Mrs. Lindsey's had left them for their joint lives, a considerable income; and eventually, when several of Mr. Lindsey's friends who admired and loved him, had bequeathed him considerable legacies; as they never expended much upon themselves, or materially altered their mode of living, they were enabled once more to extend pecuniary relief in various ways, to numbers of persons on a very extensive scale; and to gratify their benevolence still further by forwarding every charitable or useful undertaking;—such more especially as had a tendency to promote the great cause of scriptural truth, and holiness of life and conversation.

To the surrounding poor they

were also constant and daily benefactors, and, if labouring under disease, and that Mrs. Lindsey was unable to visit them herself, she was wont to bespeak the kindness and to call in the medical aid, of her brother, Dr. Blackburne, who had generally a long string of her poor pensioners upon his list. Need I add, "that the blessing of those who were ready to perish came upon them," and that the tears of the orphan and widow will long bedew their hallowed grave.

I do not know that Mrs. Lindsey ever wrote any thing beyond the keeping up for many years a very numerous and extensive correspondence. She particularly excelled in the use of terms most appropriate to express her meaning; in the discrimination and acuteness of her remarks; in seizing upon the prominent traits in the character she meant to delineate, or in the event she designed to relate, and above all, in the art of condensing her subject. Her sketches, like those of a master, were real portraits. It was her particular wish in many instances that her letters should be destroyed, and therefore I do not think myself at liberty to give more than an extract or two from the very few I have remaining, by way of specimen and as serving to justify the character I have given of them above.

Speaking of a particular friend of their's whose faculties had been deranged by a stroke of apoplexy, she says,

"What a thousand embarrassments beset our worthy old friends by the calamitous state of their brother and all his complicated affairs! Not one thing can they do, or receive a penny of his, without taking out a statute of lunacy, and

that at present they cannot think right, hoping that he may recover his faculties, a thing contrary to all experience when the disorganization of the brain has been so severe. Yet even under this awful business, good is visible; it has arrested our three amiable young men, (his nephews) in their eager pursuit after the deceitful allurements of this transitory world, in which this poor weeping imbecile was enveloped, with all the previous requisites of a totally opposite character: scoffed out of his belief by an infidel partner, his first strong and tender affections broken and diverted from their proper course, which he felt and lamented, but had not principle sufficient to remedy. How many hours of fruitless persuasion have we spent upon him! He loved us very much, and admired a virtue he felt visionary, but delectable. He has often said to his youngest sister, 'Oh such a woman as Mrs. L. would have done every thing for me, in a wife.' I wish ardently there may be any power left to recal him, in the solitude and restraint he is under, and which he understands perfectly, and submits to with tears when seen occasionally by one of the young men; but never inquires after his sisters or us: he has got a great attachment to a child who belongs to the house, who often amuses him, and whom he wants to buy that he may never part with him. But enough of this melancholy story, with profound gratitude for a more favourable lot."

Speaking of Dr. Priestley's farewell visit, previous to his going to America, she says,

"On Sunday the 6th," (April, 1794,) "he came to us and attended the morning service. Mr. Toulmin, of Taunton," (now Dr. Toulmin, of Birmingham,) "happened to preach, and a more suitable sermon could not have been made on purpose, being composed under the impressions he had felt from the state of things—his own persecution; and his sons being driven with his wife and four children to America last year. He is an excellent preacher; has pathetic tones like Mr. L.; the chapel was quite crowded, (as Dr. P. had said he should be there if the ship did not sail till Saturday, which was expected,) and a very affecting scene it was; every body felt it on one ground or other. My station was between two placid men, who bear with

composure the events of life; the one, just twenty years ago, beginning this worship, attended by the other, to be near if disaster had happened: witnesses to truth above the common rate, then both silenced, one from age, the other from open persecution, never more to be seen together till the resurrection. Mrs. Lee was completely over-set; indeed, if it had not been a communion day, so that above half were gone out before, Dr. P. would not have got away, down stairs, till dinner time. The two friends were in such good health and spirits, soothing every body with good hopes of a future happy issue, that it was quite animating: not are these the occasions under which my spirits sink, so that we passed a short and cheerful dinner-time; after which, the Doctor walked to Hackney to his wife and to inquire how Mr. Belsham had gone through his first sermon. There was a chance of seeing him again on Monday but an express called them to the ship early in the morning. Mr. Toulmin's sermon is printing, with one he preached here a few Sundays before: very good both, but his manner and voice were the most impressive."

Speaking of the same eminent person, in a letter written in 1803, seven years after, she says,

"By a letter from Dr. Priestley, he is in tolerable health, and very busy with some new and useful small publications. When finished, he says he shall retire with thankfulness to close a happy life. Very few would feel this after such a variety of severe trials and in exile, but he can see only good under the divine government."

My deceased friend was habitually influenced by a deep sense of the power, the wisdom and the goodness of God, and by a firm belief that all things will work together for good, both in life and in death to those who sincerely desire to do his will as revealed in the gospel of Christ; and she had all the zeal, the ardour and the courage of a reformer, whenever an opportunity occurred of lending her aid in promoting the great cause, that of the strict unity of

God as taught in the scriptures of both the Old and New Testaments, to which the life of her most exemplary husband had so long been devoted. She was far from being elated by the uncommon tribute paid to her talents, and to that extraordinary energy of mind which enabled her to become a general benefactress to her relations and friends, and to many others variously connected. The following account of herself, drawn it will be confessed with no flattering pen, extracted from a letter written in the year 1797, will sufficiently prove and establish this.

"You have a thousand pleasant visions and gratifications belonging to your temper, of which I am quite incapable, from my irritable frame, sadly increased by early impressions, in which pleasure was not an ingredient: duty and necessity have made me do some right things; nobody would love me if they knew me as I know myself, and therefore I never thought they did it much, and did not wonder at it. I have been more of a useful than loveable creature, from meaning well and taking pains to do what was allotted to me. This is not a good picture of your friend's mind, but it is a true one. My chief happiness has arisen from an union with one of the best, gentlest and most indulgent of human beings, and being employed in doing the rough work in the important station to which he was called, and which kept me from the world and its temptations, which ought to have made me better: but I have not caught his spirit, owing to the discordant particles of which I am composed,—I wish they may end with this corruptible body."

Nor was this an insulated feeling; it was her usual strain whenever she spoke or wrote of herself. I shall give one more short specimen from a letter dated the 29th of Sept. 1806.

"I begin at least to address you on this memorable day, which 46 years ago began the career of my distinguished happy destiny, marked throughout with

advantages for virtue and the divine favour, if my own insensibility to it, had not defeated the means more than it ought: yet I would hope so much good has been acquired as to lay the foundation of going forward hereafter, and may finally end in joy unspeakable."

Where is the heart so cold, as to read this without involuntarily exclaiming, Amen, so be it? Yes, my friend, thy painful struggles with a highly nervous irritable system, are now all over—they are vanished like the deepening shades of night, on the glorious approach of a summer's morning. Our separation probably will not be long, and when, "in some nobler mansion of our father's house," we meet again, how transcendent will be the transformation!

"The change will come: this active mind,  
To earth's dark scenes no more confin'd,  
Shall burst the chains with glad surprise,  
And in the Saviour's image rise."

For the last four or five years, Mrs. Lindsey's health and active powers were visibly declining, and when I last saw her in the Sept. of 1808, her constitutional nervous irritability was painfully increased, heightened no doubt by extreme anxiety for her angelic husband, who had suffered repeated slight paralytic attacks and was calmly approaching the last month of his earthly pilgrimage; his composed benign countenance seeming to say, "All the days of mine appointed time will I wait, until my change come." She continued, however, her wonted exertions for the relief of the poor, and especially of the diseased poor, who are usually very numerous in the little narrow lanes and alleys of the Essex Street neighbourhood. Petitions of various sorts were almost daily pouring



in; the medical skill of Dr. Blackburne was in constant requisition for their relief, and his prescriptions were sent to an eminent druggist, and made up at the expense of their generous benefactress. The last letter I received from her, seven weeks ago, was dated on the 18th of Dec. and it has obtained with me a kind of sanctity as being her last letter. It is short, but written in her usual manner, containing many affectionate expressions of esteem and regard. "You I know," she says, "will be kind to me, whether I write or not."

On Monday (Jan. 13th) a party of her particular friends drank tea with her, and she appeared much as usual; they were struck, however, on taking leave, with the fervent manner in which she prayed that God would bless them; "as if," says Mr. Friend, "she had a kind of presage of her approaching dissolution." On the Tuesday evening, she had a slight paralytic seizure, which deprived her, the next day, of the use of speech: and the pressure on the brain increasing, she gradually sunk into a state of insensibility, without pain or suffering of any kind, until Saturday morning the 18th, when she calmly and tranquilly expired. It was her daily prayer that her last sickness might not be long, so as to be a burden to her friends, and her prayer was heard.

Happy will the writer of this imperfect memoir esteem herself, if any of those whom it may interest, and especially the young who are just embarking on the eventful voyage of human life, may be induced by the example of real excellence it exhibits, to

aim like the subject of it, "to perfect holiness in the fear of God." It will be seen that this principle, afflicted as she was by the most painful nervous irritability, was her support and consolation, a perpetual incitement to useful and benevolent exertion; and if like her, they are so happy as to have more enlightened views than others of the Christian dispensation, (that best gift of God to man) and to join in a purer worship, let them beware that they do not by a life of thoughtless dissipation, by conforming to the manners and gaining the habits of the fashionable world, around them, insensibly imbibe its spirit; and thus bring discredit on the sacred name they bear. Let not the question which has so frequently been asked with apparent triumph, have the specious sanction of their name for being again repeated; "What do ye more than others?" "How is the value and importance of your religious principles, exemplified in your temper and your conduct?"

If, on the other hand, this attempt at the plain statement of a few interesting facts should be read by any who on some subjects think very differently from the character here delineated; if it may not overcome their prejudices, at least may it improve their candor, and lead them to receive with caution those vehement theological anathemas, by whatever authority enforced, which consign to everlasting perdition whoever shall presume to question the peculiar dogmas of their own sect or party. The truly Catholic spirit, so happily evinced by the generous promoters of the British and Foreign Bible Society, has done much to soften and ameliorate the rancour

of these little party animosities and distinctions, and to hasten the dawn of that happy day, when all men shall "perceive" with the venerable apostle, "that God is no respecter of persons, but in every nation he who feareth him and worketh righteousness, is accepted of him."

I am sorry, Mr. Editor, to have engrossed so many of the pages of your Repository; but the subject is of no common occurrence; and the mere mention, when speaking of Mrs. Lindsey, of her talents and her virtues, could not have done justice to either.

I am your obliged and constant reader,

CATHARINE CAPPE.

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*Brief Memoir of the Rev. Edward Harries.*

Died on Saturday the 1st of February in the 69th year of his age, the REV. EDWARD HARRIES, of Ascott, in the county of Salop.

He was the eldest son of an ancient and respectable family, received the early part of his education at the free grammar school in Shrewsbury, and was afterwards entered as a student at Magdalen College, Cambridge; where, in due time, he took the degrees of Bachelor and Master of Arts. His ancestors had been warm supporters of what are called high church principles, and the writer of this heard him, within the last six months, mention with self-congratulation, the change wrought in his mind, during his residence at college, chiefly by a perusal of Locke's "Letters on Government," and the "Independent Whig." At the usual time he took

orders, and was inducted into the livings of Cleobury Mortimer, and Hanwood, both in Shropshire. At the latter of these, which was within a mile of his principal place of residence, he did regular duty for several years, edifying his hearers, not only by the doctrines which he inculcated from the pulpit, but by the uniform integrity and benevolence of his life.

Mr. Lindsey's secession from the church, and the "Apology" which he published upon that occasion, made a strong impression upon his mind, which was remarkable not only for the acuteness of its reasoning powers, but for a degree of candour and freedom from prejudice, of which we unhappily have but few examples. He was induced to consider more deeply than he had hitherto done, the foundation upon which, what are termed, *gospel mysteries* are laid. He studied the sacred writings, and a number of the best compositions which have been given to the world upon this momentous subject; and the result of these inquiries is well and forcibly expressed by himself, in a sermon, preached at the Unitarian chapel, in Shrewsbury, a few months before his death:—"There have been many excellent books written by great and good men, with the best design, to reduce Christianity to the belief and worship of the One True God; but the plainest book on this subject is the New Testament."

Thus convinced that "Our Lord is One, and his Name One;" "that there is but One God, the Father; and one mediator between God and men, the man Christ Jesus;" he found himself unable conscientiously to read

many parts of the church liturgy; he could only worship the Lord his God. No threefold being, to be united and separated at pleasure, was the object of his adoration! He could only bow down before the God and Father of our Lord Jesus Christ; and with feelings similar to those of his late excellent friend Mr. Evanson, he left out of the service all that appeared objectionable. His congregation seemed by no means displeased with what he did; indeed the church was never so regularly well filled as during his ministry in it. But some person, probably of the neighbourhood, prompted perhaps by an attachment to tenets into the scriptural foundation for which he had never candidly inquired, wrote to the bishop of the diocese an anonymous letter, stating the manner in which the duty at Hanwood was performed. This letter, the bishop inclosed in one of mild remonstrance to Mr. Harries, who on the receipt of it could no longer hesitate respecting the course he ought to pursue. His living at Cleobury he had before resigned, on account of a required residence; and the advowson of Hanwood being his own, he immediately resolved to dispose of it.

During his ministry in the church, and omission of many parts of the liturgy, he seldom if ever enforced his own particular opinions, doubting perhaps of the strict propriety of doing so in that place, restricted as the clergy of the establishment are, in their interpretation of the scriptures: but before he finally quitted it, he judged it necessary to state to his hearers, (who usually consisted of double the number of his parishioners,) what those opinions were:

which he accordingly did, in several successive sermons. After this time, he regularly did duty on Sundays at his own house, adopting first the form of prayer used at the chapel in Essex Street, and afterwards one composed for a congregation in the West of England, consisting of ten services. A few of his neighbours thought with him, and constantly attended; but as he seldom touched upon doctrinal subjects, the few strangers who occasionally dropped in, had no chance of having their preconceived opinions shaken, and, of course, notwithstanding the impressive manner in which he delivered the service, and the high respectability of his character, the number of his hearers did not increase.

His life from this time passed in a succession of useful and honourable employments: he was a builder, a planter, and the kindest and most indulgent of landlords; never adding a shilling to the rents of his cottagers, but on all occasions desirous of increasing their comforts, and relieving their wants. Nor were his benevolent exertions confined to his family and neighbours: on many occasions, he stood forward as the powerful advocate of right and justice, and was happy in being the means, more than once, of materially benefiting those whose cause often falls to the ground for want of an able and disinterested defender.

His bodily frame was strong, and would probably have lasted long, had it not been for an inward complaint, from which he at times suffered much, and which he was well aware was likely at length to terminate his life: but he endured with true Christian fortitude, ardently praying that

his patience and resignation might still be equal to the trials which he who "does not willingly afflict the children of men," had mercifully allotted for him.

"The fervent prayer of a righteous man availeth much!" he supported his last illness, which continued through many weeks, in a manner which most strongly evinced the firmness of the rock on which he leaned for support. All his intimate friends were admitted in turn to his bedside, and to each of them he expressed the full satisfaction which he then felt in the principles which, upon entire conviction he had formerly embraced. He reposed with humble and grateful confidence upon the mercy of our great and good God, as declared unto us by our Lord Jesus Christ; and in "this faith first delivered to the saints," he found true rest unto his soul. The worthy rector of his parish, who was

his intimate friend, was one of those who conversed with him on his death-bed, and returning from his chamber, deeply affected, declared that he had hardly ever seen any one in so truly Christian a frame of mind!

May examples like this incite every one of us to look carefully into his own conduct and principles! Let us diligently *search after truth*, and follow its lead joyfully, whether into "good report or evil report;" and above all things, endeavour by the holiness, purity and usefulness of our lives, to "adorn the doctrines of our Lord Jesus Christ;" that through him we may be admitted into those heavenly mansions, where "there will be no more death, neither sorrow nor crying, but God himself shall wipe away the tears from every eye!"

M. H.

## INTELLIGENCE.

*Extracts from Mr. Wright's Journal of his Missionary Tour in Scotland, 1811.*

[Concluded from p. 55.]

**Stirlingshire.** In this county there is some stir among the Anti-Burghers; one of their ministers is at present suspended under the charge of heresy. He seems, from a pamphlet he has published, to be a Sabellian. I visited *Falkirk*, where there are some Unitarians, though they do not meet regularly: there are some well-informed and steady friends to Unitarianism in the neighbourhood. I went to *Falkirk* with an expectation of preaching, but in conse-

quence of the miscarriage of a letter no notice had been given, and when I arrived it was too late. I had interesting conversation with several friends: and should have visited them again and preached there; but it was impracticable. At *Stirling*, I could find no opening for preaching.

**Perthshire.** In this county, I visited the following places.

1. *Blackford.* This is a village. There is one avowed Unitarian, and other persons favourable to the cause, in it. I preached in a room to about 100 attentive hearers; and had conversation on several subjects with a small party afterwards.

2. *Crieff*. Here are several Unitarists, and some persons favourable to Unitarianism. I should have preached at *Crieff*, but a place could not be procured, and the day was too rainy to attempt preaching abroad.

3. *Perth*. The town-hall being engaged, a place could not be procured for preaching; but I had conversation and disputation with a few persons on theological subjects.

*Angusshire*. In this county, I was only at *Dundee*. I received information when too late, which will induce me, should I go into that country again, to proceed to some other places.

At *Dundee*, there is still a small, but pious, liberal and affectionate congregation, which has been preserved for many years by the labours, and steady exertions of our worthy and respectable friend Mr. *R. Millar*. I preached four times in *Dundee* to full, and most of them crowded, congregations, who were deeply attentive. I was told that so many people never attended Unitarian preaching before in that town.

*Fifeshire*. There are a few persons in this county who are Unitarians, but they live remote from each other. I visited

1. *Newburg*. Where lives a well-informed and steady Unitarian, with whom I had much pleasant conversation, but no opening for preaching.

2. *Kittle*. Here dwells a fine old man, an Unitarian, who was excommunicated for heresy, by the Scotch Baptists, 22 years ago. I had much agreeable conversation with him.

3. *Kirkealdie*. Here I preach-

ed in a hall to about 100 people, who were very attentive. I had a long conversation with several of them afterwards, in which we discussed most of the leading points in theology. I found them favourably disposed to rational views of Christianity.

*Edinburgh*. Though mentioned last, is not the least important place to the great cause in which we are engaged: on the contrary, I think *Edinburgh* calls for and deserves our greatest attention in our exertions to promote Unitarianism in Scotland. In the Northern Capital there are at present two Unitarian congregations. The one meets in the Skinners' Hall Chapel, and is respectable as to numbers and the character of its members. The other meets in a hall at the head of the Anchor Close, High Street: and though small has respectable members also. I preached in the Skinners' Hall Chapel on Sundays, and in the smaller place on week-day nights. My preaching was made known by printed bills being posted in different parts of the city.

I preached 17 discourses in *Edinburgh*, had many interesting conferences with parties of friends, and much edifying conversation in a more private way. We had always good, generally large, congregations. Our largest audiences were estimated at 500 people: and were always deeply attentive to what was delivered. I was requested by the Skinners' Hall congregation to declare the Lord's table free, at the end of the public service, and afterwards to administer the Lord's supper, which I accordingly did with pleasure: regarding this as another triumph

over illiberality. The friends at him with every kindness. He *Edinburgh* have established a li- would find several openings for occasional preaching, without travelling far from *Dundee*: and might do much to promote rational Christianity in that district.

The principal thing that is wanted at *Edinburgh* is a regular minister of good talents; and such an one both the congregations are very anxious to obtain, in which case I have no doubt they would be re-united. But one of the places was opened at a time while I continued there. The Unitarians have continued to increase, though they have laboured under every disadvantage, in a city where a higher degree of talent is requisite in a public speaker than, perhaps, in any other place in *Scotland*. There is good reason to think there are many persons in *Edinburgh*, who are either Unitarians, or favourable to Unitarianism, who will not regularly attend the meetings, until they can hear a correct speaker, of, at least, respectable abilities. Could a suitable minister be placed there, I am much of opinion that a very large and respectable congregation might be collected. This is not only of importance to the cause in that city, but also the country around it, as such a minister might find many places for occasional lectures at moderate distances from it. I have no doubt of the friends at *Edinburgh* doing every thing in their power to promote the comfort and usefulness of a minister, could they procure one. They possess much intelligence, liberality of sentiment and Christian affection.

At *Dundee*, too, the friends are desirous to obtain a minister, and it would much promote the cause if they could be furnished with one. They would do what they could for his support, and treat

It would also be an important thing, after ministers are found for *Edinburgh* and *Dundee*, for one to be placed at *Paisley*, as the minister of the congregation there, and missionary in the West of *Scotland*. He might go round his whole circuit every month, and preach in a number of places, where little societies either are, or will be formed. Three ministers thus placed in *Scotland*, in addition to Mr. *Yates*, at *Glasgow*, would supply the present wants of that country, and greatly accelerate the progress of truth and liberality. I have spoken the more fully on this subject, because I feel its vast importance to the cause, because our Scottish brethren are urgent on the subject, and because I consider an important end of Unitarian missions, is, by disseminating the pure doctrines of truth, to collect congregations, and prepare them for regularly settled ministers: and by ministers being settled with congregations as they are collected and established, the missionaries will be at leisure to labour in new directions, to publish the truth where it is not known, while in their way they visit churches which have been raised, either in whole or in part, by their labours. The field of action in the North is still extending; the prospect of success still brightening; but during the present journey I have found it necessary to confine myself on Sundays to those places where we

have congregations already, as their present circumstances demanded this attention.

The following are the subjects on which I preached during this journey:

1. The Unity of God.
2. The justice of God.
3. The love of God.
4. The paternal government of God.
5. The knowledge of the only true God, and that Jesus whom he sent is the Christ, the foundation of eternal life.
6. The mercy of God.
7. The humanity of Christ.
8. The Son of Man the Christ, the Son of the living God.
9. The doctrine of atonement.
10. Sacrifices.
11. Jesus the Mediator of the New Covenant.
12. Love to Christ.
13. What is meant by God being in Christ.
14. Glorifying in the cross of Christ.
15. The living God the Saviour of all men.
16. Universal restoration.
17. The Father greater than the Son, Christ one with the Father, and Christ and Christians one.
18. The love of God in making Christ a propitiation for sins.
19. Christ sent to bless mankind in turning them from their iniquities.
20. Eternal life the principal subject of the gospel.
21. Future judgment.
22. The future state of the righteous.
23. Future punishment.
24. The Spirit, and being lead by the Spirit of God.
25. Original sin.
26. Repentance.
27. The justification of the Heathen through faith.
28. The insufficiency of faith without works.
29. Isaiah ix. 6, 7.
30. Christ the first-born of every creature.
31. God no respecter of persons.
32. The doctrine of election.
33. Being born of God.
34. The imitation of Christ.
35. Prayer.
36. The cause and cure of the

fear of death. 37. Suffering, fatherly chastisement from the divine hand. 38. Christian liberty. 39. Christian communion. 40. Christian zeal. 41. Heresy, with a plain exposure of our religious sentiments.

The annual sermon which I preached on behalf of the Scotch Unitarian Fund, had an introduction on the nature of heresy, and consisted of three parts,

1. A statement of what we are.
2. Of the objects we have in view; and
3. Of the means by which we seek to attain them.

The following are the places preached at during this journey which had not been previously visited by an Unitarian missionary.

1. *New Town of Wishaw.*
2. *Strathaven.*
3. *Renfrew.*
4. *The Brigg of Johnstn.*
5. *Blackford.*
6. *Kirkealdie.*

Indeed I had been once before at *Blackford*, but had then no opportunity of preaching.

The retrospect of this journey gives me much satisfaction: every where I found our brethren ready to second my efforts to promote the cause of truth and righteousness, and found among them much hospitality and unceremonious friendship. Their Christian simplicity, progress in knowledge, brotherly affection and zeal, tempered with charity, much delighted me. May the blessings of divine providence attend them, and all the consolations of the gospel be ever with them!

The cause of truth and liberality has certainly made considerable progress in *Scotland*, since I was there before. The conceptions which I then formed of the people, and of the country, as a favourable soil for the spread of Unitarianism, are more deeply

fixed, and I am more fully satisfied of their correctness by what I have seen and heard during this last journey. Fully and I am convinced that our attention ought to be steadily directed towards North Britain; among different parties there is some stir about opinions, and a variety of circumstances which are operating to produce more of the spirit of free enquiry and Christian liberality. The work is undoubtedly great, and the difficulties many; but they must give way before persevering efforts, if well-directed. Perhaps, no where are we more secure of the ground we gain than in the North, owing to the more steady habits of the people. May God crown with success our efforts for his glory!

*On the Christian Tract Society;  
a Letter from the Rev. T.  
Pees, to the Editor.*

SIR,

The interest which you have taken in promoting the success of the Christian Tract Society, an institution which may be said to owe its birth to your valuable miscellany, induces me to hope you will allow me a small portion of the space usually allotted to correspondents, for a short statement, explanatory of its present constitution and plans.

I hardly need inform your readers of its original design; which was, as expressed in the preamble to the rules, "to distribute amongst the poor small cheap tracts, inculcating moral conduct on Christian principles," without attending to those minor points of difference on matters of opinion which are seen to divide many persons who yet agree on the great

practical principles of the gospel. It was with the view of embracing all such persons that the general term "Christian" was applied to it, rather than any other of more restricted significance, which might appear to pledge the members to the peculiar tenets of some one sect or party.

By a reference to the tracts already published, now Fifteen in number, it will be seen that the principle which led to the choice of the title, has uniformly been adhered to in the books of the society,—no doctrinal topics having been admitted, except in a very few instances, wherein some tenet may have been brought forward for reprobation on account of its obvious tendency to sap the foundation of Christian morality. To carry the benevolent designs of the society into execution, it is provided, that "any pecuniary subscription shall be received, but that subscribers of half a guinea annually shall be entitled to vote at the general meetings: and that a donation of five guineas at one time shall constitute a member for life, with the same privilege."

The practice of the society, in respect to the distribution of its tracts, has, from the first, been to allot to each subscriber, without regard to the amount of his contribution, a certain number of every book on its publication; that is, twelve of each of those retailed at one penny, and six of each of those of higher price: and also to give to the members the privilege of purchasing quantities for charitable purposes at a very reduced rate: the scale of these prices may be seen in the catalogues appended to most of the tracts.

This practice was continued,



until the last annual meeting of the society in November 1811, when a new regulation was established, which changed the mode of furnishing the subscribers with those quotas of books to which the society considered their subscriptions to entitle them. This regulation provides that instead of allotments of new tracts being, on their publication, awarded to the members, a catalogue of all the books, with the prices affixed, should be sent to them by the Secretary in the month of January in each year, out of which they should be allowed to claim, at their own choice, books to the amount of their several subscriptions, provided they made their claim within three months from the date of the notice. A resolution was at the same time past, that by way of apprising the subscribers of its publication, a single copy of every new tract should be sent to each, as far at least as the Secretary might find this practicable.

Such is the present situation of the society in respect to the privileges of its members. The new plan has not yet been acted upon. Owing to some accidental circumstances, which it is needless here to specify, it was found impracticable this year to circulate the catalogues in January. They are however now ready, and will be very shortly sent to the subscribers. But as it is likely some difficulties may occur as to the means of conveying them to those members who reside in distant parts of the country, they will perceive that they will be affording us essential aid, as well as securing for themselves the more certain reception of their books, were they to point out to me the channel by

which their catalogues and parcels might be conveyed to them.

In calling, at this time, the attention of yourself and your readers, to this society, it affords me sincere pleasure to be able to announce its growing success; and the demands for the tracts already published have been of late so rapidly on the increase as to yield the pleasing assurance that they need but be known to be approved, and to furnish a happy earnest of the extensive and lasting benefits which may, under the divine blessing, result from our labours.

THOMAS REES,

Secretary.

*Barnard's Inn, Holborn.*

Fe'. 18, 1812.

*Dr. Marsh's Address to the Members of the Senate of the University of Cambridge; occasioned by the Proposal to introduce in that Place an Auxiliary Bible Society.*

WE have at present two very extensive Bible Societies, the one founded in 1089, the other in 1554. Both of our Archbishops and all our Bishops (with the Prince Regent at the head) are members of the former: neither of the two Archbishops, and only a small proportion of the Bishops are members of the latter. The members of the former, now amounting to about five thousand, are exclusively Churchmen, no one being admitted to it without testimony of his attachment to the Constitution, as well in Church as in state. The members of the latter are much more numerous, than those of the former; but they consist of Churchmen and Dissenters indiscriminately. The two Societies agree in the very laudable object of distributing Bibles both at home and abroad, though the number of Bibles distributed by the latter, especially abroad, greatly exceeds the number distributed by the former. For not only are the funds of the latter much superior to those of the former, but those funds are employed in the distribution of Bibles only, whereas

the funds of the former are employed, partly on Bibles, partly on Prayer-Books, and partly on Religious Tracts, which are in unison with the doctrine and discipline of the Established Church.

From this short statement it appears, that the former, or the *ancient Society*, is not only a *Bible Society*, but likewise (what the other is not) a *Church-of-England Society*. With the former it is an invariable rule, in promoting Christian knowledge, to keep in view the doctrines, which the members of the Society believe and maintain. Especially where the Church of England is established, they consider it as *their duty* to promote Christianity, not under *any* form, but under that particular form, which, above every other they are *pledged* to support, which alone is the *tenure* of ecclesiastical and even of civil preferment. In conformity with that rule, the Society for promoting Christian Knowledge (the *ancient Bible Society*) distributes in its home circulation, as well the *Liturgy as the Bible*: for though in the spirit of true Protestantism, it acknowledges the Bible as the only *fountain* of religious truth, yet, it knows from the experience of all ages, that the waters of that fountain will be clear or turbid, according to the channel into which they are drawn. And as the members of the Society *believe* (though without reproach to those whose belief is different) that the doctrines of the Liturgy are *correctly* derived from the Bible, they consider it as *their indispensable duty*, to unite the one with the other. Indeed, uniformity of doctrine can never be produced without an adherence to this rule: for every Christian party either *finds*, or *supposes* that it finds, its peculiar doctrines in the Bible—But this salutary rule, so necessary to promote uniformity, so desirable therefore by every true Churchman, *cannot* be observed by the *modern Bible Society*; for such a rule would not only be contrary to its present avowed object, but absolutely inadmissible from the very *constitution* of the Society. For it not only consists of Dissenters as well as of Churchmen: but an *equality* of power and interest between the two parties is the avowed *basis*, on which this modern Society is built.

It is true, that those members of it, who are attached to the Church, may so far correct the evil, that when they have obtained Bibles for distribution from

this Society, they may of *themselves* add Prayer-Books, and Religious Tracts in unison with the established faith, and that this correction will be rendered easy, if (as frequently happens) they are members also of the *other Society*. But, to say nothing of the quest on, whether it is not more advisable for Churchmen to adhere *wholly* to a Society, which, in proportion as its numbers increase, will supply their wants without the necessity of correction, the Dissenting members have the same resource with their brethren of the establishment, it being equally in *their power* to distribute Bibles in company with such Religious Tracts, as favour *their own* opinions, and are always at hand, whenever they are wanted. The principle of *equality* therefore, on which the modern Bible Society is formed, and which places Christians of every denomination on the same level, is upon the whole preserved: and in this *constitutional equality* there is evident danger, that the pre-eminence of the *established religion* should be gradually forgotten and finally lost.

It is far from my intention to be unfriendly or disrespectful toward those, whose religious opinions are different from my own. Though sincerely attached to the Established Church, and desirous of promoting its welfare by all fair and honourable means, I fully recognize the *natural*, and in this country, *legal right* of private judgment in matters of religion; and I should be ever ready both to deplore and to oppose every effort to abridge the freedom of religious opinion, or religious worship, which is exercised in this country by Dissenters of every description. But though I respect religious opinions in general, however different from my own, and respect them *because* they are religious opinions, yet I deeply lament that such diversity exists, not only because the greater the diversity the more abundant is the error, but because *religious dissension*, in consequence of our mixed constitution, is closely connected with *political dissension*. Religious dissension therefore in this country becomes a *political evil*; and as such should not be *encouraged*, though Dissenters of every description should for conscience sake *be tolerated*. This is the true line of distinction, which every Churchman should invariably observe; and I am convinced that every candid Dissenter, so far from representing this open and honest avowal,

will do justice to the purity of my intentions. Indeed every man, who loves his country, will be ready to adopt a principle, which is calculated to promote political good, without producing religious evil.

Let us apply this principle to the modern Bible Society, as far as relates to the conduct of *Churchmen*: for nothing which is here said is intended as a restraint on the conduct of those, who dissent from the Established Church. They have full liberty to distribute Bibles, either alone, or accompanied with such religious tracts, as they may think proper: and if a Society consisting solely of Dissenters had been formed for this purpose, the members of the establishment would have had no right, either to interfere, or even to complain of it. Such a Society would have been perfectly consistent with those principles of toleration, which are happily established in these realms. But it is certainly a question for consideration among *Churchmen*, whether it is prudent to augment the power of such a Society, by throwing into its scale the weight of the *Establishment*. If Churchmen give the whole of their influence to the *antient* Bible Society, they retain the strength of the Established Church within its own channel, and thus contribute to preserve it. If they divide their influence, and still more, if they give it wholly to the modern Bible Society, they divert the strength of the Establishment into a foreign channel, where the current may at least be turned against them. In supporting the *antient* Bible Society, they have ample security, that they are supporting at the same time the *Established Church*: but in supporting the modern Bible Society, they have no such security, either in its constitution, or in the general friendship of its members. It is true, that the professed object of the modern Bible Society is to distribute Bibles without note or comment, and, in this country, according to the authorized version. But were it certain, that, as the power of this Society increases, the present avowed object would still be retained, we can have no guarantee that other objects, inimical to the Church, will not in time be associated with the main object. The experience of only seven years, under circumstances where circumspection has been peculiarly necessary, is a poor ground of consolation. The Dissenters, however well affected

in other respects, cannot be well affected to the Church, or they would not be Dissenters from it. Their interests in respect to religion are different from ours, and therefore must lead them a different way: and though we know from experience, that they can combine for the purpose of opposing the Church, it would be contrary both to experience and to the common principles of human action, to expect their co-operation, if the object in view was the interest of the Church. If we apply then the principle above-mentioned, that Churchmen should tolerate, but not encourage Dissenters, we shall find in it a strong argument against the promotion of the modern Bible Society. For, independently of the reason above-stated, that Churchmen should unite the *Liturgy* with the Bible, and thus prevent its misapplication to other doctrines, the very constitution of the modern Bible Society gives an importance to the dissenting interest, which otherwise it would never have obtained, and consequently brings a fresh accession of danger to the Established Church. That Churchmen by their association with Dissenters in this modern Bible Society, increase both the political and the religious importance of the latter, is too obvious to require illustration. And that this increase of influence may hereafter be applied in a manner not contemplated by those, who now inadvertently promote it, is likewise a position which cannot be controverted. But by increasing the influence of the *antient* Bible Society, we necessarily increase the influence of the *Established Church*: for the *antient* Bible Society is one of its firmest bulwarks. On the one hand, therefore, our encouragement of the *antient* Society must contribute to the welfare of the Established Church, while on the other hand, our encouragement of the modern Society, not only contributes nothing to it in preference to other churches, but may contribute even to its dissolution. Now if we injure, or even neglect to support our own Church, we shall hardly make compensation by our own distribution of Bibles in foreign parts. If our own Church, as we have reason to believe, professes Christianity in its purest form, the downfall of such a church, would be an irreparable loss, not to this nation only, but to the whole world.

Under these circumstances, I respectfully submit the question to the consi-

deration of this University, which of the two Bible Societies is most entitled to encouragement on the part of a body, whose peculiar duty a duty so nobly displayed on a late occasion, is the support of the *Established Church*.

HERBE T MARSH.

*Margaret Professor of Divinity.*  
Cambridge, Nov. 21, 1811.

*The Report of the Manchester New College, removed to York, at the Twenty-fifth Annual Meeting, August 30, 1811.*

The trustees of the Manchester New College, removed to York, have great satisfaction in being able to present to its friends so favourable a report of the state of its funds; and which is much more essential, of its discipline, and the proficiency of the students.—The rental arising from the property in Manchester is increased; the interest also of the permanent fund increases gradually, in proportion to the additions made to it from the benefactions. The whole of these it has been the practice of former years to annex to the permanent fund; but, in consequence of the great additional expenses incurred in the acquisition of the lately purchased buildings, and on other accounts, the state of the general funds of the college would not admit of the appropriation, this year, of more than one half of their amount. The purchase alluded to has been made by the kind assistance of twenty-five gentlemen, who have agreed to advance the purchase money, on condition of its being repaid by small annual instalments. Of these gentlemen, the particular thanks of the trustees are due to the Rev. William Grindrod, of Chester, for the very liberal terms on which he has proposed that the sum advanced by him should ultimately become the property of the college; and to T. B. W. Sanderson, Esq. of Chewbent, who has ordered that his annual instalments should be paid, as they become due, into the permanent fund, together with the interest arising therefrom.—In these buildings, situated nearly opposite to Mr. Wellbeloved's, the classical and mathematical tutors, and all the students are comfortably lodged. They furnish, besides, commodious lecture and dining-rooms, with the several requisite conveniences. The trustees have hitherto

made no repairs or alterations, but what are absolutely necessary to the accommodation of the present society of students: but a considerable number of additional apartments may be fitted up, if required, at a very reasonable expense. The trustees have been greatly indebted to the unremitted attention of Mr. Thomas Smith, of York, who has, in the most judicious manner, and with the utmost attention to economy, superintended the alterations which have this year been made.—The subscription-list is considerably enlarged, through the activity and zeal of the deputy-treasurers: and the congregational collections a little exceed the amount of the last year. This mode of providing for the exigencies of the college, appears to the trustees particularly desirable, as it affords an opportunity to the several ministers, not only of extending the knowledge of this particular institution, but also of directing the attention of our societies, and particularly of the younger part of them, to the principles of religious liberty, and to the exercise of individual inquiry and judgment. On these accounts the trustees are desirous to return their thanks to those ministers who have already preached sermons for the benefit of this institution; and they beg leave to recommend a similar measure to the attention of other ministers and congregations throughout the kingdom.—The business of this institution is distributed among three tutors. The Rev John Kenrick, M. A. gives lectures on the Greek and Roman classics, on the principles of grammar, and on ancient and modern history, and superintends the exercises of the students of the first three years in Latin and English composition. The Rev William Turner, jun. M. A. undertakes the departments of mathematics and of natural and experimental philosophy, and also gives lectures on logic, metaphysics, and ethics. The Rev. Charles Wellbeloved, theological tutor and director of the Institution, gives lectures on the evidences of natural and revealed religion: on the principles of biblical criticism, and on ecclesiastical history; instructs the divinity students, and such lay-students as may desire it, in the languages of the original Scriptures, and of the most important versions; critically reads over with them the whole of the Old and New Testaments; and from those pure sources, encourages them, each for him-

self, to form his own views of the important doctrines of Revelation. He also pays particular attention, during the last two years of their course, to the formation of a proper style of composition for the pulpit.—The trustees are happy to say that the general character given of the students by their tutors, for orderly and exemplary conduct, is highly encouraging: and that the annual examinations continue to be attended by many friends to the institution, with increasing pleasure and satisfaction. At the last examination, June 27 and 28, 1811, the first prize offered to students of the first three years for diligence, regularity, and proficiency, was adjudged to Mr. Hugh Ker, of Hull, the second to Mr. Thomas Crompton Holland, of Manchester, and the third to Mr. Robert Wallace, of Dudley. The prize for the greatest progress during the session, towards the attainment of a just and natural elocution, was given to Mr. William Hincks, of Cork.—The number of students during the ensuing session will be twenty-one, eleven divinity and ten lay students. Of the former Messrs. Manley, Sutton, H. Turner, and G. Kenrick will be in the fourth year of their course. Messrs. Lewis, Breitell, Ashon, and Holland, in the third; Messrs. Wallace, and Bakewell, in the second; and Mr. Benjamin Madon, jun. of Exeter, in the first. Mr. Hincks will not return during the next session, but the trustees hope that he will rejoin his fellow students at the commencement of that which will succeed it. Mr. Arthur Dean, the only divinity student who this year completed his course, is

settled as a minister at St. d, near Manchester.—In order to secure, as far as is possible, the respectability of the students who shall be educated for the ministry in this seminary, with regard both to character and literary attainments, the trustees have resolved, "That, in future, no candidate shall be admitted on its foundation but on the recommendation of three protestant dissenting ministers, residing in the neighbourhood where he lives, who shall certify, that at the commencement of his course, he will have attained the full age of sixteen; that on their personal examination, his moral character, natural endowments, and classical proficiency, are such as to qualify him for becoming a student for the ministry; and that the profession is the object of his own voluntary choice. His ability to read Homer and Horace will be considered as essential to his admission."—All applications must be addressed to "The Rev. Charles Wellbeloved, York;" who will lay them before the annual meeting of trustees, at York, on the first Wedne day in June, at which meeting they will be taken into consideration, and those candidates preferred, who appear, from the testimonials produced, to be most eligible.—Letters on the subject of this institution may also be addressed to George William Wood, Esq. Treasurer, Manchester, or to the Rev. William Turner, Newcastle upon-Tyne, by whom, or by any of the deputy treasurers, subscriptions and donations are received.

SAMUEL SHORE, Jun.  
President.

*Statement of the Funds of the College, June 30, 1811.*

	£	s	d	£	s	d
Premises in Manchester, valued before the alterations at	4000	0	0			
Expende incurred in altering the centre building	791	3	10½			
	4792	3	10½			
Allow 2½ per cent for depreciation . . . . .	119	16	1½	4672	7	9
Permanent Fund, June, 1810 . . . . .	645	4	0			
Addition made thereto, June 30, 1811 . . . . .	44	12	6			
				6	9	36 6
Premises in York, first instalment of Purchase-money				2	0	0
Subscriptions in Arrear . . . . .				77	5	0
Balance in the Treasurer's hands . . . . .				16	1	5
				£505	10	8

GEO. WM. WOOD, Treasurer.

*Manchester Presbyterian Meeting.*

The Christmas Quarterly Meeting of Presbyterian Ministers, in Manchester and its vicinity, was held at Dob-lane chapel, near Manchester, where the Rev. Mr Jones regularly officiates. Mr R. Smethurst introduced the service, and Mr. Grundy preached from John xviii. 38. to a crowded congregation. Mr. Johns was chosen supporter to Mr.

Smethurst at the next meeting, which is to be held at Chowbent, in the spring. Eighteen ministers, and above forty lay gentlemen, dined together at the White Bear in Manchester. The business of the Lancashire and Cheshire Unitarian Bock and Tract Society, to which there has been an accession of several new members, was transacted the following morning.

W. J. Secretary.

## OBITUARY.

### MR. GEORGE CARTER.

1819. Jan. 5.—Never was a more striking instance of the uncertainty of human life exhibited, than in the recent death of Mr. GEORGE CARTER, of Bridport. On Sunday the 5th instant, in the vestry belonging to the Unitarian chapel in that place, just before the morning service, in apparently good health, he dropt down suddenly by the side of the minister, and was taken up a senseless corpse. He expired in the 64th year of his age. How true is the common observation, that we know not what a day may bring forth, and what a solemn call is it upon all persons to be habitually prepared for death and eternity!—In very early life Mr. Carter was subject to fits, which, it is supposed, impaired his faculties; but though deficient in judgment, his memory was remarkably retentive of passages of sacred scripture, and psalms and hymns used in public worship. He seemed to have had very serious impressions of God and religion made upon his mind in his youth, which, instead of being erased, were strengthened by time. He was always shocked when he heard profane language. He took so much delight in attendance on public worship, that, without doubt, the Lord's day was to him the happiest day in the week. Though unable to form accurate ideas of the points on which the various denominations of Christians differ, he thought that all of them ought to cultivate mutual candour and love, and was always displeased whenever he heard any of them consign others over to eternal perdition, for differing from them in religious sentiments, and not believing just as they do. He has told the writer of his short sketch, who had daily inter-

course with him for a considerable number of years, and who greatly feels the loss of him, that when questions have been proposed to him respecting the Unitarian doctrine, he has replied by quoting the following passages of scripture, and others of a similar import: "Hear, O Israel, the Lord thy God is one Lord;" "Thou shalt worship the Lord thy God, and him only shalt thou serve;" "God is a spirit, and they that worship him must worship him in spirit and in truth;" "When ye pray, say, Our Father, which art in heaven;" "There is One God, the Father, and One mediator between God and men, the man Christ Jesus"—He had not sufficient acuteness in metaphysical distinctions, to perceive, how consistently with these plain and express declarations, any other being, besides the Father of all can be a proper object of adoration and worship, or how the "one mediator between God and men, the man Christ Jesus," can himself be the very and eternal God.—For some years, Mr. Carter officiated as clerk in the chapel, with much seriousness and propriety, and also daily employed himself in going round to poor families in the town to teach the children to read, so that he was by no means a useless member of society and the Christian church. That eternal life is the gift of God by Jesus Christ, and therefore gratuitous, and not the strict claim of human merit, is maintained by the most zealous advocate for the necessity of good works. The best of men must rely on the divine mercy for final acceptance and salvation. If, however, at the great and impartial day of accounts, regard be had, and surely

regard will be then had to *qualifications* for future happiness, arising from a detestation of vice, a love of piety and virtue, and sincere endeavours to do one's duty, according to the abilities which God has bestowed, the humble subject of this Obituary, will be in a much more eligible condition than thousands who now stand high in fame. It is an equitable rule of the divine government, that as on the one hand, proportional improvement is demanded of superior advantages, so on the other, "to whom little is given, of them is little required."

Bridport, Jan. 11, 1812. T. H.

1812. Jan. 21, In London, aged 76, ANN, the relict of JOHN JEBB M. D. "Mrs. Jebb was the eldest daughter of the late Rev. James Torkington, Rector of Little Stukely, in Huntingdonshire, and of Lady Dorothy Sherard, daughter of Philip, second Earl of Harborough. She was married to Dr. Jebb in 1764, when he was in the height of his literary reputation at Cambridge. The Dr. it is well known, engaged in some very serious controversies with the University, particularly on abolishing subscription to the 39 articles at the time of taking degrees and on public annual examinations of under-graduates. These disputes found exercise for the first talents at that time in the University, and Mrs. Jebb was not content with being a silent observer; she became the active opponent of Dr. Powell, the master of St. John's College, who conducted the other side of the controversy, and who felt as sensibly the point of Mrs. Jebb's pen, in the public prints, as he did of the learned Doctor's. It was in reference to the force of argument contained in a smart pamphlet, written by Mrs. Jebb on the same subject, under the signature of "Priscilla," that the late Dr. Paley said, at the time, 'The Lord had sold Siseria into the hands of a woman.' When Dr. Jebb, having embraced some speculative opinions, which he thought, made it necessary for him to resign his preferment, and leave the church, settled in London, he became a physician, and a

strenuous reformer. No name is better known among the advocates of parliamentary reform, than that of Dr. Jebb: the active energy of Mrs. Jebb is also well known: being an invalid, she lived a retired life: but her zeal rose to the full level of her husband's—she saw with the same quickness, glowed with the same ardour, and wrote occasionally with the same spirit. But Mrs. Jebb was not more distinguished for the vigour of her mind, than the qualities of her heart. She was a Christian, without bigotry; a moralist, without severity; a politician, without self-interest or ambition; a sincere friend, without disguise and without reserve. With considerable powers of mind, she possessed all the amiable softness of the female character. With as few failings as could well fall to the lot of humanity, she exercised an unlimited candour in judging those of others. Candour and benignity were the prominent features of her character. Her friends, therefore, were numerous, and she could not have a single enemy.—These superior qualities of mind and heart were lodged in a body of the most delicate texture. The frame of Mrs. Jebb was extremely feeble, her countenance always languid and wan. She used to recline on a sofa, and had not been out of her room above once or twice these 20 years—she seemed the shadow of a shade, or rather all soul and intellect, like one dropped from another sphere. For her ardour and patriotic firmness, mixed with urbanity and gentleness, and occasionally brightening with innocent playfulness gave that to her countenance, which the mere bloom of health cannot bestow, nor the pen describe; it gave a singular interest to her character: it can only be felt, and will be lastingly remembered, by her surviving friends.

M. Chron. Jan. 27, 1812.

Lately, Mr. MILFORD WINDEATT, Jun. of Totnes, Devon: of this pious young man, we shall be glad to receive some account from any one of our correspondents acquainted with him.

## MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

*The Christian's Survey of the Political World.*

The falsely called *National Society*, for the education of the poor, has taken into consideration the plan of union of their diocesan and district committees, and have made such resolutions as naturally arise from the connection between the corresponding societies. It is a very judicious plan, as thus a constant communication will be kept up between the members of the established sect and the whole seems to have been formed upon the system of those corresponding societies which a few years back were the object of the vigilance of government. One regulation only respecting the children to be educated, claims our attention — It is in the following words: "It is required that all the children received into the schools be without exception instructed in the liturgy and catechism, and that in conformity with the directions in that liturgy, the children of each school do constantly attend divine service in their parish church, or other place of public worship under the establishment wherever the same is practicable, on the Lord's day, unless such reason for their non attendance be assigned, as shall be satisfactory to the persons having the direction of that school, and that no religious tracts be admitted into any school, but which are or shall be contained in the catalogue of the Society for promoting Christian Knowledge."

The members of the established sect have thus taken due pains to instil such notions into the children, as may, it is to be presumed, preserve them from imbibing the principles of any other sects. And this would be a great point, if the established sect had a great majority over the other sects. But as it is, happily, in a minority all these pains will be to very little purpose. Their children will mix with other children, and the defects of the liturgy and catechism, will sooner or later be pointed out. The farther the falsely called *National Society* proceeds, the less danger do we apprehend to the cause of liberalty, religion and truth; and the more pains are taken to bend the tree in one direc-

tion, with greater force will it go afterwards in the contrary direction, when the mind is left to its own exertions.

Our sentiments on this *National Society*, or as it is more properly called, and we shall hereafter give it that name, *The Anti-national Society*, have received great support by a debate, and the result of it, in the court of *Common Council* of the metropolis. A motion was made to grant five hundred pounds to the society, and the argument on which it was founded was — it became the city to encourage an establishment for the benefit of the established sect. The motion was opposed by *Alderman Goodbehere*, who considered the society not to be national, not formed to unite and increase universal harmony, but to disjoin man from man. The great merit of Lancaster's plan was its comprehensiveness, but the exclusion of this new society, appeared to him unworthy of support. *Mr. Quin* disapproved equally of the title assumed by this new society, whose propriety he called in question, because the members of the establishment in England and Wales did not form one half of the population of those countries, nor one fourth of the population of the United Kingdom. He then entered into a comparison of the merits of the Lancasterian and the Bellian schools, giving to the former, independently of its enlarged liberality, a decisive preference over the latter, in every thing relative to education. He instanced the state of education in China, where every child was educated in reading, writing and cyphering without any regard at all to religion, as in that country was no established sect to domineer over the others and to that end to the attention paid to education might be attributed the peace and tranquillity of that extensive empire. It was so much for this new society to say that it would be fatal to the state as well as their own sect, if the poor were educated in any principles but theirs, principles of so small a part of the community. He saw the rising of a persecuting spirit in this business, which he hoped the Dissenters



would resist, or they would be crushed by it." *Mr. Dixon* declared, that the establishment was a most tender mother to all descriptions of people, and he would defy any one to shew that it had ever ev need a persecuting spirit. The speaker forgot the persons burned in the reigns of Edward the Sixth, condemned to the stake in the reign of Queen Elizabeth, burned in the reign of James the First, and the punishments inflicted on nonconformists in the reigns of Charles I. and II. *Mr. Blundell* was astonished at the insensibility of the clergy of the establishment to the education of the poor, and did not know of any thing done by the new society, except raising subscriptions: whereas Lancaster had educated thirty thousand children, before he applied for assistance. *Mr. Pearsall* read a letter from Newport, stating that the children of Dissenters at the Bellian school there were not permitted to accompany their parents to the places of religious worship of their own persuasion. *Alderman Birch* expressed his surprise at the question: What was the national religion? The constitution of the country had interwoven the established sect with the state, not that the sect should be political, but that the state should be religious. The court therefore ought not to assist in the education of the poor of any sect, except that which is established by law, and he begged the members of that court to consider, that they sat in the corporation as members of the established sect. *Mr. Walthman* considered the new plan to have originated in no other motive than opposition to Lancaster, and the cry of the church being in danger, was raised to assist this grand cause. If they succeeded in beating down Joseph Lancaster, he did not know what would become of the funds: but he believed the country could hear little more about the National Society. Churchmen saw no danger in universal ignorance: but were quite alarmed at any education, except in their own religious doctrines. Every man in the community was entitled to his fair chance of rising, by his merit, but this chance was withheld, if the first rudiments of education were denied to him. The number of Dissenters was owing to the carelessness of the clergy, for who would risk an aque in a cold church, to be set asleep by the drowsy discourse of a preacher without energy or talent? Preachers of energy

and talent were generally excluded from the regular churches, and therefore people went elsewhere to hear better preaching: and if the careless and slovenly conduct of the ministers of the established sect increased the number of Dissenters, they had no right to attract men for dissenting. On taking the votes, the numbers were for granting five hundred pounds to the Anti-national Society, forty seven, against the grant fifty-three, and it must afford satisfaction to every liberal mind that the new scheme of illiberality has been thus defeated.

The established sect has met with more defeats. The victory obtained at Cambridge, by the *Bible Society*, has been followed up by similar triumphs in other places. Meetings have been called and numerous attended at Huntingdon, Buckingham Bedford, Hertford, —at which the principal nobility and gentry of the counties attended, and in all the same spirit of liberality was manifested. Auxiliary Bible Societies were founded, and the members of the different sects, whether established or not, concurred in the great design of promoting, to the utmost of their power, the diffusion of the scriptures. We rejoice in seeing the hearty concurrence of all parties in this holy object, and trust that it will produce the beneficial consequence of love to each other, and a firm union in the principles of the religion of love.

But the Dissenters have cause of alarm from another quarter, and the *Toleration Act* will be of little use to them, if the interpretation that has been generally acted upon for the last hundred years, should be superseded by one, which after this generation, will leave them entirely without ministers. It is now advanced that a minister, previously to the receiving of his licence, should have a certificate signed by certain members of a congregation, signifying that he is their approved minister. But according to the system of Dissenters, and a very proper system it is, a man is not settled a minister till he has been approved of by the congregation. How then can the congregation approve of him, unless they hear him: and if they sign this approbation, they bear witness, that he has preached without a licence, that is, has offended the law, on which these licences are founded. The question will be argued in this and other cases and judgment given next term, at which time

the Dissenters will know the ground they stand on, and we should suppose take such measures as the case requires, and the liberality of the times will not think inexpedient. The established sect disavows persecution: of course they cannot countenance a measure, that would deprive their brethren of other sects of teachers. This would be a refinement of persecution, which has escaped the sagacity of former times, and would render toleration nugatory: and the more we think of it, the more are we impressed with the solemn words of our Saviour, 'My kingdom is not of this world;' it cannot be upheld by its rules of politics, nor destroyed by its censures or persecution.

But difficulties arise, it seems, in the *Establishment*, and recourse is had to temporal jurisdictions on the subject of their ministers. A gentleman, supposed to be of the evangelical persuasion, has been elected into a lectureship, to which it seems the confirmation of the bishop is necessary. In this case it has been denied, the prelate declaring, that he cannot conscientiously approve of him, and the object of the motion was to compel the bishop to give satisfactory reasons for this refusal. With this the court would not comply, and the elected minister has one resource left in laying his complaint before the archbishop. A court of law would indeed be curiously employed in sifting the merits of a knotty point of divinity, in which the bishop and the priest chance to disagree. But much is to be said on both sides of this singular case. The bishop is to look to the edification of his flock, and though preaching, in his opinion erroneous, may be approved of by a congregation, his pious cares will be employed, that they should have better instruction. As the making of priests and deacons rests with the bishops, their superintending care seems equally requisite after they are made: but such difficulties could not occur in a community, framed on the plan of the gospel, where the idea of going to law on the nature of their own officers would seem as strange as did to Paul the application to Pagan tribunals on differences between Christians.

The Catholic Question is at rest for a time in *Ireland*. The government has gained its point, in the conviction of one person under the Convention Act, and has used its superiority in a manner, which we hope will conciliate all parties,

and bring them to a better temper in this great question. Mr. *Kirwan*, on the cause being given against him, was not apprehended, but permitted to be at large, and, when brought up for judgment, a trifling fine was imposed upon him, and he was released. The judges in passing sentence spoke with great asperity: but the main point is settled, and as government has withdrawn all the other prosecutions, and the Catholics are still at liberty to present petitions from their several districts, we do not see why they may not continue their exertions within the limits allowed to them; and the cause of liberality has not lost any thing by this conflict. Indeed, as one verdict was for them, and one against them, neither party has cause of triumph over the other: if they wish to triumph, let them do it, by shewing which can give up the most to the other, which can most prove themselves to be Christians, by possessing most of that temper, which was in Christ, our common Lord and Saviour.

The *Regent* is now without restrictions. The situation in which he was to be placed, occasioned much discussion, and the great question was, Is there to be a change of ministry? Time has proved the conjectures of the Opposition, as they are called, to be fallacious; and Mr. *Perceval* is still prime minister. A sort of negotiation was entered into, through the mediation of the Duke of York, between the Prince and the lords *Grey* and *Grenville*, and the letter of the Prince to the Duke, and that of the lords to him in reply, have been published. The lords conceived, that they could not take part in the administration, under or with the present minister, and the Prince's letter manifested such sentiments with respect to Ireland and Spain, as rendered it not very expedient for these lords to be in the cabinet. *Marquis Wellesley* has however resigned, but there seems to be little likelihood of a change of measures.

The Prince had scarcely taken his independent seat in the council, when there was a rumour of peace with *Sueden*, and overtures were said to have arrived to this purpose. Such a proposition was not unlikely to come at the time it did, as it might suit the purpose of the great Ruler of the Continent, to make an application, when a change in the councils of the sovereign was to be expected. The quarter, from which it comes, may

excite an apprehension of insincerity: yet peace is so delightful a sound, that the very naming of it affords joyful expectations. What will posterity think of these long and bloody wars, in an age pretending to be enlightened! Could the prince give peace on a solid foundation, what an honour to the regency!

*Spain* has been doomed to present, besides the various acts of marauding parties, two splendid achievements. In the one, the French; in the other, the English, were victorious. The latter took a town, the former subdued a kingdom. *Valencia* is one of the most beautiful and fertile provinces in Spain. Its independence rested on the preservation of its capital, but the defeat of the Spanish army, under Blake, left it without any other resource, but what was within its own walls. No army arriving to relieve the place, it was compelled to capitulate, and the French obtained there an immense booty, and took a vast number of prisoners. Such an acquisition gives them incalculable advantages, which are feebly balanced by the power of the British troops, in the taking by storm of the city of *Rodrigo*. By all accounts, this was a most gallant action; but its effects on the war cannot be great, unless Lord *Wellington* could, from that quarter, force an entrance into Spain. The capture of the place has, however, added new dignities to the general. By the English Regent he has been created an Earl, and by the Spanish Regency a *Grandee* of Spain, and Duke of the city of *Rodrigo*.

A change has taken place in *Cadiz*, and a new regency has been appointed, in which the Duke of Infantado, the ambassador here, has a place. It has addressed the nation with great energy; but its language will not be heard in many places. The common people do not seem to require much addressing, but the *Cortez* has not yet shewn men by whom a failing country may be preserved. If we had seen a manly edict, declaring the fall of the Inquisition, some hopes might be entertained of them; but it is a melancholy reflection, that our arms may be a means of restoring that iniquitous power, which, wherever the French appear, ceases to exist. In *Portugal* also, the edict on censorship gives little encouragement to expect, that our intercourse with that unhappy nation has tended to introduce the manly

sentiments of freedom, for which our country has been distinguished.

In *Sicily*, the British interest has prevailed, and discoveries have been made, which will prevent the island from falling into the hands of the French, and secure such an authority to the country party as ensures a much better government for the future. The *Turks* and *Russians* carry on the war more languidly. French troops are increasing in the North of Europe, and rumours continue on float of a rupture between *France* and *Russia*, but the foundation on which they rest grows more and more precarious. In the *United States*, as far as words go, the aspect of affairs is not pleasant; but still an absolute state of war is remote, though apprehensions of rupture increase! How happy would it be for the world, if, in the negotiations of states, the maxim of doing to each other as they would wish to be done by, could be more generally applied. In the *Spanish Colonies* every thing wears more and more the appearance of independence. We do not speak this of one, but of all: and Mexico, in which the power of the mother country is the strongest, will probably, before the end of the summer, shew itself far from having been subdued by the late defeats of the insurgents.

In *Parliament*, the chief debate was on the subject of Ireland, which occupied several days, and gave opportunities for a declaration of sentiments in both houses. In the upper house, a division in the cabinet was perceived by the avowal of Marquis Wellesley of favour to the catholics, and, in the other house, the general current of opinion ran on their side. Their opponents supported themselves by very feeble arguments, and every thing wears an appearance of increased toleration; and, if it is true, as recently reported, that it is no longer to be a cabinet question, we cannot doubt, that religious differences will cause less confusion, in future, in the united kingdom. The minister triumphed completely in all his arrangements for the regency, and has found no difficulty in those relative to finance. The disturbances at Nottingham occasioned some debates, in which, notwithstanding the severity of the measures proposed, on account of the urgency of the case, the arguments used by Sir Samuel Romilly on the necessity of improve-

## Notices, Correspondence, &c.

ment in the criminal law, seemed to have an effect on the house. The application of death to such a number of offences makes us appear in very strange colours in foreign nations, and we are in this case a remarkable contrast to the Chinese, who are so extremely tender on this head that sentence is not passed till the whole has been revised by the

superior councils. It would be worthwhile to have it ascertained, whether, in that very populous nation, uninfluenced by the principles which we derive from revelation, the number of criminals bear any thing like the proportion to their population that it does in our supposed enlightened country.

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## NOTICES.

The Rev. Thomas Belsham will shortly publish *Memoirs of the late Rev. Theophilus Lindsey, M. A.* including a Review of the Controversies in which Mr. Lindsey was engaged; a General Account of the Progress of the Unitarian Doctrine in England and America, in consequence of Mr. Lindsey's Writings; and many interesting Anecdotes and Letters of Eminent Persons lately deceased.

The London Unitarian Book Society

are about to put to the press, a new and cheap edition of *William Penn's Sandy Foundation Shaken*.

Another Tract, by the author of *William's Return, The Twin Brothers, &c.* entitled "An Affectionate Address to the Poor," is printing by the Christian Tract Society.

Dr. Toulmin has in the Press, a Third Edition of his "Manual of Prayers for the closet."

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## CORRESPONDENCE.

Although our present No. has run a half-sheet beyond our usual quantity of letter-press, we find ourselves unable to introduce several articles that are pressing for insertion. On the subject of the *Toleration Act*, which we stand pledged to take up, it may, perhaps, suffice for the present to observe, that the matter is *sub judice*; and that a decision will be made next Term, (in the month of April,) on the two following important points, viz. 1st. Whether the Acts of William and Mary, and the oath of the King, extend to any but the settled ministers of separate congregations; and 2nd, Whether they warrant magistrates in demanding from persons, applying to qualify, under the above-mentioned statutes, *certificates* of their being the settled ministers of separate congregations. If the decision of the court on these points, be in favour of the Dissenters, the law as it now stands, is sufficient for their protection; if otherwise, constitutional measures will doubtless be taken to gain and secure a legal toleration. We await the determination of the court with some anxiety; and till it is known shall suspend our strictures.

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In answer to an inquiry concerning the contributions to the resistance to Lord Sidmouth's Bill, we can only say, that we suppose the Two Societies will, in due time, publish their Reports, including statements of their funds.

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## ERRATA.

p. 45, Col. 1, *et passim*, for "Bowyer" read *Bouyer*.

51, Col. 1, l. 3, for "1812" read 1811.

64, 3 lines from the bottom, dele comma after Dissenters, and insert a colon.

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[Vol. VII.]

EXTRACTS FROM NEW PUBLICATIONS.

*Correspondence between the Rev. J. Berington and the Rev. J. Evans, with Remarks by the latter.*

[Extracted from the Appendix to a Sermon, by Mr. Evans, at King's Lynn, Norfolk, Jan. 5, 1812, just published.]

LETTER I.

To the Rev. J. Evans.

REV. SIR,

HAVING often heard your *Sketch of the Denominations of the Christian World* much spoken of, I lately purchased a copy of the last edition, and immediately—as was natural—turned to the article *Papist*. The word was repulsive; but I proceeded, and having read it through, I exclaimed—*Si sic omnia*;—one edition surely might have satisfied the public curiosity, for a more loose, unsatisfactory, and, in many points, a more unfair statement of our opinions was never given! And yet, can it be thought that the religion of Fene- lon, and of so many great and good men, in all ages and all nations, did not claim a candid and correct exposition?

We object to the word *Papist*. You know it to be a term of reproach, not used in good society, and which you yourself, in ad-

ressing a Catholic, would not use. Then why—as you profess *moderation*—write it? The legis- lature, in its late acts, has relin- quished the term, adopting that of Roman Catholic. This last is our family name, come down from the earliest ages. We do not ob- ject to the adjunct *Roman*, because it shews the connection we hold with our ecclesiastical head; other- wise the single word *Catholic* ever has fully distinguished us from all other Christian societies. *Chris- tianus mihi nomen est, Catholicus vero cognomen*, was said by a Spanish bi-hop, arguing against the Novatians, as far back as the fourth century.

“You strangely confound *in- fallibility* and *supremacy*, calling them a ‘leading tenet.’ The first, as applied to the Pope, never was a *tenet* of our church. Some divines have maintained it, as their opinion; but do opinions, or divines, think you, form the church? This church alone, the assembly of all the faithful, we believe, from the promises of Christ, to be secured from error, on all essential points of doctrine. To the Roman bishop, the first pastor, or head, of this church, we ascribe *supremacy*;

or, perhaps more properly, *primacy*; his government being limited by and controlled by, the canons of established discipline. To represent this primacy as extending to princes—because such has been its abuse—argues utter ignorance. Some divines have said it: the church never. Your third division of Catholics on this head, is a mere fancy. Every Catholic admits the primacy of the Roman bishop. Our opinions are various; our belief, or faith, one. Show me from the council of Trent, or the creed of Pope Pius, or any public acknowledged rule of Catholic belief, that we speak your language, and you will have done something. And this you should do, would you *sketch* a true portrait, and not a caricature. Gilray would beat none of you in this art.—We do not pay ‘divine worship’ to the host or consecrated wafer. The worship we pay is to Jesus Christ whom we believe to be really present, under the mystic signs or forms of bread and wine.—As to your works of *supererogation*, I know little about them, only that they serve your purpose. Some schoolmen may have talked about it; and I believe, if a man sells what he has, and gives it to the poor, he does more than is required from him, as a disciple of Christ; but if in this, or in any other good work, there be any merit, which can be applied to himself or others, all its value must arise from the superabundant merits of Christ; by which alone the actions of man become good, and find acceptance with God.—You then proceed to confound points of discipline and belief; and speak of different schools as so many sects;

whereas, the plain fact is—the Jansenists, who were condemned, excepted—they maintained different opinions, as they might, adhering all to the same faith.—As you mention the council of Trent and the creed of Pius, let me request you to sketch your next Papist from those repositories of his doctrines. And thence you should have drawn your account of *indulgencies*, and not from Robertson, whose statement abounds with error. As to the form, you subjoin; if Tetzel, in the extravagance of his own fancy, proclaimed it—which I doubt—you may be assured it is not Catholic. There is no remission of sin, nor of the consequences of sin, without sincere repentance. The ‘present state’ of our religion, is to be collected—as it always was—from our catechisms and books of public instruction, and not from the opinions of any individual, such as Dr. Milner. We value his miracle as little as you do.

On the Greek church you are no more correct than on ours. What can you mean in saying, that the Greeks or Russians ‘reject images in the worship of the Deity,’ when you cannot be ignorant that on the subject of images, they are particularly censurable; and this yourself shew in the following page.—*Consubstantiation*, with the Lutherans, they do not admit; but a real change of the elements, as we do; and this your Greek pupil, if he knew any thing, could have taught you.—It always has been, and is notorious, to men that will see, that both churches, on all points of faith, have thought and do think alike; the primacy of Rome.

and the procession of the third person from the Son excepted. In discipline we differ.

Both these articles are compiled in the most slovenly manner: indeed, I must say, without the smallest knowledge on the subject, as if, in your opinion, the Jumpers in Wales, and the Shakers in America, had a claim to more attention. The minds of you ALL overflow with prejudices; you copy from one another; deign not to look into Catholic writers, in whom truth might be found, and modestly insist, that we do not know what our own belief is. I can, therefore, with truth say, that from the time of your boasted Reformation to the present day, no writer, as far as I have read, has been, or is free from the charge of the grossest misrepresentation.

Having completed your *Sketch of opinions*, you say: 'To a thoughtful mind they exhibit a melancholy picture of the human understanding, misguided through passion, and warped by prejudice.' Indeed it is so; but what then must the same thoughtful mind think of that leading principle of your Reformation—from which all the evil has flowed—which invites the most ignorant man to interpret the scriptures as he pleases; thence to form his own religion; and to become the teacher of others? To this principle we oppose the commission of Christ to his apostles, Matt. xxviii. 19. 20; Mark xvi. 15, 16; while reason and common sense tell us that no rule can be so safe and so philosophical as that of authority, resting on the promises of our master, and the uninterrupted tradition of ages. This principle of authority, however, is not meant

imperiously to controul, but to direct the conscience, in the choice of what may most conduce to eternal happiness.

That through the long progress of ages, there have been among us absurd opinions; and in our practices, superstition; and in our conduct, bigotry and intolerance, no Catholic will deny: but our faith, throughout, has been one and unchanged, such as the apostles taught, and their successors in the ministry have brought down with them. Again, we allow that in our discipline are many things—such as the use of the Latin tongue, the dress of the ministers, and many ritual ceremonies—not agreeable to modern taste and manners; but we received them from venerable antiquity; and, therefore, we preserve them. Had our religion been modern, modern would have been all its outward garb and expression.

I make no apology for these strictures on your *Sketch*, nor for their occasional asperity. It is hardly possible to reprobate too strongly the conduct of men, who, when truth lies open before them, turn aside to the sources of error, thereby to perpetuate their own prejudices, and the prejudices of their readers. And by what casuistry, let me ask, can such conduct be here justified, which, on other occasions, the plain dictates of honour and honesty must condemn? Had I undertaken to compile such a work as yours, I should have procured, from every society, that statement of opinions which was deemed *by them* most correct; and then have submitted each article to the inspection of the most intelligent man in each society I could have found, with

a determination to abide by his corrections. But had you done this, in regard to the two articles, at least before me, I can confidently tell you that not many lines would have remained uncanceled.

I am, Rev. Sir,

Your obedient

and humble servant,

JOSEPH BERINGTON.

*Buckland, near Farringdon, Berks,*

*Dec. 11, 1811.*

Let me add.—We ask you not to approve our doctrines. Reject them, refute them, as you can: state them only fairly. Do as you would be done by. I often suspect that you feel your Reformation cannot be supported, but by misrepresenting the tenets of the church from which you withdrew: otherwise, why will you thus persevere?—I will send you a summary of our principles.”

#### LETTER II.

*To the Rev. J. Evans.*

REV. SIR,

Inclosed is the *Summary* I mentioned, which I recommend to your perusal.

I have now gone through your *Sketch*, for which on one account, you have my sincere thanks. Surely no work was ever better calculated to strengthen *the Catholic* in his belief of the necessity of a guide in religion. In this view, I shall recommend it to their perusal. But how any Protestant, when he seriously contemplates this melancholy series of discordant opinions can approve the principle of private judgment, and not rather adopt universal scepticism, is to me, I own, incomprehensible. Were I not a Catholic, nothing short of this, or

even of Deism, could afford me any resting-place. Must the thoughtful man, left to himself, go on from Luther to Calvin, from Calvin to Muncer or Arminius, from these to George Fox, or Swedenborg, or Ann Lee, or Joanna Southcott, &c. &c.

‘And find no rest—in wandering mazes lost’—

and still be told that Christ came into the world to be to him *the way, the truth and the life*; and that he who follows him *walketh not in darkness*?

‘We deprive the laity,’ you say, p. 289, ‘of the scripture, by restraining its use.’ For *use* read *abuse*, and the word will be correct. On points *of faith*, we would have the scriptures to be explained, as *the church*, from the beginning, has explained them. Had this rule been followed, your *Sketch of Christian Denominations* would have been comprised within a few pages. On points, *not of faith*, each one is left to his liberty. This has given, and does give, rise to that variety of opinions, which you are anxious to confound with variation in essential belief. This latter variation, I admit, has at all times too much ‘disturbed the tranquillity of the Catholic church.’ But here lies the difference. With us, it has ever arisen from the violation of our principle of *authority*: with you, it is the direct and invited consequence of your principle of *private judgment*. But we ‘deny,’ you add, ‘the sufficiency of scripture.’ Let me ask you: What was the *rule* of belief followed by the early Christian churches, before the written word was sufficiently established and extended, to become a guide? Was it not the



authority of their teachers, the apostles and their successors, to aid and confirm which authority, the written word or scripture, in due time came forward? Such, we think was the order established by Christ; and the same ever has been, and is our rule of belief. Had *the scriptures* never been written, our faith would have been equally secure: where would yours have been? Did Christ leave any directions for the writing of his doctrines?

I am, Rev. Sir,  
Yours, &c.

J. BERINGTON.

Dec. 12, 1811.

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REPLY.

To the Rev. J. Berington.

REV. SIR,

I acknowledge the receipt of both your letters, and the little pamphlet, entitled *Roman Catholic Principles in Reference to God and the Country*—written in the reign of Charles the Second. Many observations occurred to me upon *the asperity* with which you address me; but I wish not to recriminate. However I must say, that the correspondence which you had, many years ago, with Dr. Priestley, respecting your preaching a charity sermon at his place of worship, in Birmingham, had impressed me with an idea of your good sense and liberality; you may judge, therefore, how I am disappointed on the present occasion. Notwithstanding your remarks, I am still of opinion that I have *in substance*, given a correct account of your sect, in my *Sketch of the Denominations of the Christian World*; and your glosses do not affect it. With your writ-

ings, as well as with those of Dr. Milner, I am not unacquainted; and it is, indeed, wonderful to me that men of such talents and learning can profess, and even advocate a religion, whence *the exercise of reason* is excluded. As you have sent me *your creed* in the little pamphlet—I have transmitted you mine in the inclosed address; and as you recommend your creed to my perusal, so I hope you will read *mine* with equal attention.\* For any controversy with you I have neither time nor inclination, occupied as I am in my professional labours of educating youth, and being naturally disposed to peace—but subscribe myself your well-wisher, and, as a friend to *Catholic emancipation*, a well-wisher to your whole body.

JOHN EVANS.

Islington, Dec. 19, 1811.

P. S. To shew you, however, that I am under no fear, as to the issue of your animadversions on my *SKETCH*, on the REFORMATION and on PROTESTANTISM at large, I mean to send your two letters and the above reply, for insertion, to the Monthly [Theological] Repository, sold by Sherwood and Co. Paternoster Row. This is a liberal publication, where the merits of the case may be discussed—and thus, indeed, the purchasers, both Catholics and Protestants, of the last edition of *the Sketch*, may benefit by your corrections—my account of your sect being (according to your representation) so erroneous and defective! My sole object in drawing up the *Sketch*

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\* My Twentieth Anniversary Sermon, preached at Worship Street, November 3, 1811.

was to extend the empire of Truth and diffuse the benign influence of Christian charity — *Tros Tyrinsque* *MIHI nullo discrimine agitur.*

## REMARKS.

As the writer of the *Letters* has given me “full permission to publish them in any form I please,” they are placed in this *Appendix* to a Sermon, in which a single extract is made the subject of animadversion. The Editor of the *Monthly Repository* is welcome to transfer them, with my *reply*, into his work—where no doubt, an ample indication will be made of *Protestantism* and of the *Reformation* in general. The introductory remarks\* are merely by way of *self-defence*—and I shall add a few words respecting the *Greek church*, which I am also accused of having grossly misrepresented. The following respectable authorities will shew that my account, in the *Sketch* of that Church, is pretty correct:—

Dr. Charles Coote, in his *History of the Eighteenth Century*—subjoined to the last edition of Mosheim—speaking of the *Greek church*, says—“*Transubstantiation* is not a decided doctrine in this church. It is apparently maintained in one of the public confessions of faith, but the words used in the service itself seem merely to imply, that the supposed change is an act of the mind, not a *physical* conversion of the sacramental elements into the body and blood of Christ. The gross absurdity of supposing it to be an *actual change of substance* does not appear to have formed a part of the early creed of the Greeks, but was in all probability borrowed

from the wild fancies, or artful inventions, of Romish priests, the notorious corrupters of primitive Christianity.”

The Rev. Mr. Coxe, in his *Russian Travels*, tells us that “the *Greek religion* prohibits the use of *carved images*; but the pillars of their church, the walls and ceilings, are painted with representations of our Saviour, the Virgin Mary, and different saints.” And Mr. Bruce, speaking of the *Abyssinian churches*, says—“Their walls were almost covered with pictures of saints or other representations; but *no figures, embossed or in relief*, were exhibited, for they considered the use of these as a species of idolatry!”

In a controversial pamphlet, written some years ago, Mr. Berington thus reluctantly acknowledges—that *Protestantism* allows a greater range of intellectual freedom than *Popery*—a striking proof of liberality struggling with the prejudice of education. “Many things, I confess, in the *Catholic belief*, weigh rather heavy on my mind, and I should be glad to have a *freer field* to range in! Can you wish for a reader with better dispositions than these? I read with a rapid but close attention, every moment expecting that some happy discovery will *set me at liberty*. Alas! sir, it has never yet happened. I meet with assertions, thrown out sometimes with an air of plausibility—texts of scripture alleged but proving nothing—*facts* dragged forwards to contradict their own words—and reason decoyed from its proper pursuits, to discuss matters which belong not to it. With indignation I throw the book aside, for instead of gaining *liberty* I discover that

\* Not inserted here, for want of room, Ed

I have been reading only to convince myself still more that I am *obliged* to believe what *my church* proposes to me!!” The giant *Prejudice* rules the human mind with a more than iron sway. Such cases are entitled to our pity and compassion\*.

I shall conclude with reminding the young reader of the difference between the Romish church and the Reformed church, on the subjects of *scripture* and of *tradition*. The council of Trent says, concerning *tradition*, that “The truth and discipline of the *Catholic church* are comprehended both in the sacred books and in the *traditions*, which have been received from the mouth of Jesus Christ himself, or of his apostles, and which have been preserved and transmitted to us by an uninterrupted chain and succession!!” The doctrine of the *Reformed church* is—*That the Holy Scripture* containeth all things necessary to salvation; so that whatsoever

is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith or be thought requisite or necessary to salvation.” This line of demarcation, drawn between the two churches, is too palpable for misrepresentation to disguise, or sophistry to annihilate. Let no Protestant lose sight of the distinction. And upon the rising generation, in the religious world, it ought to be deeply impressed, for it is of high importance that *their* tender minds should be imbued with a love of the *Holy Scriptures*, which make wise unto salvation. By the exercise of the understanding in the interpretation of the pure word of God—the truth, as it is in Jesus, must be attained—and the truth as it is in Jesus, will always be the doctrine according to godliness. Free inquiry is in strict alliance with genuine Christianity. “Some, I know, affect to believe (says the venerable Bishop of Llandaff) that as the restoration of letters was ruinous to the Romish religion, so the further cultivation of them will be subversive of Christianity itself—of this there is no danger. It may be subversive of the reliques of the church of Rome, by which other churches are still polluted, of persecutions, of anathemas, of ecclesiastical domination over God’s heritage, of all the silly outworks which the pride, the superstition, the knavery of mankind have erected around the citadel of our faith; but the citadel itself is founded on a rock—the gates of hell cannot prevail against it—its master-builder is God—its beauty will be found ineffable, and its strength impregnable, when it shall be freed

\* It is but justice however to declare that the above EXTRACT, as also the extract in the Preface, are taken from *Reflections addressed to the Rev J Hawkins*, published in the year 1785 and that the Rev J. Berington has since made the *amenité honorable*, in a printed paper dated Feb 13, 1801, now in the hands of the Catholic clergy—from which it appears, to use its own words, that he has “suborned all his religious opinions and writings to the judgment of the apostolical See of Rome; reviling and condemning every sentence and passage in them contrary to, or derogatory from, the definitions and decisions of the general councils, Roman pontiffs and orthodox fathers professing himself sorry for the offence and scandal which these have caused, and promising to avoid the same in future — see the Rev. Dr. Milner’s *Letters to a Frebendary*: Fourth edition, printed at Cork, “by the permission of the Author,” 1807, p. 448.

from the frippery of human ornaments, and cleared from the rubbish of human bulwarks. It is no small part of the province of a *teacher of Christianity* to distinguish between *the word of God* and *the traditions* which men have made to it."

At this particular crisis I should deem myself wanting in duty, as *an advocate of Protestantism*, not to congratulate the religious public upon the recent multiplication of *Charity Schools* and of *Bible Societies* throughout the land. The truly Christian union of *Churchmen* and *Dissenters*, in this blessed work, is a cheerful and invigorating ray of light which shoots athwart the portentous darkness of the times. It shews that *Christianity*, with its divisions and subdivisions, hath still left energy enough to lift up its professors above the wretched narrowness of party-views; rendering them intent on advancing *the glory* of the SUPREME BEING, by cordially uniting to promote the present and everlasting interests of mankind —

——— Hold fast the golden chain  
Let down from Heav'n—'twill bear thee  
upward:

'Twas Wisdom's noblest work—and  
every link is love!

WATTS.

Islington, Feb. 8, 1812.

### *Present State of Education in Iceland.*

[From Sir G. S. Mackenzie's *Travels in Iceland*. 4to. pp. 286—29.]

At the present time, the school of *Bessestad* is actually the only establishment for education in Iceland. About the middle of the 10th century, when the reformation of religion took place in the island, two schools were founded;

one at *Skalholt*, the other at *Hoolum* in the northern province; and a landed property was attached to these institutions, sufficient for the support of between twenty and thirty scholars at each place. Towards the close of the last century, the two schools were united into one, and transferred to *Reikiavik*; while in lieu of the school-lands, which were appropriated by the crown, an annual sum from the public money was allotted to the support of the establishment. A few years ago, the school was again transferred to its present situation at *Bessestad*; the building being vacant which was formerly the abode of the governors of Iceland. This edifice, though by no means in good repair, is from its size better adapted than any other in the country for the purposes to which it is now applied; and, but for the intervention of the war between England and Denmark, would have been further improved by the completion of some additional buildings, which are yet in an unfinished state.

The establishment at *Bessestad* consists, at present, of three masters, and twenty-three or twenty-four scholars; the funds of the school not allowing the reception of a greater number. The head master, or *Lector Theologicus*, has an annual salary of 600 rix-dollars. It is his office to superintend the general concerns of the school, and to conduct more especially the theological department, and the study of the Hebrew language. At the time of our arrival in Iceland, the person who held this situation, was Mr. *Steingrim Jonsson*; a man apparently not more than thirty-five years of age, but

possessed of talents and learning which well fitted him for the discharge of its important duties. For several years, he was the pupil and secretary of the late Bishop *Finsson* at *Skalholt*, after whose death he studied some time at Copenhagen; where as a classical scholar, he acquired very great credit. His knowledge of the Greek and Hebrew languages is said to be accurate and extensive; and to theological studies he has given a very minute attention, being intimately acquainted with the writings of the most eminent of the German theologians. This gentleman, during our stay in Iceland, was removed from *Bessestad* to the church of *Oddè*, in *Rangaravallè Syssel*, one of the most valuable livings in the island. He was succeeded by another person, of the same name, who is likewise reputed to be a man of learning and acquirements.

The two inferior masters of the school have salaries of 300 rix-dollars each. The office of the second master comprehends the instruction of the scholars in Latin, history, geography, and arithmetic; while the third is occupied in teaching the Greek, Danish, and Icelandic languages. It is a singular circumstance in the regulations of the school, that each scholar, whether intended for the pastoral office or not, is obliged to study the elements of Hebrew, and to undergo some examination in this language. By far the greater number, however, of those who attend the school, are preparing themselves for this future situation in life; and in the admission of scholars, a preference is always given to the children of priests. A youth is not allowed

to enter until he has been confirmed; and a certificate of his talents and dispositions is required from the minister of the parish in which he has resided. The period of annual study extends from the beginning of October to the end of May; the summer being made the season of vacation to accommodate the rural occupations, in which all ranks among the Icelanders are obliged to partake. It is a part of the office of the Bishop to visit the school at the commencement and close of each session; and at the latter time to superintend the examinations of the scholars which then take place. These examinations continue during several days, with a prescribed form of proceeding, of which a sketch has already been given in the narrative.

After a certain degree of progress in the studies allotted to him, each scholar becomes what is termed a *demissus*; leaving the school and pursuing his future studies at home. No particular period is fixed for a *demission*. This is determined solely by the proficiency of the student, as ascertained by an examination; for which it is required that he should be able to read and write Latin with accuracy, that he should have some knowledge of Greek and Hebrew, and of the rules for interpreting the Old and New Testaments; and that he should be acquainted with the Danish language, with history, arithmetic and geography. The knowledge of Greek and Hebrew, though officially required, is, however, in the practice of these examinations, by no means very rigorously exacted. Where the students are preparing for the

priesthood, as is generally the case, they are farther questioned upon the Bible and ecclesiastical history, upon the doctrines of the Lutheran church, &c. If a youth has continued seven years without attaining the qualifications which entitle him to become a *demissus*, the Lector writes to his family, representing the matter to them, and he is not allowed to remain longer at the school.

A library is attached to the establishment at *Bessestad*, containing probably twelve or fourteen hundred volumes; among which are a few good editions of the classics. The greater part of the library consists of Icelandic and Danish works; beside which there are a considerable number of volumes in the German language, and a few in the English and French. The number of manuscripts is very inconsiderable, and they appear to be of little value. The private library of the *Lector Theologie*, though smaller, is more select, and contains the works of Mosheim, Hein-

zius, Reinhard, Lowth, Griesbach, Michaëlis, and numerous other authors of minor note, on ecclesiastical history and doctrine. It is the best theological collection in the island.

Among the young men educated at this school, there are some who afterwards go to Copenhagen, with the view of prosecuting their studies at the University there; this advantage being occasionally afforded to the children of those who hold civil offices, or possess landed property, and to the sons of some of the wealthier among the clergy of the country. The number of students, however, who enjoy such opportunities is very limited; and the remainder, oppressed by poverty and the necessities of their situation, are generally compelled to take up their abode for life in solitary spots, where their intercourse even with each other, is almost wholly suspended, and where any future progress in knowledge can only be effected by their independent and unaided exertions.

## MISCELLANEOUS COMMUNICATIONS.

*Comments on Paine's "Age of Reason," Part. iii.*

London, Feb. 21, 1812.

SIR,

I had lately put into my hands, Thomas Paine's "Age of Reason," Pt. iii.—a wretched compilation of falsehood and calumny, the dregs of a genius always coarse. For the publication of it, a bookseller [Daniel Isaac Eaton, of Ave-Maria Lane; not I presume the D. Eaton, who is known on

your pages as the historian of the York Baptists:] is under prosecution by the Attorney-General; a miserable way of defending Christianity. The copy which I have is valuable, on account of some manuscript comments, by a pen, dipped as I conceive, in the very spirit of the New Testament; these I now send you for your use, if you shall judge them serviceable to your great object of promoting rational religion.

On a blank page opposite to the title, are the following remarks:—

"Whatever may be thought of the "Reason" of Mr. Paine, or of the prudence of his publisher, highly we cannot deem of the Christianity of the Attorney General, quasi Attorney General. Infidelity is not more anti-christian, than is the coercion of conscience by the civil power. It would be curious to see what sort of an indictment, Sir V. G. with all his acuteness and dexterity, would be able to draw from the New Testament, against D. I. Eaton!"

Paine concludes his work with the definition of infidelity, thus—

"He that believes in the story of Christ is an infidel to God:" upon which the annotator remarks,—

"He that comes to Mr. Paine's conclusion upon his premises, must be an infidel to common sense. He attacks the corruptions of Christianity, rather than Christianity itself. Unable to distinguish between spurious and authentic scripture, he confounds and opposes both: one might give him almost all his arguments, (his scurrilities are out of the question,) and leave Christianity, as really contained in the New Testament, untouched.

"Did Mr. Paine know that Christians do not all believe in the miraculous conception, or in the infallibility of the Evangelists? This he must have known, [for he was formerly usher in the school of Mr. Noble, who was a Christian and a divine of the class of Dr. Foster;] as also that the doctrines of election, &c. are as much reprobated by some believers as by any unbelievers. Where

then the justness of representing these as undisputed Christian doctrines?"

In some blank leaves at the end of the work, the commentator has thus written:—

"What is the great gain of infidelity?—It relieves the mind from superstition! But Voltaire was eminently superstitious; and the Parisians, in the heat of the French Revolution, bowed down before a naked harlot, as the goddess of reason.—It explodes priestcraft! But priests may be infidels; there have been infidel bishops and infidel popes; of one of the latter it is told that he once remarked, 'What a profitable fable is this of Jesus Christ!'—and if men become infidels, there is no longer any reason in morals, why they should not be priests or bishops or popes, or impostors, usurpers and tyrants of any other description: to such, there is no rule of right but their own interests; and what a rule is that for human conduct! What citizen would wish his magistrate governed by it! what master his servant! what parent his child!—Infidelity was, for a time, accidentally associated with free principles in government; but nothing can be more fallacious than the association. Robespierre was an infidel, and a bold, zealous and consistent one; so, I dare say, was H.—D.— and possibly Thomas Paine and Bp. H. might, in secret, have understood each other, on the subject of religion. Hume (to whom every other infidel is a pigmy,) was the advocate of the despotic, wretched house of the Stuarts; and Bolingbroke (next in ability perhaps to Hume, in the ranks of infidelity,) was one

of the framers and promoters of the Schism Bill, (providentially smothered by the seasonable death of Queen Anne), by which no man was to have been allowed to educate his children, without subscribing the 39 articles. Gibbon, too, hated equally Christianity and civil and religious liberty. — Away, then, the plea that infidelity would abolish priestcraft, — it tends directly to favour it, by providing a license for deceit and wickedness, — and that it is not more prevalent, is owing, not to infidels but, to Christians, understanding Christianity. The New Testament is the Magna Charta of the 'Rights of Man' — in every age, it has inspired and emboldened our Hampdens and Hollises, our Russels and Sydneys, our Washingtons, our Palmers and our Priestleys, to expose and resist hypocritical churchmen and infidel ministers of state. The Christian has a reason, a motive for patriotism; *he is called to glory.*

"It is not meant to be insinuated by the foregoing remarks, that unbelievers are necessarily bad men; their habits are, happily, formed before their principles; and to that religion which they despise they owe it, perhaps, that they are not pilferers or ruffians, voluptuaries or sots. But the history of mankind warrants me in saying that, there is no instance on record, of heroic virtue achieved by an infidel. Men cannot become heroically virtuous by habit; or because their judgment coolly approves of heroism: they can attain this moral height only by the force of some great principle, some sense of duty,

some expectation of reward, acting constantly upon their minds:

"If a man has a vicious habit, what motive to correct it, will he find in infidelity? say that he is inclined to intemperance; and what will be his motto, but that of the Epicureans, rebuked by the Apostle Paul — 'Let us eat and drink, for to-morrow we die' — we perish. It is not contended that infidel principles impel a man at once into vice; but that if he fall into vice, they have no power to raise him from it. Who can say that Mr. Paine would not have been a temperate man, if he had lived under the influence of *the powers of the world to come!* and who but must lament that intemperate indulgence should have brought on, in his case, such well-known, premature dotage, — that dotage in which this book was written, and of which it exhibits so many melancholy tokens.

"What then is the great gain of infidelity? — This: that it takes off all moral excitements and restraints in life, and extinguishes all hope in death; in other words, that it enables a man to sin without fear, and rewards him with the assurance that he shall perish like a beast!

"The greatest prostitution of terms — next to the foul calumnies cast upon religion — is the calling of such a wretched, debasing, corrupting system, as infidelity, a fruit of REASON."

So far, Sir, the annotator: some of his remarks may be deemed too strong, some of his allusions too particular; but it will be remembered that he wrote for the private reader of Paine's book and not for the public: I judged his



reflections too valuable to be confined to the shelf of a library, and I could not allow myself to prune or correct them.

EPISCOPUS.

*Question relating to the Holy Spirit.*

MR. EDITOR,

Will you favour me with a corner in your excellent miscellany for a question which I wish to propose to your trinitarian readers and correspondents, hoping that some one of them will esteem it worthy of serious consideration.

If the Holy Spirit is indeed an individual person distinct from the Father; if he is according to the orthodox creed, his *equal*; or in other words, if he is the One Jehovah! "in whom we live and move, and have our being!" "For whom, and to whom, and through whom, are all things?" If he is the "High and Lofty One, who inhabiteth eternity!" to whom all created beings owe their existence, and look for their future preservation!—and to be *equal* with the Father he must be all this; why did Jesus Christ, who spent whole night in prayers to the Father, and devoutly addressed *him*, on a variety of recorded occasions, never offer up a single petition, to this *equal* in *Omnipotence*, or give the slightest hint to his disciples to do so? Why, by his own uniform and most impressive example, and by that most striking and comprehensive form of words which he delivered to us, does he *exclusively* teach us to pray to the Father, if there are indeed three persons equally entitled to our worship and adoration?

An answer to this question is earnestly requested by, Sir,

Your constant reader,

M. H.

*Want of Candour towards Unbelievers.*

SIR,

The exercise of reason and liberality, are, I think amongst the more conspicuous excellencies, by which that sect of Christians, called Unitarians, would be thought to distinguish themselves; and there certainly can be no quality more calculated than these, to win the affections, and to make a proselyte of the honest and amiable enquirer, who may be led to doubt the correctness of the doctrines and principles, he has elsewhere acquired. Reason leads us to an acquaintance with the unlimited liberality and benevolence of the Deity towards all his creatures. This benevolence, or liberality, is not less a celestial quality, than is the infinite wisdom, or the boundless power of the Almighty, and being more attractive and lovely in the eyes of his creatures and dependents, it will ever be sought for by ingenuous minds, as the first feature in every system which claims the Father of all for its author.

I have witnessed and have felt the power of this supposed liberality, in a community which I have been induced to join, chiefly from a belief that it was more largely endowed with this heavenly attribute than others; I confess I think so still; or I would instantly abandon its meetings, for the one most congenial to my sentiments in this respect. Yet I have found limits to this virtue, not before observed by me, and it is on a

circumstance, which I conceive to be a lamentable departure from this most estimable quality, that I am now induced to address you. I regret the occasion for this: and I particularly regret that the want of liberality, which is but another name for charity, for justice! should have been evinced by one, who, in most respects, is an ornament to the church to which he belongs, and a conspicuous example of talent combined with unremitting zeal in the discharge of every apprehended duty.

The instance of which I have to complain, occurred in a sermon I am just returned from hearing, and, as I cannot suppose that the worthy minister, of whom, in this case, I am induced to disapprove, stands alone in the fault, I am desirous through your publication of submitting to the consideration of others, as well as to that of the person more immediately concerned, the propriety of avoiding the defect in future, and of revising and eradicating the erroneous opinions, from which it springs.

The discourse alluded to, was designed chiefly to shew the worthlessness of the applause and honour of men, inasmuch as such honour is not paid to piety and Christian holiness, but rather to the disquisitions of philosophy, the display of talents, and the successful artifices of the ambitious conqueror. In condemning the praises bestowed on the latter I freely participate, but I can by no means accord with the preacher in, what I understood to be, his sentiments with respect to the futility and even pernicious tendency of the former. Such praise is certainly futile, and of injurious consequences, when bestowed on vicious

arts, and in opposition to piety and virtue; and this must doubtless have been the meaning of this respectable minister. But while I am sensible that talents are too frequently thus misapplied, I think they seldom or never lead to Atheism, as he appeared to intimate; much less, is this unhappy state of mind to be ascribed to the enquiries of philosophy, the parent, rather, I conceive, of genuine and elevated piety.

This, however, which I regard as an unfair and injurious disparagement of philosophy and talents, is not the material object of my present appeal to you. I lament that I have to complain of imputations of the very worst kind, against MEN, who, though they may be "faithful friends, good citizens, lovers of truth and attached to what is good," yet without Christian principles, would not be found to stand in the moment of temptation. Give them but an opportunity of promoting their own advantage, "of supplanting a rival," or of overcoming an enemy, and "they will not be scrupulous about the means;" whilst "he who is under the influence of Christian principles," will persevere in the discharge of his duty, even unto death. Now what ingenuous mind, I may be permitted to ask, what unsuspecting mind, would not infer from this, that the influence of Christian principles could, alone, enable a man to withstand the temptations and the sufferings of the world, and to brave the terrors of death? But is this true in fact? I believe not, and I think it would be difficult for this gentlemen to shew, *why that man is not to be trusted*, who does not believe and

acknowledge Jesus Christ, because he conscientiously deems himself in want of sufficient evidence; but who, notwithstanding, is immovably convinced of the superintendence of an omnipotent and all-wise Creator, who has everlastingly ordained, that virtue shall never fail to meet its appropriate reward—happiness; and that vice and disregard of principle shall as invariably be followed by misery.

I know the estimable author of the imputation I have complained of, I know him to be incapable of making such injurious reflections on any of his *Christian* brethren, to whatever sect they may belong. But is this sufficient? I would entreat of him. Has his Christian charity, his liberality no wider a range: or does he really conceive that the most absurd dogmatist of the Christian denomination, is more entitled to his affection and forbearance, than the man whose principles may be such as I have described? I am satisfied that it is unnecessary to point out the serious consequences of such imputations, were they implicitly received, and acted upon. Nor would any one be more averse, I hope, than the author of them, to the deliberate proscription of men from the confidence of their fellows, merely because they differed in an affair of moment, on which they had not learned to agree.

It requires, I conceive, no very extensive knowledge of mankind to convince any one, that, whatever superiority Christianity may possess in other respects, it is in no wise *peculiar* to its votaries to resist temptation, or to encounter martyrdom, in the maintenance of its

principles. Every vice, and every absurdity have had their zealous devotees, who have met death rather than abandon them. The honest and conscientious disciple of moral rectitude, may be as incorruptible as other men, and is faithful and true so long as he adheres to his principles, however inferior those principles may be deemed. No more can be justly said in favour of the Christian. Both are men subject to weaknesses and passions, and it is not the adoption of this principle, or of that, that will secure us against the danger of falling.

Had the reflections, on which I have taken the liberty thus to animadvert, been confined strictly to a display of the superiority of CHRISTIANITY over every other system of religion or morality, it would have been worthy and becoming of the minister; but when a distrust of MEN was inculcated, because they were impressed with other principles, he certainly incurred the reproof of the Apostle Paul:—"WHO ART THOU THAT JUDGEST ANOTHER MAN'S SERVANT; TO HIS OWN MASTER HE STANDETH OR FALLETH."

T. S.\*

Early English Antipædobaptists.

Str, Feb. 28, 1812.

The following paper I copy from a volume in 18mo. entitled *Mercurius Rusticus, or the Countryman's Complaint of the barbarous Outrages committed by the Sectaries of this late flourishing Kingdome.*

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\* Our Correspondent has favoured us with his name at length, and the place of his residence, which we suppress, from their not being necessary to the elucidation of his argument. Ed.

Printed in the yeere 1646. This was a weekly paper, published by the royalists. It contains horrible details, though large allowance must be made for a virulence of party spirit, apparent in every page. Having narrated the sufferings of some royalists in other parts of Essex, the journalist proceeds with an account of the demolition of a window of painted glass, in the church of Chelmsford, by the *Sec-taries* of that town, who, though the churchwardens tooke downe the pictures of the blessed Virgin, and of Christ on the crosse, and supplied the places with white glasse, yet did rest very ill satisfied with this partiall imperfect Reformation. P. 23. The story of this outrage is prefaced in the following manner:—

“Chelmsford is the Shire-towne, and hath in it two thousand communicants. All these are parishioners of one and the same church, for there is but one church in this great towne, whereof at this time Doctor Michelson is parson, an able and godly man. Before this Parliament was called, of this numerous congregation there was not one to be named, man or woman, that boggled at the Common-Prayers, or refused to receive the sacrament kneeling, the posture to which the Church of England (walking in the footsteps of venerable Antiquity) hath by Act of Parliament injoynd all those which account it their happiness to be called her children. But since this magnified Reformation was set on foot, this towne (as indeed most corporations, as we finde by experience, are nurseries of faction and rebellion,) is so filled with sectaries, especially

*Brownists* and *Anabaptists*, that a third part of the people refuse to communicate in the church-liturgie, and halfe refuse to receive the blessed sacrament, unless they may receive it in what posture they please to take it. They have amongst them two sorts of *Anabaptists*. The one they call the old men or *Aspersi*, because they were but sprinkled. The other the new men or the *Immersi*, because they were overwhelmed in their re-baptization.” P. 22.

The former part of this quotation, shews the rapid progress of the anti-episcopalian party, during six years, after the meeting of the Long-Parliament at the end of 1640. But my principal design in sending you the extract, was to enquire of your readers, acquainted with the history of the Anti-Pædobaptists, whether there were really, any description of them in those times, who practised *sprinkling* in opposition to *immersion*. I have read, though I cannot recollect where, of a scheme attributed to Dr. Watts, that the Pædobaptists should give up their *unconscious* subject and the Anti-pædobaptists sacrifice their mode, certainly a most unequal barter. If Dr. Watts proposed such a compromise, it is evident that he had found very little, if any, *scriptural* authority for infant baptism. I have heard, though I know not how to credit the story, that there are Protestant dissenting ministers, who have arrived at that conclusion, and yet practise infant-sprinkling. How such *rite-makers*, if such there be, can answer to their satisfaction, the question, “what mean you by this service?”

or, "who hath required this at your hands?" I am at a loss to discover.

BEREUS.

Questions to Mr. Wright, on Church Discipline.

SIR,

I observe in the extracts from Mr. Wright's journal of his tour in Scotland (p. 52) that in the Unitarian church at Glasgow, "the Lord's table was *declared free*:" again, in the afternoon, "the declaration of the freedom of the Lord's table was publicly made," and "about 150 united in observing it." Mr. W. describes this as "a great triumph of Christian liberality over bigotry, and narrow plans of discipline."

Now I am not sure that I quite understand this account; but I suppose it means, that every person who happens to be present when the Unitarians in Glasgow are going to eat the Lord's supper, is at liberty, if he chuses, to join with them; without any questions being asked, about what he believes, or what are his motives for so doing. If this be the case, I must say, that I do not consider such an arrangement as any triumph of Christianity. I should wish to ask Mr. W. a few plain questions, which, if he would answer through the medium of your Repository, he may perhaps produce some enlargement of my hitherto narrow ideas on this subject. Were there not some persons formerly called brethren, with whom, the apostle Paul would not allow the churches he planted to eat? Does not the general strain of the New Testament re-

present Christian churches something in the light of families, where mutual understanding and good will, and constant reciprocal duties, are maintained? Were not all who believed the apostle's doctrine in primitive times baptised, and then added to the society of those who had believed before them? Have we any evidence that any persons but those who were thus initiated, were invited or permitted to join the first churches in any of the ordinances? What reasons will the Unitarian church at Glasgow allege, for deviating from the plans pursued by the apostles and primitive Christians in regard to communion?

I highly esteem Mr. W. for much that he has written, and for his zealous labours as a missionary: but I am afraid he is not aware, that even our party may have a cant about liberality and bigotry, which is much calculated to keep us from a serious and candid examination of the question—did Jesus or his apostles, lay down a plan for the conduct of Christians in society as brethren, or did they not? I am, Sir,

Yours, &c.

AN UNITARIAN.

P. S. I take this opportunity of saying, that consistency requires of Unitarians, now they are excited to a becoming zeal for the propagation of apostolic doctrine, that they should candidly examine the important questions proposed in your last number by your correspondent P. dated from *Maidstone*. Let me request the attention of Mr. Wright, and his coadjutors to this subject.

*The Book-Worm. No. I.*

SIR, Feb. 1, 1812.

As you have lately presented to your readers, "Extracts from New Publications," will you accept, occasionally, from a rambler among old books, some account of his discoveries? The contrast may be not unamusing, and by the licence allowed in your miscellaneous department I shall pass, without scruple,

From grave to gay, from sportive to severe.

The articles in these papers shall be strictly confined to works which preceded the *Æra of Reviews*, and of these to such only as I have an opportunity of consulting for myself. I begin with that work of generally acknowledged merit,

"*Reliquiæ Wottonianæ* or a Collection of Lives, Letters, Poems; with Characters of Sundry Personages, and other incomparable pieces of language and art. By the curious pencil of the ever-memorable Sir Henry Wotton, Knt. late Provost of *Eaton College*. 4th ed. 1685."

Sir H. Wotton is to be considered rather as a statesman and an accomplished scholar than a divine, though in his latter years he took deacon's orders, to comply with the statutes on becoming Provost of Eton College, where he had for an associate "the ever-memorable John Hales," whom he "used to call *Bibliotheca Ambulans*."

Wotton, like his friend and relation, Lord Bacon, ventured to explore the recesses of scholastic theology. The great philosopher, as you have shewn (*M. Repos.* ii. 535,) had a taste for *Trinitarian Paradæses*. Wotton has "a meditation upon Christmas day: of the birth and pilgrimage of our Saviour Christ, on earth," to whom the whole is a direct address.

Speaking of our Lord's birth, of Mary, he adds "of all women the most blessed; and yet more blessed by being thy daughter and thy servant than thy mother." (p. 270.) In the same address, he thus describes the evidence on which he received the Duty of Christ.

"How should we have known, how should we have apprehended thy eternal generation, if thou hadst not been pleased to vouchsafe a silly fisherman to lean on thy breast, and to inspire him to tell us from his boat that *in the beginning was the word, and the word was with God, and the word was God.*"

Wotton has the merit, whatever it be, of exhibiting that idea which Watts afterwards expanded so poetically into a throne of God burning with vengeance, only to be appeased by the rich drops of the blood of Jesus. I find the thought in a hymn which he communicated to his friend and biographer Isaac Walton. Being a short and no unfair specimen of the transitions which abound in orthodox poetry, it is here quoted from p. 362.

*A Hymn to my God in a night of my late sickness.*

Oh thou great Power! in whom I move,

For whom I live, to whom I die,  
Behold me through thy beams of love  
Whilst on this couch of tears I lie;  
And cleanse my sordid soul within  
By thy Christ's blood, the Bath of Sin.

No hallow'd oyls, no grains I need,  
No rags of Saints, no purging fire;  
*One rosie drop from David's seed*  
*It was worlds of seas to quench thine ire.*  
O precious ransom! which once paid,  
That consummatum est was said.

And said by him that said no more  
But seal'd it with his dying breath.  
Thou then, that hast dispoing'd my score,  
And dying wast the death of Death,  
Be to me now, on Thee I call,  
My life, my strength, my joy, my all.

In this hymn, the worship of the *Father of Mercies, the God and Father of our Lord Jesus Christ* is presently discarded for the worship of another Being who could quench the ire of the former and *disponge* the sinner's score, and thus acquired the first claim to his grateful adoration. I may be gravely told by some *soi-disant* evangelical Christian that the worship of the *God-Man*, of the Assembly's Catechism, does not preclude the worship of the *One God, even the Father*, of the New Testament. Yet the scriptures direct me to one being alone on whom to depend as *my life, my strength, my joy, my all*.

I will now invite your readers, Mr. Editor, to quit the rough and thorny road of polemic theology and to accompany this author, who was no partial scholar, into one of the paths of science and even to wander into a delightful region of taste.

Sir H. Wotton has probably given the first description in our language of that entertaining, and now common, apparatus, the *Camera Obscura*, though I have not found this circumstance mentioned in any dictionary of science. The invention is ascribed to *Baptista Porta*, who died in 1519, but whose *Magia Naturalis*, where it is described, was not published till about 1590. Wotton is writing to Lord Bacon, probably from Venice, where he was ambassador. The letter has no date but is an answer to one from the Chancellor, dated Oct. 20, 1620, which appears to have accompanied a present of his *Novum Organum*. Of that work Wotton says, "I have learned thus much by it already, that we are extremely mistaken in the computation of antiquity, by

searching it backwards, because indeed the first times were the youngest, especially in points of natural discovery and experience." p. 299. He adds, "I owe your lordship even by promise (which you are pleased to remember, thereby doubly binding me,) the commerce of philosophical experiments, which surely of all others is the most ingenuous traffic. Therefore, for a beginning, let me tell your lordship of a pretty thing which I saw coming down the Danube, though more remarkable for the application than for the theory. I lay a night at Lintz, the metropolis of the higher Austria.—There I found *Kepler*, a man famous in the sciences, as your lordship knows, to whom I purpose to convey from hence one of your books.—In this man's study, I was much taken with the draught of a landskip on a piece of paper, methought masterly done. Whereof inquiring the author, he bewrayed, with a smile, it was himself, adding he had done it *non tanquam pictor, sed tanquam mathematicus*. This set me on fire. At last he told me how. He hath a little black tent (of what stuff is not much importing) which he can suddenly set up where he will, in a field, and it is convertible (like a windmill) to all quarters at pleasure, capable of not much more than one man, as I conceive, and perhaps at no great ease, exactly close and dark, save at one hole, about an inch and a half in the *diameter*, to which he applies a long perspective trunk, with a convex glass fitted to the said hole, and the concave taken out at the other end, which extendeth to about the middle of this erected tent, through which the visible radiations of all the objects without,

are intromitted, falling upon a paper, which is accomodated to receive them, and so he traceth them with his pen in their natural appearance, turning his little tent round by degrees, till he hath designed the whole aspect of the field. This I have described to your lordship, because I think there might be good use made of it for chorography: for otherwise to make landships by them were illiberal; though surely no painter can do them so precisely." (p. 300.)

The other passage to which I referred is quite as distant from the road of theology as that just quoted, unless as it may be connected with the poetic theology of *Paradise Lost*. Lord Orford, in an essay "on modern gardening," (Works. ii. 527) celebrates "one man, one great man, on whom nor education nor custom could impose their prejudices. Who seems with the prophetic eye of taste to have conceived, to have foreseen, modern gardening, as Lord Bacon announced the discoveries since made by experimental philosophy." Lord O. proceeds to quote, as instances, the well-known descriptions, in Milton's fourth book, of the garden of Eden and the bounds of Paradise. Dr. Aikin, in his "Letters from a Father to his Son," has a criticism (v. ii. l. 6) on this passage of Lord Orford's essay, disputing Milton's claim to originality, by quoting *Claudian*, and Italian poems which preceded *Paradise Lost*. I am surprised that the following passage, written probably before Milton was born, published in 1624, and scarcely unseen by the poet, before the formation of his poem, has escaped the obser-

vation of both the essayist and his critic. It is in the "Elements of Architecture," where speaking of "Ornaments without, as gardens, fountains, groves, conservatories of rare beasts, birds and fishes," Sir H. W. thus proceeds:—

"I must note a certain contrariety between *building* and *garden-ing*. For as fabricks should be *regular*, so gardens should be *irregular*, or at least cast into a very wild *regularity*. To exemplifie my conceit, I have seen a *garden*, for the manner perchance incomparable, into which the first access was a high walk like a *terrace*, from whence might be taken a general view of the whole *plot* below, but rather in a delightful confusion, than with any plain distinction of the pieces. From this the beholder descending many steps, was afterwards conveyed again by several *mountings* and *valings*, to various entertainments of his *scent* and *sight*: which I shall not need to describe, for that were poetical. Let me only note this that every one of these diversities was as if he had been *magically* transported into a new *garden*." p. 64.

Nothing can shew the superiority of taste in Sir H. Wotton, or be a fairer illustration by contrast, than the *receipt* to make a *square* garden given by his friend and cotemporary, Lord Bacon, in his well-known Essays. No. 46.

And now, Mr. Editor, lest you should judge the topics in this paper to be rather glaringly unconnected, let me remind you of two examples which may excuse me. Dr. Young wrote his "Essay on Original Composition," to introduce the death-bed of Addison, and Bishop Berkeley defended the



Trinity against the Arians in his *Siris*, or a Treatise on Tar Water. The latter occasioned an epigram, the words of which I forget, but it turned on this conceit, that those *heretics* should be enjoined to take large potations of that salutary, if not pleasant, beverage.

Being fond, in search of mental provender, of making my way through *old* books, I beg leave to name my paper the *Book-Worm*, and am,

Yours,

VERMICULUS.

Calvin in England.

SIR, May 7, 1811.

In your 5th vol. p. 170, you have brought Lelius Socinus into England. I was surprised to find by a passage in one of *Bayle's* notes, that Calvin had also visited this country. The passage occurs in the life of *Louis De Dieu*. Of his grandfather, of the same name, a domestic of Charles 5th, and a secret favourer of the Reformation, the following account is given.

"Il passoit en Angleterre avec d'autres jeunes gens: Calvin faisoit le trajet sur le même bâtiment, et représenta à cette jeunesse qu'il ne falloit pas jurer en jouant aux cartes. Il n'y eut que Louis de Dieu qui acquiesçât à cette censure: tous les autres s'en moquèrent. Cela fit que Calvin le trouvant à part, sur le Vaisseau lui parla de Dieu, et le convertit de telle sorte, que ce jeune homme écrivit à ses parens que rien ne le sépareroit jamais de la foi de Jean Calvin." Bayle, ed. 1740, ii. 289, Note A.

He was going over to England with some other young people; Calvin, taking his passage in the same vessel, expostulated with this young party for swearing, while playing

at cards. Only Louis de Dieu submitted to his reproof. The rest derided him. Calvin, finding De Dieu alone, was inclined to talk with him on religion, and so converted him, that the young man wrote to his relations, that nothing should ever separate him from the faith of John Calvin.

Bayle quotes this as a fact extraordinary and unknown to all those who had written the life of Calvin, no one having remarked that he had made a voyage to England. The authority which Bayle gives is *Leydecker*, professor of divinity at Utrecht in his Latin *preface* to the theological aphorisms of Louis de Dieu, who died at Leyden in 1642. *Leydecker* appears to have taken the account from a funeral sermon for Louis de Dieu (the elder) preached in Dutch, by Abraham Heidan. It must have been when Calvin was a young man, probably before his first settlement at Geneva in 1536, and towards the latter part of Henry the Eighth's reign, that he visited England. It is surprising that this fact should have escaped Burnett in his researches for the history of the Reformation. If known to him, he could scarcely have omitted the circumstance.

J. O.

Epigram and Epitaph by Samuel Wesley.

SIR, Oct. 9, 1811.

"Reading the "Epitaph on King Theodore," (p. 547,) it occurred to me that the hint of the last line might be taken from the following justly admired epigram, written by Samuel Wesley, (mentioned in your v. iii. p. 374.) on occasion of Butler's monument being erected in Westminster Abbey, in 1721, for-

ty years after the poet's death. in extreme penury, if not in absolute want. (See *Biog. Brit.* 2d ed. iii. 91.")

While Butler, needy wretch, was yet alive

No generous patron would a dinner give:  
See him, when starv'd to death, and turned to dust,

Presented with a monumental Bust.

The Poet's fate is here, in emblem, shown,

He ask'd for bread, and he receiv'd a stone.

I am tempted to add, from memory, an *Epitaph on an Infant*, by Samuel Wesley, in which the poet appears to have prevailed over the priest, and done violence to the article of his church, of *original or birth sin*.

Beneath, a sleeping infant lies,  
To earth whose ashes lent  
More glorious shall, hereafter, rise,  
Though not more innocent.  
When the archangel's trump shall blow,  
And souls and bodies join,  
What crowds shall wish their lives below  
Had been as short as thine.

SELECTOR.

### *Parish Priests of Iceland.*

SIR,            March 3, 1812.

I have lately perused with great pleasure the "*Travels in Iceland*," performed during the summer of 1810, by Sir G. Mackenzie, and his companions and coadjutors, Dr. Holland and Mr. Bright. With the dissertations of the former of these on the history and literature of the natives, and on their present state in respect of literature and religion, I have been particularly interested. They exhibit the singular phænomenon of a people, "whose habitations bespeak a condition little removed from

the savage state; who suffer an almost entire privation of every comfort or refinement of life; and who, amid the storms of the surrounding sea, seek, in their little boats, the provision on which alone their families can scarcely depend: among whom however, the traveller often finds an intimate knowledge of the classical writings of antiquity, a taste formed upon the purest models of Greece and Rome, and a susceptibility to all the beauties which those models disclose. While traversing the country, he is often attended by guides, who can communicate with him in Latin; and, arriving at his place of nightly rest, he not unfrequently draws forth, from the labours of his little smithy, a man who addresses him in that language with fluency and elegance."—

Among the causes of this general diffusion of literature, (next to the great name of their ancestors) Dr. H. assigns "the long period of leisure they enjoy, during the protracted winter of their northern region. This leisure, those who have acquired in their youth the habits of literary pursuit, will naturally devote to a continuance in occupations so well adapted to relieve the weariness of the passing time."—"Among the class of priests, another motive is, the desire of maintaining an influence, which cannot be derived from any difference of external circumstances. The pastor must undergo the same labours and hardships as the meanest of his flock; and, but for the superiority of his intellectual attainments, he would lose the station in society which it is so necessary he should retain. It forms, too, an important part of his duty to superin-

tend the business of domestic education, in the families placed under his pastoral care. This office is founded upon a sense of the necessity for such a superintendence, in a country where the means of education are so greatly limited by the poverty of the people, and the dispersion of their numbers."—An interesting instance of the attention with which this duty is exercised in Iceland, is given by Sir G. M. in the journal, p. 143, in the case of Mr. Hialtalin, pastor of the parish of Saurbar, adjoining to one of the Fiords, or Friths, near the western extremity of the island; and I wish to solicit for the whole account a place in your useful miscellany, not only that your pages may have the honour of recording the name and merits of a most exemplary character, but that I may have the opportunity of exhibiting to your readers a specimen of a more complete register of a minister's congregation, than I had an idea of, when I wrote the Letter to a young Minister, which you indulged with a place in your last volume, p. 472.

"At a short distance from the shore of Hval Fiord (Whale Frith) is the residence of the parish priest of Saurbar, Mr. Hialtalin. He has been settled at this place twenty-four years, with a stipend of *thirty dollars*, and as much land as maintains a small stock of cows and sheep. Upon this slender provision he has contrived to support a very numerous family. His habitation entirely resembles the common farm-houses of Iceland, except that it is somewhat cleaner and more comfortable in the inte-

rior. The sitting-room, which is small and ill-lighted, is furnished with a stove, an article not common in the houses of the Icelanders, and possesses a considerable collection of books.—In the course of the evening, we had much conversation with our worthy host, who spoke Latin exceedingly well. We obtained from him, some interesting particulars relative to his parish, and had much reason to admire his paternal care of the flock committed to his charge. In a population, varying, in different years, from two hundred to two hundred and ten, there are fifteen married couples. The average annual number of births is seven, and of deaths, six or seven; of marriages, below one. The extent of the parish is sixteen miles in length and ten in breadth, so that the population does not exceed  $1\frac{1}{4}$  to a square mile.

"We were gratified with a sight of Mr. Hialtalin's parish register; a very interesting book, in which, for his own satisfaction, he makes an annual record of the state of each family within the district of which he has the pastoral charge. He permitted us to copy part of this book; and the following is a translation made by his assistance, of the first page of the register for 1805." (I have only copied one example.) "This example of the attention and pious care with which the duties of a country priest are performed, in so remote a corner of the Christian world, may excite a blush in many of his brethren of more fortunate countries and more opulent establishments.

Habitation.	Names of Persons.	Situation.	Age	Confirmed.	Communion.	Able to read.	Conduct.	Abilities.
Thyrrill	Jorundr Gírlásson	Elder or Constable	41	Yes	Yes	Yes	Well disposed and clean	Moderate
	Margaret Thórstensdóttir	His Wife	52	do.	do.	do.	Good character	Piously disposed
	Gudrun Eiríksdóttir	Daughter by a former husband	19	do.	do.	do.	A hopeful girl	Well-informed
	Gudrun Grímsón	Servant man	25	do.	do.	do.	A faithful labourer	Has neglected his improvement and is therefore admonished
	Þórsdýs Sæmnsdóttir	Maid servant	42	do.	do.	do.	Neat and faithful	Well-informed
	Barfrúder Stefánsdóttir	Her child	3	—	—	—		
	Hristin Jónsdóttir	Female orphan	8	—	—	—	Tractable child	Finished her Catechism, to be confirmed
	Waldí Sterinderson	Male orphan	6	—	—	—	Tractable and obedient	Learning the Catechism.

The books in this house are, The Old Psalm Book and the New : Vidálin's Sermons ; Vidálin's Doctrines of Religion ; Fast Sermons : Seven Sermons : Sturms Meditations, translated into Icelandic ; Bible Extracts : Bastholm's Religious Doctrine ; a Prayer Book ; and a New Testament belonging to the Church.

" This table is extremely interesting in many points of view. Besides shewing the great attention of Mr. Hjalte to the duties of his office, it exhibits also, in some degree, the character of the people, the importance they attach to moral dispositions, and the attention which is paid to education, even among the lower classes. p. 144.

" By this superintendence of the priests (for the instance of Mr. H. is by no means singular,) and the long-established habits of the people, a regular system of domestic

education is maintained. With the exception of these who inhabit the coast, in the vicinity of the great fishing stations, it is a rare thing to meet with an Icelander who is unable to read and write; and who does not possess considerable intelligence on all subjects to which his situation allows him access. The instruction of his children forms one of his stated occupations; and, while the little earthen hut which he inhabits is almost buried by the snows of winter, and darkness and desolation are spread universally around,

the light of an oil-lamp illumines the page, from which he reads to his family the lessons of knowledge, religion and virtue.—The books in the possession of the lower classes are chiefly of a religious nature, a great number of these works having been printed in Iceland during the last two or three centuries, and very generally circulated through the country. In many parishes there is a small collection of books belonging to the church, from which, under the superintendence of the priest, each family in the district may derive some little addition to its means of instruction and improvement."

By giving these extracts a place in your valuable miscellany, I persuade myself, you will gratify your numerous readers; you will at least oblige your friend and constant reader, V. F.

P. S. I have just seen the Extracts on the Present State of Religion in Iceland which you have inserted in your No. just published, p. 73.—But those, you will readily perceive, though highly interesting, will not interfere with that which is now transmitted: but will rather be confirmed and illustrated by it.

*An Epitaph.*

SIR, Feb. 9, 1812.

Among some old MSS. I have found, on a scrap of very dingy paper, and in an antique hand, the following stanzas, which appear to have been designed as an epitaph, in no panegyric strain.

Here liv'd and died a useless thing,  
The dry remains of stupid life,  
A drone to country, church and king,  
Without all judgment, wit, or wife.

A slave to forms from morn to bed,  
Crown rich and proud, with college  
pelf.

A monk, scarce worth his beer and bread,  
And good for nothing, but himself.

With parts extinct presum'd to read,  
Improv'd his head-piece not a jot,  
Quite Orthodox in famous Creed,  
Poring to know, he knew not what.

Soured by age, by sloth made dull,  
Rusty in temper, as in gown,  
With pride, and narrow notions full,  
A peevish, stiff, pedantic clown.

If these lines have been in print, perhaps one of your readers can oblige me with the name of their author or a reference to the publication. QUÆRENS.

*A Collection of Facts relating to Criminal Law.*

[Continued from p. 87.]

"It is a kind of quackery in government, and argues a want of solid skill, to apply the same universal remedy, the *ultimum supplicium*, to every case of difficulty. It is, it must be owned, much easier to extirpate than to amend mankind: yet that magistrate must be esteemed both a weak and a cruel surgeon, who cuts off every limb, which through ignorance or indolence he will not attempt to cure."

*Blackstone, Comm. B. iv. ch. 1.*

"The ruling principle of government in this kingdom is allowed to be liberty; but our criminal laws seem rather calculated to keep slaves in awe than to govern free men. They seem to contradict all notions of justice, and confound all distinctions of morality. By the ignominy they impose in many cases they bend the mind to the lowest state of servitude: by the rigour they indiscriminately inflict they adopt the principles of despotism and make fear the motive of obedience."

*Dagge's Consid. Crim. Law, I. ch. vii.*

"If a reflecting and benevolent foreigner were to examine our Statute Book, where death is commissioned 'to keep the fatal key' of so many cells, and 'to shake a dreadful dart' in so many directions, his soul would be wrung with anguish: and, unless he were told that common sense wages a perpetual war with positive institutions, and that the

malefactors annually executed fall very short of the number annually condemned, he would suspect that every accuser is a Lycurgus,\* every judge, a Cassius,† and every legislator, a Draco.”

*Philopat. Varvicens. Char. C. J. Fox, ii. 333.*

### Proposition VI.

*The Punishment of Death, considered as the affair of a moment, is not so powerful a restraint from crimes, as other punishments of a visibly longer duration.*

“A recent instance of this deplorable state of mind has fallen within my notice. A youth of 22 had deserted more than once—he betook himself to robbery. He anticipated death as the probable punishment of his thievery or his desertion. He neither cared, nor professed to care at what time or in what manner it might overtake him. He despaired. He plundered. He defied the wrath of man. He frowned at the mention of God. ‘He laughed at a violent death as the affair of a moment.’‡ And without shewing the smallest sign of shame, or compunction, or terror, he underwent the sentence of the law.”

*Philopat. Varvicens. ii. 394.*

### Proposition VII.

*If the other lawful ends of punishment may be answered along with the Reformation of the Criminal, then, that mode of punishment ought to be adopted by which the criminal will be reformed: this mode embraces the greatest sum of ultimate good; and experience has shewn it to be practicable.*

“The comparative tables, drawn up since the last alterations made

in the penal code [at Philadelphia], prove that crimes have diminished nearly half in number and that very few criminals have been condemned for a relapse.

“A criminal of the most hardened nature, who had infested the environs of Philadelphia several years before the change in the penal code took place, being dismissed, thus addressed one of the inspectors: ‘I thank you for the care you have taken of me ever since I have been here, and for having enabled me to fulfil a duty I owe to society. You know what my conduct has been, and whether it has atoned for my past offences: but I am now at liberty, and consequently all I could say, would be of little service to me. Pursue your plans and you will neither have thieves nor pick-pockets: with respect to myself, be assured you will never see me here again.’ The man kept his word.”

*Dr. Louis Valentine's Report to the Academy of Marseilles, and Mr. Turnbull; quoted in the Philanthropist. No. 4, p. 350.*

### Proposition VIII.

*“When very severe punishments are denounced against numerous offences, they cannot be in all cases inflicted without cruelty; and yet if they may be remitted in some cases, it is necessary that much should be left to the Discretion of the Judges, which will be variously exercised in similar cases, thus having the appearance of caprice, of partiality, and of injustice.*

“An unfortunate woman was tried for stealing above the value of five shillings, I was present at the trial. From many circumstances it was obvious that it was

\* The Athenian Orator.

† The Roman Prætor.

‡ Beccaria, cap. xxviii.

a first offence, and every person in court wished her acquittal. The jury watched the testimony very narrowly, to see if any thing could be laid hold of in her favour. Lord Kenyon told the jury, that they were not to take any of the alleviating circumstances into consideration in their verdict, whatever palliation they might be; and the woman was found guilty. Lord Kenyon proceeded to pass the sentence of the law. When the woman heard the sentence of death, she shrieked and fell lifeless to the ground. Lord Kenyon, who was endowed with sensibility, instantly called out—*My good woman, I do not mean to hang you.—Will nobody persuade the poor woman that she is not to be hanged!*

“This case made a great impression upon myself, as well as on every one present. I have frequently heard the same noble Lord pass sentence, *not on the prisoner before him, but on the law.*”

*Mr. Morris's Speech in the House of Commons on Sir Samuel Romilly's Bill.* Reported in *Flower's Pol. Review*. v. ix. p. 76.

“Not many years ago, upon the Norfolk circuit, a larceny was committed by two men in a poultry yard, but only one of them was apprehended: the other having escaped into a distant part of the country, had eluded all pursuit. At the next assizes, the apprehended thief was tried and convicted, but Lord Loughborough, before whom he was tried, thinking the offence a very slight one, sentenced him only to a few months' imprisonment. The news of this sentence having reached the accomplice, in his retreat, he immediately returned, and sur-

rendered himself to take his trial at the next assizes. The next assizes came; but, unfortunately for the prisoner, it was a different judge who presided; and still more unfortunately, Mr. Justice Gould, who happened to be the judge, though of a very mild and indulgent disposition, had observed, or thought he had observed, that men who set out with stealing fowls generally end by committing the most atrocious crimes; and building a sort of system upon this observation, had made it a rule to punish this offence with great severity, and he accordingly, to the great astonishment of this unhappy man, sentenced him to be transported. While one was taking his departure for Botany Bay, the term of the other's imprisonment had expired: and what must have been the notions which that little public who witnessed and compared these two examples, formed of our system of criminal jurisprudence?”

*Sir Samuel Romilly's Speech in the House of Commons, Feb. 9, 1810.*

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*On the Extract from the Eclectic Review.*

SIR,

Your extract from the Eclectic Review (pp. 92—94) brought to my mind several circumstances, which made a deep impression on it some years back, when I was at the University of Cambridge, and when the proceedings against ‘a noted academic’ excited at that place a great deal of attention. I was then acquainted with the writer of the article, who from his mode of writing may easily be detected as not being a member of the University, though, if he

had been one, I will not answer for his giving a correct account of the proceedings of those times. His bitterness against the 'noted academic,' is easily accounted for by those who are acquainted with the two parties: and I am very sorry that a Dissenting minister should use so coarse and vulgar a stile, and after the lapse of so many years, should have retained so much of an unchristian spirit, as the extract and many other writings of his, too plainly exhibit. It would be wrong to dwell much upon the ravings of a dis-tempered mind: though I approve highly of your inserting the extract, both that the Unitarians may see what is said of them by their adversaries, and that the editors of the *Eclectic Review* may be ashamed of admitting such trash into their publication.

To the writer of the extract I have reason to believe the academic referred, and the question was not about the plurality of persons in the Godhead, but on a peculiar opinion of that writer's, who amongst other vagaries of his, had that of believing in two Gods. Whether he retains that faith at present or not, I cannot tell, as several years have elapsed, since I heard any thing of him, and it is probable that the academic referred to, is as little acquainted with him as myself.

On the appellation of Unitarian, I am not surprised that the *Eclectics* feel sore. It is a term which brings to their mind, a discriminating truth, and does not allow them to enter into those personalities, in which they would delight to indulge, if we had been so imprudent as to enlist under the banners of a party, or to design-

nate ourselves by the name of any man. We acknowledge no other name, and have no leader but Christ. Lardner and Priestley, or the gentleman whom the writer designates by his asterisks *\*\*\*\*\**, may have written well or ill: we are not bound by their tenets, nor will we be called by their names. We leave to others to say, 'I am of Paul,' 'I am of Apollos,' 'I am of Cephas,' 'I am of Calvin,' 'I am of Arminius.' Let us say, 'We are of Christ:' we look up to him as the author and finisher of our faith, and if we must take any other name besides that of Christian, let it be one which marks our opinion, without reference to any human authority. On this account, the term Unitarian is properly assumed by us, and very properly given to us by the best writers among the sectarians, whether established by law, or going under the name of Dissenters.

Give me leave, Sir, to present you with an extract from a publication which seems to me to confirm the propriety of the title in question. It is in p. 25, 2nd edition, of Mr. Frend's *Thoughts on Subscription to religious Tests*. In the text, he says,

"From my view of the scriptures, it appears to me, that there is one God, the Creator and Governor of the Universe, the God and Father of our Lord Jesus Christ; that the hypothesis of two natures in Christ, has no foundation in scripture, but arises solely from the endeavours of man to solve some apparent difficulties, which they could not do on any other supposition: that Jesus Christ was a man like ourselves, sin only excepted, through whom, by the free gift of God, they who



are obedient to his precepts shall obtain everlasting life."

To this is subjoined the following note:—

"As persons are frequently led away by names, to which they affix very opprobrious ideas, and this abuse prevails no where more than in the University, I shall for the sake of the junior students, just delineate the leading features of some sects now prevailing in the nation. By Unitarians I mean those, who believe God to be one person, and all other persons and things to be his creatures: in opposition to Trinitarians, who believe God to consist of three persons in one substance, and all creatures, persons and things to be their joint production. The different opinions concerning the nature of Christ, may be briefly stated in the following manner. Either Christ pre-existed, or he did not. If he pre-existed, it must have been either as God, or as a creature of God: the former is the Athanasian, the latter the Arian opinion. If he did not pre-exist, his existence must have commenced either naturally or supernaturally; that is, he must have been conceived by his mother in the ordinary manner, or in some extraordinary way, must have been the son of Joseph and Mary, or of Mary alone: the former as it was the opinion of some early Christians, so it is also of some sensible and learned persons of our times; the latter is the general opinion prevailing among the Socinians. The author professes himself to be a Unitarian, distinguished from the Arians, by denying the pre-existence of Christ; and from the Socinians, by denying the propriety of addressing prayers to any but the one true

God. The time, it is hoped, is not far distant, when men will cease to be called by the names of Athanasius, Arius or Socinus."

If this should fall in the way of the writer in the *Eclectic Review*, I should be glad, if he would in as clear a manner state his own opinions; I am sure you would give them a place in your *Repository*, which I trust will continue to present to your readers both sides of the question, for our cause delights in investigation, and neither requires nor will ever employ abuse in its support.

I remain, Sir,

Your very obedient

PHILO-XENOS.

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*Gogmagog on the 'curious' Extract from the 'Eclectic Review.'*

SIR,

Impotent rage is always ridiculous: you have, indeed, amused your readers by bringing forward a redoubtable *Eclectic* to play his frantic part on the arena of your *Repository*. (pp. 92—94.) Whether he or his brethren have been equally satisfied with his being exhibited on such a stage, may perhaps be doubted. You have given him rope enough, according to the *condition* of the proverb, and he has exemplified the *consequence* of it (which I need not put down in words,) most notably.

Your 'curious' extract enables me to answer a question which I have sometimes heard concerning this company of *Eclectics*. The true *Eclectic* in religion, is one who picks up one grain of truth out of this party, and another out of that, and so fills up his measure of wheat without chaff; but this is evidently not the just defi-

nition of such Eclectics as he who has been figuring away upon your pages, who has no taste but for seed of the growth of Geneva, and who would empty his bushel, rather than suffer it to contain a single kernel of Polish corn. Your Eclectics are not necessarily philosophers; Shakespeare has sketched out in his wonderful manner a company of female Eclectics, who *reviewed* all nature, in order to choose and pick whatever is nauseous and venomous; I allude to the 'Wild Sisters' in Macbeth, who *elcted* and *collected* the following 'ingredients' for their 'caldron':—

"Toad, that under coldest stone,  
Days and nights hast thirty-one  
Sweat'd venom sleeping got,  
Boil thou first i'the charmed pot!  
Fillet of a fenny snake,  
In the caldron boil and bake:  
Eye of newt and toe of frog,  
Wool of bat and tongue of dog,  
Adder's fork and blind worm's sting,  
For a charm of powerful trouble,  
Like a hell-broth boil and bubble.  
Scale of dragon, tooth of wolf,  
Witches' mummy: maw and gulf  
Of the ravin'd salt sea-shark;  
Root of hemlock digg'd i'the dark,  
Liver of blaspheming Jew;  
Gall of goat, and slips of yew,  
Sliver'd in the moon's eclipse.

Double double toil and trouble;  
Fire burn; and caldron, bubble."

By a like eclectic process, divines gather together all that is rank in prejudice, all that is bitter in calumny, all that is malignant in passion, and after proper distillation acquire the *odum theologicum*, the essence of bigotry, a spirit more intoxicating and brutifying, than

—————the insane root  
That takes the reason prisoner.

The meaning therefore of the term *Eclectic* cannot be any longer doubtful. It was assumed, we

are told, by a certain set of physicians among the antients, who culled simples to cure disease; and from them it is borrowed, doubtless, by our modern reviewers, who collect and decompose new publications in order to get an *extract* that shall poison heresy.

Thus, Sir, you have an idea, in the language of the above-mentioned antient doctors, of the *medicina eclectic*.

But to follow our own Eclectic, instead of wandering after Eclectics, in general,—he complains that 'Socinians' have received from "the Christian world, a forbearance and complaisance to which they were ill-entitled," and he instances in those two 'Socinian' ring-leaders, Lardner and Priestley. The opposite of complaisance—is rudeness, of forbearance—in-tolerance; and certainly Lardner, though a 'Socinian,' was not insulted, much less imprisoned or expatriated, by his *orthodox* contemporaries; perhaps, they could not well spare his learning, or conveniently forget his services to the cause of Christianity, and hence agreed to cover his nakedness, to veil his abominable heresy\*. In this our Eclectic thinks them wrong and laments their

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\* It is amusing to observe how eagerly Lardner is held up to praise as a Christian, by the very men, that think no abuse too much for him as a 'Socinian.' We have the same farce played off with the names of Locke and Newton, who, whenever Christianity is to be defended against unbelievers, are blazoned forth as illustrious ornaments of the faith, (as in this very article of the *Eclectic Review*, in the next paragraph but one, to those quoted in the M. Repos.) but who, there is every reason to believe, were 'Socinians,' that is, in the *Eclectic* version, 'Anti-scripturalists, Semi-deists.'

error. But, surely, he has little occasion to regret the lavish "complaisance and forbearance," indulged to Dr. Priestley! That heresiarch might not, indeed, deserve respect or kindness—but he certainly found little of either from our Eclectic's '*Christian world*.' He was, it is true, only driven from his peaceful home; his library and philosophical apparatus only were burnt; the copies of his works, dispersed throughout the country, were not committed to the flames by the hands of the hangman; his approvers were not every where threatened and harassed by an orthodox mob; and war was not made upon America for receiving into her bosom, a man with the 'viper' of heretical pravity 'fastened on his hand,' and 'vengeance' marked out on his person and family. Yet he suffered enough, one would think, to satisfy any ordinary malice; and his sufferings would, I verily believe, have satisfied our Eclectic himself, but for the recollection of certain eulogies passed upon the celebrated exile, by some writers, whose talents and eloquence might have been expected to be devoted wholly to the orthodox faith, but whose philanthropy triumphed, for a moment, over their creed. I am persuaded, Sir, that our Eclectic had in his eye, a beautiful wreath of praise, wound about the head of Dr. Priestley, by "Robert Hall, M.A." of Cambridge, in his pamphlet entitled "*Christianity consistent with a Love of Freedom: being an Answer to a Sermon, lately published, by the Rev. John Clayton*." Printed for Johnson, 1791. Permit me to place the passage I allude to in your work; it is in

that lofty stile of eloquence, to which a vigorous writer is sometimes lifted, unconsciously, by his subject.

"The reader can be at no loss to determine, whom the author intends by a *busy active man in regenerating the civil constitutions of nations*. The occasion of the Sermon, and the complexion of its sentiments, concur in directing us to Dr. Priestley; a person whom the author seems to regard with a more than *odium theologicum*, with a rancour exceeding the measure, even of his profession\*. The religious tenets of Dr. Priestley appear to me erroneous in the extreme, but I should be sorry to suffer any difference of sentiment to diminish my sensibility to virtue, or my admiration of genius. From him the poisoned arrow will fall pointless. His enlightened and active mind, his unwearied assiduity, the extent of his researches, the light that he has poured into almost every department of science, will be the admiration of that period, when the greater part of those who have favoured, or those who have opposed him, will be alike forgotten. Distinguished merit will ever rise superior to oppression, and will draw lustre from reproach. The

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\* The Eclectic Review was not instituted, till many years after Mr. Hall wrote his pamphlet, or we might have interpreted him to insinuate here that 'the Rev. John Clayton' was an Eclectic. It is, however, the divine faculty of genius to see future events, when they are as yet in embryo; and Mr. Hall might from his great perspicacity, be able to foretel that bigotry, after 'sleeping' many 'days and nights,' would get so much 'sweltered venom,' of such potent malignity, as to require an Eclectic Review for its discharge.

vapours which gather round the rising sun, and follow it in its course, seldom fail at the close of it, to form a magnificent theatre for its reception, and to invest with variegated tints and with a softened effulgence the luminary which they cannot hide." (pp. 34. 35.)

This was worthy of the successor of Robert Robinson; this merits, too, the anger of our Eclectic; who can never, I dare say, forget the length to which Mr. Hall here carried "forbearance and complaisance" towards such an arch-heretic, or forgive the 'Socinians' the honour of having had such an eulogy pronounced upon their leader.

There is another reason why I feel a strong conviction that our Eclectic meant to smite Mr. Hall through the sides of the 'Socinians;' which is, that Mr. Hall, in the valuable pamphlet before quoted, gives a definition of an Unitarian totally different from that of our Reviewer, and one which allows the appellation of Unitarian to the 'Socinian' and conveys nothing reproachful. He says, (p. 56) "An Unitarian is a person who believes Jesus Christ had no existence till he appeared on our earth, whilst a Trinitarian maintains that he existed with the Father from all eternity." Now this is the very definition of an Unitarian for which Dr. Priestley himself contended against both the Arians and the Trinitarians; but with this our Eclectic quarrels, because it is a matter-of-fact statement of a theological opinion, and cannot like the bugbear term 'Socinian,' (appropriate to no English sect,) be pressed into the service of calumny; and, objecting to the loss of such a con-

venient instrument of reproach, he very naturally reflects (as appears to me,) upon Mr. Hall, who has, in various parts of his reply to "the Rev. John Clayton," magnanimously protested against the use of poisoned weapons in the controversy with the Unitarians.

My opinion that our Eclectic intended his article to be a disingenuous attack upon both Mr. Hall and the 'Socinians,' is further strengthened by the recollection of many passages glancing at and reprobating cowardly theological assaults, in the admirable pamphlet which seems to have made an equally deep impression upon the reviewer and me. Feeling himself condemned in the condemnation passed by Mr. Hall upon such as resort to base polemical artifices, how much in character was it that, whilst he was foaming with rage against 'Socinians,' he should have sprinkled a little of his venom upon that liberal writer! The following is one passage out of many at which our Eclectic must have maddened:

"He (Mr. Clayton,) gives us a pompous enumeration of the piety, learning and talents of a large body of his brethren who concur with him in a disapprobation of the theological and political tenets of the Unitarians. The weakness of mingling them together has been shown already; but if these great and eminent men, whom the world never heard of before, possess that zeal for their religion, they pretend, let them meet their opponents on the open field of controversy, where they may display their talents and prowess to somewhat more advantage than in *skulking* behind a consecrated altar." (p. 74.)

Our Eclectic has indeed benefited the public by the exercise and display of his peculiar talent; but he felt it more safe to cast abuse from behind a hedge than to take open ground, where the abuse and the abuser would have been seen together. He feared, perhaps, that if he grappled personally with the expiring Unitarians, some one of this once formidable tribe might summon up the last remains of strength and throttle him in a convulsive, dying struggle. However this may be, it is to the honour of Mr. Hall that he should be looked upon as an adversary, in virtue of his character as an author, by a disciple of the Old Man of the Mountain.\*

One more reason may be assigned why I consider our Eclectic as having Mr. Hall in his mind; namely, a certain awkward imitation of that writer's style, which Dr. Parr, (Spital Sermon, p. 63, Note) pronounces 'most beautiful and animated.' Nor is it uncommon for good writers to be imitated by such as are least disposed to borrow their spirit or principles. Hume has copyists who are not stoics or sceptics; Johnson's ponderous sentences are repeated by many who are not Jacobites; Parr may be taken for a model by some that do not think it useful for the cause either of learning or truth to heap together a mass of names, great and little, good and bad, and to crown them all with superlative praises; and Hall, in point of eloquence, may have his humble admirers, who would yet gladly consign to oblivion his eulogy on Dr. Priestley, his philippics against

Dr. Horsley and Mr. Pitt, his sarcastic ridicule of 'the Rev. John Clayton,' his vindication of the liberty of the Press, his arguments for a Reform of Parliament, and his rapturous exultations on the French Revolution. Such an admirer of Mr. Hall, I conceive our Eclectic to be, who nevertheless caricatures all the features of his style; who exhibits his coarseness without his vigour, and his passion without his genius,—who gives us his painful periods which yet as to sense are perfectly abortive, and who designs his bold figures but is utterly unable to mould them into shape, to give them expression or to keep them from confusion; who attempts fine writing but violates grammar, who affects to be nervous upon nonsense, and who seeks to be brilliant by the aid of the printer, and with an inverted sacredness, an anti-apocalyptic sublimity, couches slander under 'the mystery of the seven stars.'

In answer to all these reasons for my supposition, it may be pleaded that so safe a polemic as our Eclectic would not have aimed a kick at a living lion: but he might reckon upon impunity from his conscious insignificance and contemptibleness; or he might, more probably, consider the once formidable champion of freedom, peace and charity, as a defunct author; as, at least, unharnessed for "liberty's defence," twenty years ago his "noble task;" in short, as an *emeritus* professor of the rights of man and the prerogatives of conscience.

I am Sir,

Yours, in all honest service,  
GOGMAGOG.

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\* Prince of the Assassins, whose 'mountain' was in Syria, not in Switzerland.

Original Letter of Mrs. Lindsey's; communicated by Mr. B. Flower.

Harlow,

SIR, Mar. 8, 1812.

I cannot but deem it one of the principal advantages and felicities of my life that Providence has favoured me with the friendship of some of the worthy, the sincere, and the pious, "the excellent of the earth," amongst the different denominations of Christians: and as I have the honour and the pleasure of ranking amongst my most esteemed friends the late Mr. and Mrs. Lindsey, there were few if any of your readers who felt more interest in the brief but admirable memoir written by a most worthy and intimate friend of both the departed saints. I cannot but express my ardent hope that the same pen will favour the world with an enlarged account of a life which afforded such a bright example to her sex. Persuaded that it will render this communication additionally acceptable to yourself and your readers, I enclose for your insertion, a copy of a letter which I received from Mrs. Lindsey, when under the immediate pressure of the most heavy affliction I ever endured, and which I think can never be exceeded, if equalled; for when reflecting on what I suffered on the death of one who so entirely possessed my heart, I at times in the contemplation of my own death exclaim—"Surely the bitterness of death is past."—Those who are acquainted with Mr. Lindsey's writings, will perceive how admirably his worthy partner in life, has epitomised his most favourite system in one paragraph. Short as is the letter; it proved to me a

cordial drop in the bitter cup which my heavenly father gave me to drink; and it is not improbable but it may produce effects somewhat similar on some of your readers under the various troubles of life.

Your constant reader,  
B. F.

Essex Street, April 13,

DEAR SIR, 1810.

Nothing but the afflicting event which has befallen you by the loss of a most excellent, amiable and good wife, could have induced me to set pen to paper. A severe debilitating disease, from which it seems to be the will of God I am not to recover, has disabled me from doing any thing. Your letter,\* I felt grateful for, and this is my only return for it, to assure you how sincerely I condole with you, hoping and praying that you may be supported under so severe a trial, more and more sanctified by it, and spared to support your very dear children, and bring them up in the fear and love of God. All human consolations I know are useless: we must be left to our Maker for comfort; believing, *that as in his hands alone are the several ingredients of the cup of mortal life, IT CAN NEVER BE MIXED MORE BITTER THAN TO MAKE IT, IN THE HIGHEST POSSIBLE DEGREE, SALUTARY!* Adieu! I can only repeat my wishes and prayers for you and yours, being always

Your very sincere friend,  
H. LINDSEY.

Mr. B. Flower,  
Harlow.

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\* Written to Mrs. L. on the death of her husband.

Mr. Simpson, on a Quotation  
from him.

Bath, March 7, 1812.

SIR,

In your number for February, page 99, your correspondent, whose signature is D. has accurately quoted, from page 537, note 2. of my Internal and Presumptive Evidences of Christianity, the following passage: "*επι is used to express future time in John viii. 58. as Jesus also uses it, John xvii. 24.*" But in page 15, of Emendanda et Addenda to that book, which I printed some time ago, and which was given with it, he will find the following correction.

Page 537, note 2, lines 3, 4 and 5, delete the whole of the last sentence in this note. In this sen-

tence *επι* is said to express future time in John viii. 58.

The subject of my Ninth Essay on the Language of Scripture, in the second volume, is also a particular examination of John viii. 58. in which I have endeavoured to shew that *επι*, in this text, denotes a previous divine purpose and appointment of Jesus to be the Messiah.

Your Correspondent having ingenuously avowed his own change of sentiment respecting the signification of this text, I attribute his supposition, that I now retain the opinion concerning it which was first expressed in the note above-mentioned, to his not having seen my correction of it, or my Ninth Essay.

JOHN SIMPSON.

## BIBLICAL CRITICISM,

AND

### INQUIRIES AND DISQUISITIONS ON ECCLESIASTICAL HISTORY.

Jerom, on Psalm lxxxii. 8, with  
Remarks.

Ps. lxxxii. 8. *Arise, O God, judge the earth: for thou shalt inherit all nations.*

"Here Jerom, or whoever is the author of the Breviary upon the Psalter, in a style and manner, somewhat resembling Jerom's, extols the success of Peter and Paul in preaching the gospel. 'God sent Moses, Isaiah, Jeremiah and other prophets. And in Judah was God known, his name was great in Israel, a small tract of land only. He sent Peter, no philosopher, nor orator, but an illiterate fisherman, who went from Jerusalem to Rome, and converted Rome, which the

most eloquent men were not able to do. Again, he sent out the apostle Paul, and he preached the gospel from Jerusalem round about to Illyricum. [Rom. xv. 19.] Alexander the Great, King of the Macedonians, with a powerful army, did not conquer so many nations as they did. This Paul, who once was a persecutor, who says of himself, that he *was rude in speech, though not in knowledge*, who made solæcisms in his speech, subdued the whole world. Some one may say, all this was done for the sake of gain; so says Porphyry. Ignorant and indigent men, because they had nothing, performed some signs by magical art: which is no great matter; for the magi-

cians in Egypt, and many others, Jesus, is pointed out as a *dead man*—*a man that had been crucified—a man whom they knew to have been dead.* “Homine mortuo—homine crucifixo:—sciunt isti hominem esse mortuum.” So steadily had the simple language of the first Christians fixed itself in the church; though their simple doctrines were beginning at this period to be exploded.

This translation is by Lardner. (Works, viii. 223—5.) The passage is a pleasing specimen of rational theology in the 4th century. It might have come from the pen of Lardner himself, a decided Unitarian. Two or three remarks may be made upon it.

1. The two apostles mentioned in it are not designated by the superstitious appellation of “Saint,” which is now the usual præfix to their names. *Peter* is denominated simply *a fisherman*; or as it is in the original, which is not literally translated by Lardner, *a rude fisherman, whose hand was hardened by labour.* “Petrus piscatorem, qui dimiserat rete, qui ab opere callosam habebat manum:—hominem rusticum.” Paul is styled merely *an apostle, once a persecutor*, “Paulus Apostolus—quondam persecutor.” And both Peter and Paul are called *poor men*, “pauperes.”

2. The master to whom Peter and Paul stood in the relations of disciples and messengers, that is Christ are believed to convey the

3. Here are some phrases which if found in the New Testament, applied to Christ, would be reckoned decisive proofs of his blood being shed to satisfy Divine Justice for the sins of mankind. Peter and Paul (martyrs) *died and were crucified for a dead, a crucified man*; “pro homine, &c.” How readily would an orthodox divine shew that to die *for* another, is to die as his *substitute* or *ransom*. He would refer us to Ainsworth, who says, “Pro. (1) *For*, on account of, as a *price*, or *recompense*. (3) *Instead of*.” To modern Christians, it would seem little less than impiety to say that Christ died for men in the same sense that Peter and Paul by their martyrdom died for Christ.—Again, great worth and efficacy is attributed to the blood of the martyred apostles. *Our victory* (says the Christian writer) *is completed in the blood of the apostles: our faith is ratified in their blood.* The original is much stronger: “Felix ergo nostra victoria, quæ in sanguine apostolorum dicata est. Fides nostra non probatur, nisi per illorum sanguinem.” *Happy then is our victory, consummated in the blood of the apostles. Our faith is not confirmed but through their blood.* Phrases of much less force in reference to



idea that his blood was of infinite pacificatory and atoning power; so suitably expressed in the following popular stanzas of Watts:

"Once 'twas a seat of dreadful wrath,  
And shot devouring flame:  
Our God appear'd consuming fire,  
And vengeance was his name.

"Rich were the drops of Jesus' blood,  
That calm'd his\* frowning face,  
That sprinkled o'er the burning throne,  
And turn'd the wrath to grace."

### EPISCOPUS.

#### On John xii. 31.

[An Extract from a Letter to a Friend.]

I have this week been led to consider John xii. 31, with the context. Neither the common interpretation of that verse, nor that in the I. V. gives satisfaction to my mind as the true one, and no commentator at hand, helps me out of the great difficulty, in which the passage involves me. Priestley mentions that Wakefield understands Jesus as intending himself by "the prince or ruler of this world," here and ch. xiv. 30, but how the latter can be understood of Jesus himself, I am yet to learn. I much wished I had had his Testament to consult. That not being the case, all I could do was to weigh the matter as well as I was able, and the result is a strong conviction that the circumstances of that part of the history of Jesus, and the connected import of his discourse (John xii. 23, &c.) require that v. 31. should be thus taken. "Now are the unbelieving Jews, (in concert with the Gentiles,) about to pass an unjust judgment upon me, and condemn me to death. Now shall I,

the prince of the world, be denied, rejected and cast out by them with scorn and contempt, as a wretch altogether too unworthy to live."

To avoid the plots of the Jews against his life, Jesus left Judea for a time. (John xi. 54.) On his return to attend the Passover, he informed the twelve of his approaching sufferings and death. (Luke xviii. 31—34.) On the 5th day before the Passover, he went from Bethany in humble triumph to Jerusalem, and into the very temple, and was greeted all along as he went, as "the king of Israel, a prince of the house of David." (John xii. 12, &c.) While there, certain Greeks (v. 20—22.) desired an interview with him, probably in hopes of being advanced in his kingdom, expecting it would be a temporal one. Their desire being communicated to Jesus, he said aloud, (v. 23.) "The hour is come that the Son of man should be glorified," by exaltation in heaven, and the extension of his kingdom, but he intimated, (v. 24—26.) that his death must first intervene, and that all who would obtain honor in his kingdom must be ready, after his example, to sacrifice their lives in support of his cause.

(V. 27.) Pausing to reflect on his near approaching sufferings, he was deeply affected, but in prayer expressed full resignation to his Father's disposing will, and wish to be subservient to his glory. (27, 28.) Upon this a voice from heaven testified his Father's approbation of him, which must have cheered his afflicted mind, though it was uttered chiefly for the conviction and encouragement of others. (28, 30.)

\* God, the Father's.

Resigned to his lot, and favoured with a divine attestation, his noble soul soars far above all suffering and death—he even exults, looking to the glorious issue of them. (v. 31, 33.) “Soon is the unjust judgment of this world to be passed on me! Soon shall I, the prince of this world, and who have just been hailed by the public plaudit, under the character of a prince or king, be cast out with odium, denied, judged, condemned and put to an ignominious death, but although I be lifted from the earth, crucified, in consequence of the unjust judgment of the world against me, yet I shall come off victorious, and by my cross draw all men to me as my disciples.” This sense appears to me to receive confirmation from considering, 1. that Jesus was actually condemned and put to death, under the character and appellation of a prince or ruler, “The King of the Jews,” as John particularly relates, ch. xviii. 33. &c. and was in three languages declared such by the title on his cross, (ch. xix. 1. &c.) 2. Jesus said, (John xvi. 8—11.) “When the comforter is come (the promised spirit) he shall convince the world of judgment, because the Prince of this world is judged.” The two preceding articles evidently refer to Jesus, and I conclude this is to be understood, in relation to him. *q. d.* “The Spirit in my Apostles shall convict the Jews and Jewish rulers of partial and unjust judgment in condemning me, an innocent person, and ordained of God to be a Prince and Saviour, to a cruel death.” And 3. this the Apostles laboured at, in their preaching, from the very day they received the promised Spirit, (Acts ii. 22—36. iii.

13, &c. iv. 10, v. 28, &c.) and actually effected upon great numbers, to the thorough conversion of some to Christianity (Acts ii. 37 and 41.) and to the cutting mortification of others. (Acts v. 33.)

Through early and long continued association, many will doubtless find a great difficulty in admitting that Jesus meant himself by “the Prince of this world,” one so opposite having been usually so termed, but to me it seems to make the plainest and best sense, to be most agreeable to the drift of his discourse, both in John xii. xvi. chs. and the strict propriety of the appellation to him, will unquestionably be owned by all, “When the kingdoms of this world are become the kingdoms of the Lord, and of his Christ, and he shall reign for ever and ever.” Rev. xi. 15.

### On Heb. xiii. 7.

[From the Introduction to “A Funeral Sermon, for the Rev. Mr. Seddon, of Warrington,” from “Sermons by the Rev. P. Holland, in two Volumes, 1792.” Vol. ii. pp. 197, 198.]

*Heb. xiii. 7. Remember those who have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation.*

These words evidently refer to the pastors and teachers of the Christian church; but the sentiments conveyed by our translation, are not the same with those of the original. For in the first place, we should conclude from the former part of the verse, in the English, that the persons spoken of were still living, in opposition to the latter part, which supposes them to be dead. Besides, the words, “them which have the

rule over you," will give an English reader an idea of certain powers in the pastors, either to determine the faith and duty of others, or to inflict certain penalties on their disobedience; neither of these notions is consistent with that authority in the church, which our Saviour has reserved to himself, or with the obligation which lie [*lies*] upon every Christian to search the scriptures, and to make the best use in his power, of the understanding which God has given him, in order to determine what he is to believe and practise. But the words of the original convey no such sentiment. The primary sense of the word which we translate "rule," is to "lead;" and though it may sometimes be applied to governors, yet it refers to them only as persons chosen to lead or precede in any particular affair. And thus the words may be rendered: "Remember your pastors or guides, who have spoken the words of God unto you, and considering the end of their conversation, follow their faith."

*Illustrations of Scripture.*

[From an interleaved Bible.]

*Job. xxxi. 26, 27.*

"On the first appearance of the new moon, which they look upon to be newly created, the Pagan natives, as well as Mahomedans, say a short prayer; and this seems to be the only visible

adoration, which the Kafirs, [the infidels, Pagans,] offer up to the Supreme Being. This prayer is pronounced in a whisper: the party holding up his hands before his face: its purport, (as I have been assured by many different people,) is to return thanks to God for his kindness through the existence of the past moon, and to solicit a continuance of his favour, during that of the new one. At the conclusion, they spit upon their hands and rub them over their faces: this seems to be nearly the same ceremony, which prevailed among the heathens, in the days of Job."—*Mungo Park's Travels in Africa*, 8vo. 1810. p. 406.

*Jeremiah xlix. 19, and l. 44.*

"After having descended the outermost bank, you go about a furlong on a level strand, before you come to the immediate bank of the river. This second bank is so beset with bushes and trees, such as tamarisk, willows, olean- ders, &c. that you can see no water till you have made your way through them. In this thicket, antiently, (and the same of it is reported at this day,) several sorts of wild-beasts were wont to harbour themselves; whose being washed out of the covert by the overflowings of the river, gave occasion to that allusion, Jer. xlix. 19, &c."—*Maundrell's Journey*, 8vo. p. 110. London ed. 1810.

## REVIEW.

"Still pleased to praise, yet not afraid to blame."

POPE.

ART. I.—*A Plain Statement of some of the most important Principles of Religion, as a Preservative against Infidelity, Enthusiasm and Immorality.* By the Rev. Thomas Watson. 8vo. pp. 176. Longman and Co. 1811.

This treatise is the production of a Dissenting minister at Whitby in Yorkshire, who, before the commencement of our Repository, rendered essential service to the interests of rational religion and sound morals, by two very excellent publications. The first of these, which is entitled, *Intimations and Evidences of a Future State*, details the proofs of that important doctrine, derived from reason and natural religion, and from revelation, with that force, perspicuity and simplicity, which render it admirably calculated to produce impression on ingenuous and unprejudiced minds. The other publication, entitled, *Popular Evidences of Natural Religion and Christianity*, possesses similar recommendations in point of composition with the former, and merits the encomium which it has received in the most respectable of our monthly critical works, where it is observed that the author "has in this treatise so collected and displayed the various evidences in favour of religion, that it is impossible to weigh them without feeling the dignity of man, and the importance as well as truth of Christianity." In his Introduction the author, while apologizing

for bringing forwards such a work after the appearance of Dr. Paley's *Elements of Natural Theology*, and *View of the Evidences of Christianity*, justly observes, that though his performance and those of the Doctor are nearly allied in title, and accord altogether in design; the plans are totally different, the materials are no where the same, and there is no interference in the management of the argument. To this statement we cannot but add, that while we are duly sensible of the excellence of the Doctor's labours, we consider those of Mr. Watson better adapted to the use of readers in general, and particularly of the young and uninformed. The design of the author in the work which more immediately claims our notice, "is to give a plain statement of some of the most important principles of religion, and particularly those principles which may have the most powerful influence upon our conduct; and to shew that Christianity is a system founded upon the best evidence, that it is a rational system; that it is simple and plain, adapted to the capacity of all those who are endowed with common understandings; and that its great aim is to bring in and support universal righteousness." This design the author has executed in a manner very creditable to his abilities as a writer, intending to inculcate important and valuable truths, in language likely to produce effect,

from its being plain, familiar and intelligible. Throughout the whole work he also appears animated by a spirit of warm and genuine piety, and by an ardent zeal for vindicating religion from those corruptions, abuses and inconsistencies, which have too long been substituted for the plain principles and excellent morals taught by Jesus Christ. Thus much we can say, without subscribing to all the opinions advanced by the author, (though we have seldom found reason to differ from him;) and we recommend his work as deserving the perusal and encouragement of the well-wishers to the interests of truth and virtue; particularly, as an useful manual to be placed in the hands of young persons, before they have recourse to more extended treatises on the important subjects which it embraces.

The contents of this volume are distributed into seven chapters, which are subdivided into a variety of sections. The 1st chapter treats of the Existence and Attributes of God; the 2d, of the Doctrine of Providence; the 3d, of the Importance of forming worthy Conceptions of God, and of the Worship of God and Prayer. The 4th chapter discusses the subject of Revealed Religion; the 5th, that of Religious Duties, and particularly Christian Morality; the 6th, is on Internal Feelings; and the 7th, on the Sanctions of the Gospel. That our readers may be able to form for themselves some idea of the author's manner of writing, and of the sentiments which he enforces, we shall lay before them the whole of chap. vi, *on the Internal Feelings required by Religion*.

“1st. In the estimate of the religious life, great reliance is sometimes placed

on the inward feelings. Without the operation of these, it is asserted, there can be no vital religion—and therefore great pains are taken, and every means employed, to excite in the converts a proper degree of sensibility. It is certainly of the highest importance, that the heart should be right before God; and Christ's religion addresses itself to our hearts, and furnishes us, at the same time, with the best subjects for our serious thoughts and meditations. We have for the exercise of our thoughts, the perfections and providence of God, particularly his holiness, his goodness, his love and his mercy: we have a future state of rewards and punishments: we have the admirable life and character of Jesus Christ, his excellent doctrines, and his perfect example. No subjects can be more interesting than these; and nothing so well calculated to purify and improve our natures. It will be a proper and instructive subject of private meditation, also, to take a review, frequently, of our own life and conduct: how far we have performed our duties, and in what cases we have been negligent. And the practical use of reflections of this nature will be to correct wherever we have erred; and to supply where we have been defective. Here is a plain path traced out to us, but too plain, I am afraid, to be followed.

“But this is not what is generally meant by inward feelings and vital religion; it implies something dark and mysterious, beyond the reach of common sense, and the general experience of mankind. Christ, according to them, must be formed within; and their labour must be to work themselves up to some fervour and holy enthusiasm.

“Andly, Without attempting to give a formal definition of enthusiasm, I would observe, that it may be generally understood by referring to examples. There is an enthusiasm which covers itself in a vast variety of things, and which we look upon with approbation. A man becomes an enthusiast, in particular pursuits, when he becomes passionately fond of them, and devotes the whole of his time and labour to their acquisition, and his enthusiasm is most remarkable, when there is a little eccentricity and extravagance of character accompanying the pursuit. The patriot is often an enthusiast, in the love of his country, when he is so inflamed with the object, as to sacrifice every thing for

its preservation; and this is seen more particularly, when he embarks in undertakings, sometimes wild and almost impracticable, for its honour and deliverance. There is a religious enthusiasm also, pure, sublime and animating, which good men may frequently feel, sometimes in the acts of devotion, and sometimes in their meditation on the Supreme Being, and his infinite goodness and love; and on the disinterested love, and admirable character of Jesus Christ.

"But then, there is another species of religious enthusiasm, of a baser or gainer, that runs counter to common sense, that is not authorised by scripture, to which men of weak minds are liable, which crafty men feign, and which interested men foment and encourage. It is this, which produces these wild feelings or expressions of feelings, which outrage all reason and experience. Men, under the influence of this spirit, pretend to feel, sometimes horrors most dreadful, and at other times joys unutterable. But they carry this still farther. They believe, or affect to believe, that they receive also, communications from heaven and visions from above; and proceeding to the utmost height of extravagance, they feel asured, that their sins are pardoned, and that their eternal happiness is secure. Now these are not harmless delusions; they ought to be combated, on account of the mischief which they create, and the disgrace which they inflict on religion.

"3. There is no principle, which can be so little depended upon, as a man's inward feelings; and in nothing does he expose himself so much to every kind of delusion. The feelings are greatly influenced by the animal spirits, by the powers of the imagination, and by a state of health and of sickness. When we trust, then, to such uncertain guides, we lay ourselves open to the arts of every impostor. How difficult is it, with people of weak minds to distinguish between the suggestions of a heated imagination, worked up by the enthusiast to the highest pitch of ardour, and the suggestion of the spirit of God. Weak men are easily wrought upon and deluded; and they are soon misled by the bold and confident assertions of the hypocrite or impostor. Various means are employed to accomplish their purpose; sometimes they are to be agitated by terrors, and at other times seduced by hopes. With such things they are plied incessantly,

from the moment they are caught, till they be completely secured. The imagination, when once heated, by exercises of this nature, is never permitted to cool. Any suggestions by such means and at such times may be produced and supported, whilst all these inward feelings are nothing more than the delusions of an over heated brain. It is melancholy to have to combat such principles, in an age, which boasts to be an age of reason; and in a country where we have the freest exercise of this blessing.

"From the general principles of Christ's religion, we can find no authority for such delusions; and in the general mass of those, who maintain such principles, we see no improvement in their morals, to justify such extravagant pretensions. The allowing also of such principles is opening a wide door for every thing that is wild and extravagant, and is exposing the religion of Christ to the scorn of the unbeliever, by divesting it of every thing that is rational.

"Upon this system, we can find no principle, either to judge of ourselves, or of others. The simplicity and plainness of the Christian system, are some of its distinguishing excellencies; by our fruits, according to the declaration of our Lord, are we to be known; whilst the extravagancies produced by such feelings, should be a sufficient warning to mankind, not to rely upon them. By these the enthusiast supports all his pretensions. Swedenbergh, a man of education and rank, under the influence of such feelings, relates with the greatest gravity his journey to the highest heaven; and so infectious is such influence, that he has been followed, in his religious principles, by some men of ingenuity and learning; and his writings, full of absurdities, have been translated, and have had a very extensive circulation. The ingenious and learned Mr. Wesley, in his Journals, gives many relations of his own feelings, and of the feelings of others, sometimes manifested in trifles, and sometimes in matters of some importance, but generally containing matter and circumstances so absurd, as should be sufficient to discountenance all confidence in principles so wild and extravagant.

"4. The following reflections must naturally suggest themselves to every man of reason, who seriously considers the whole of this process.

"In the first place, what must be the spiritual pride and presumption of those

who believe themselves to have obtained the highest hopes that can be obtained by mortals? And from the top of that pinnacle to which they have raised themselves, they look down with pity, mingled with contempt, on all those they have left below: but in this new character there is neither charity nor humility, the most certain marks of the disciples of the meek and lowly Jesus.

"But, in the second place, what must be the condition of those who after embracing this faith, and after the most serious application and diligence, have not been able to raise themselves to this high distinction; and are too honest to put in their pretensions? Is not this tempting many of them to feign feelings which they never felt, and to put on the appearance of joys, which they never experienced? And thus they surrender their integrity to preserve their consistency. But, if in the general tenor of their lives, we do not see more honesty, more disinterestedness, &c. than in other men, we may infer, that the gifts, which they have received, are not very powerful, and come from a source not very pure.

"It is certainly, not easy to believe, that some of the most abandoned of mankind (for the more abominable they are, the fitter subjects for this experiment) after passing, for a few days, through these operations, should come out perfectly transformed in heart and life, and become angels of light. We have nothing in nature that we can compare with this. It resembles most the transformation which the heathen poet has feigned; and it has more the appearance of magic, than an operation of rational religion. Protestants ridicule the pardons, sold and purchased in the Romish church, and the easy admission that they thus gain into the gates of heaven: but this new mode surpasses every thing which that church ever invented, for cheapness and expedition.

"Dr. Middleton, in his celebrated Letter from Rome, demonstrates the exact conformity between Popery and Paganism; establishing it, that modern Rome has borrowed a great number of its religious ceremonies from that ancient mistress of the world. But will it not surprise the Protestant world to learn, that these wonderful transformations are nearly a copy of the ancient Pagan mysteries, practised in Greece, and in other parts of the heathen world? I will not

say they are borrowed; the resemblance may be purely accidental: for the superstitions of all countries are nearly related. The historian in giving an account of the terrible ceremonies by which the initiated were received into their sacred mysteries, 'A mechanical operation,' says he, 'was played off at proper intervals, during the course of the celebration. Towards the end, the whole scene is terrible; all is trembling, shuddering, sweat and astonishment. Strange cries and howlings are uttered. Light succeeds darkness, various holy phantasies enchant the sight. Melodious notes are heard from afar, with all the sublime symphony of the sacred hymns. The pupil now becomes free, is admitted to bear a part in the sacred rites; and then declared a perfect man.'

"It requires a firm mind to pass through such scenes with the perfect use of the faculties. The mind is required to be in continual exertion, by night and by day, and upon subjects often the most horrible. The deluded converts are labouring to believe and adopt, what they are told they must feel. They are forbidden to enjoy any of the common innocent amusements of society, as a relief to the distressed soul. They are kept constantly on the rack, and fixed on such exercises only, as are too powerful for weak minds. It is not to be wondered, then, that the spirits, from this unnatural agitation, should sink down in confirmed melancholy, or burst out in outrageous madness. Those have the best chance of escaping, who are the least in earnest in these operations. An eminent physician, in a late Treatise upon Insanity, in enumerating the causes of this unhappy malady, founded upon principles taken from the register of Bedlam, from 1772 to 1787, assigns 99 cases, in that period, to the effects of false religion: and it is to be observed, that this is a larger number, than from any other cause, excepting to fever he gives 110, and 115 to hereditary tendency." (pp. 145—153.)

ART. II.—*Two Discourses, preached before the University of Cambridge, on the Doctrine of a Particular Providence, and on Modern Unitarianism: with Notes, referring to some recent Opinions and Publications on*

*these Subjects. Being the Christian Advocate's Publication for 1811. By George D'Oyly, B. D. Fellow of Corpus Christi College, Cambridge, and Christian Advocate in that University. Cambridge, Printed: Sold by Rivington, & Co. in London. 8vo. pp. 86.*

"By the will of the late Rev. JOHN HULSE, the CHRISTIAN ADVOCATE is required to produce every year a publication; which may be an answer to cavils and objections brought against natural or revealed religion, or which may tend to confute 'any new or dangerous error, either of superstition or enthusiasm:—'"

Hence we may fairly suppose that the Christian Advocate will often be among divines, what the Laureat usually is among poets, and will illustrate, in his own example, the disadvantages of a man constrained to produce a publication every year, and to write under prescribed restrictions. Either Mr. D'Oyly has been thus affected by a sense of his situation, or the University of Cambridge is singularly unhappy in his acceptance of the office, which has now "dipt him in ink."

In the discourse on a *particular providence*, we meet sometimes with a confusion of ideas, and almost uniformly with a want of clearness and precision, which, from such a quarter, we should hardly have expected, and which on a subject so delicate and important, are greatly to be lamented. It would have been well if Mr. D'Oyly had defined what he means by a *particular providence*. Much of his argument is employed in vindicating the doctrine of providence in general: and though he

professes to throw out of consideration (p. 7.) "the cases in which a miraculous power is exerted," he tells us, nevertheless, in the very same sentence, that, according to the plan of the divine government, which is unfolded in holy writ, "the Deity compasses his particular purposes by controuling the established laws of nature." What then does the Christian Advocate understand by a miracle?

By the particular providence of the Supreme Being, we mean his application of his own general laws to his various purposes, be they what they may, in respect of *individuals*, to their several ages, conditions, tempers, distinctions, &c. and to the other unseen ends of his intelligence and goodness. This statement of the case, both explains and enforces the duty of acknowledging him in all our ways; and it shews that, in strict propriety of language, there is no such thing as *chance*\* in the creation.

Mr. D'Oyly remarks with truth that

"—the effect on human feelings and practice, caused by pressing with extreme closeness the doctrine of a particular providence, is nearly allied to that which flows from the chilling principle of fatalism." (22.)

In his first note he produces passages from the writings of Whitfield and Wesley, and of their respective followers, which indicate a sad abuse of the doctrine. This part of his undertaking, however, was equally needless with the sermon itself; more numerous and

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\* Paley's reasoning in his *Natural Theology*, (549—572) is to be examined, we conceive, in reference to these observations.



more pertinent citations having been made by former writers\*.

Of *modern Unitarianism* Mr. D'Oyly is, in every view, deplorably ignorant. It is not true that the advocates of the belief which he so denominates, regard the controversy between their opponents and themselves as involving merely speculative tenets. It is not true that they employ unjustifiable weapons in the conflict: eager as our author is to bring the accusation, his own note is a proof of his inability to substantiate it. (c) Further, it is not true that the Unitarians invite any (46) to a "hasty, ill-grounded and premature exercise of their judgment;" though, on the other hand, they do not, like the *Christian Advocate*, recommend that men should, "for a time receive truth on the authority of others," and suspend the process of pursuing investigation for themselves. (47). Still we agree with him that the question between the Unitarian and the orthodox writers, is very far from being *new*: it has even subsisted much longer than this gentleman seems to be aware. (48, 49). Nor, again, do we object to the *principle* (52) that "it is by catching the spirit of the sacred writings, by viewing the texts in their several bearings, by discovering their general scope, that scriptural *truth* is to be placed on its *true* basis."

The *Christian Advocate*, after the example of authors of greater reputation than himself, has endeavoured to throw his strength of talents and learning into his notes, in the last and most tedious

of which, he bestows a few animadversions on the *Improved Version* and on Mr. Belsham's *Calm Inquiry*, &c. For a particular reply, however, to these publications, he sends his readers to *Leslie's Dialogues with a Socinian*, which, if they are indeed "a full, detailed and specific answer to every main and important argument on which the Unitarians are resting with so much confidence at the present day" (72), might reasonably have saved Mr. D'Oyly the trouble of this Discourse. Possibly, too, he might have been more sparing of his censures on Mr. Belsham and others, had he known that J. D. Michaëlis, a believer in the divinity of Jesus Christ, had strong doubts of the authenticity of the introductory chapters to Matthew's Gospel\*, of the Epistle to the Hebrews† and of the book of the Apocalypse‡.

He observes (82, 83) that "while some texts of scripture announce that God will hereafter judge the world by that man whom he hath ordained, (Acts xvii. 31,) all Christians have hence derived a capital confirmation of the truth that Christ really possessed, in addition to his human nature, some nature of a very superior cast." And what conclusion, we ask, can be more unwarranted? What more notorious irreverence can you shew to scripture, than to draw from the very passage where Jesus is spoken of as a *man* ordained by God, a proof of his Deity,—and this in opposition to another (John v. 27), which declares that he has "authority to execute judgment because he is the son of man?"

\* The Barrister, and Dr. Outram in his Extracts, &c.

\* Introd. to N. T. (Marsh's Trans.) Vol. I. 213.

† Vol. IV. 268. ‡ Ib. 544.

While the greatest writers in the Christian Advocate's own communion, differ considerably among themselves in the explanation of disputed texts, it ill becomes him to accuse Unitarians of that mutual diversity of interpretation and opinion which not even an infallible church can entirely prevent. It is equally indecorous in him to hazard a sneer (69) at Mr. Belsham's "rate of intellect and acquirement," and to connect with the *Improved Version* the name of that gentleman, of whose concern in it he can know nothing but in common with the public. As to this translation itself, we challenge Mr. D'Oyly to disprove the assertion that it is an *Improved Version*: it has at least the praise of exhibiting a correcter text of the Christian Scriptures than previously existed in our language.

The deficiency of information, the weakness of reasoning and the absence of good manners which characterize this pamphlet, are not redeemed by any excellencies of style. On the contrary, improprieties and obscurities of expression occur in almost every page: and we discover examples of incongruous imagery which would hardly be tolerable in a *fresh man*.

What, for instance, shall we think of "two opposite extremes—both pregnant with mischievous results" (1), of "a pregnant source," being opened (3), of "that insight into the methods of the divine government which is unfolded in Holy Writ" (7), of *uncertain ignorance* (18), of *knowledge touching with the sweetest hope the bosom of affliction* (26), of *views striking us with admiration, winning us to gratitude and obliging us to obedience* (31), of

an engine of *assailment* (33), of that imposing *aim* of confidence which is well calculated to *entrap* the unwary (35), and more than all, of *sifting* the general *tone* of Scripture (51), and of a man's *sole and main intention* (68).

It were easy to enlarge this list of examples of Mr. D'Oyly's bad taste in composition. But we are called to more agreeable employments. Intelligent and impartial readers, whatever be their religious opinions, will be disgusted with his work. His own University, in particular, will blush and sigh when she contrasts "the Christian Advocate's publication for 1811" with the vigorous and durable productions of her Medes and her Lightfoots, her Cudworths and her Spencers, her Bentleys and her Clarks, her Jortins and her Laws, her Jebbs, her Watsons and her Paleys!

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ART. III. *A Defence of the Antient Faith; or Five Sermons in Proof of the Christian Religion. By the Rev. Peter Gandolphy. 8vo. pp. 160. Keating and Co. Duke Street, Grosvenor Square. 1811.*

Mr. Gandolphy is a Roman Catholic Priest—and it was with us a matter of some curiosity on receiving this volume to see how a preacher of his persuasion would conduct the 'Defence of the Antient Faith.' The perusal of the work has we confess much mortified us; it has forced upon us the unpleasant apprehension that the English Roman Catholics are yet on the lowest steps of the ladder of society; uninformed, credulous, bigoted. Wishing well to the Catholic body in their struggle for

religious liberty, we should be glad to be convinced that Mr. Gandolphy is below the level of the priests of his communion, or that the priests are less enlightened and liberal than the laity.

The 'Preface' is upon the whole modest, and more *Catholic* and less *Romish*, than the rest of the publication; excepting indeed the use of the word *conventicles*, in connection with an allusion to modern *fanaticism*, p. 7. In the evil sense of this word, a Roman Catholic Priest should know that it has never so much venom as when applied to a popish meeting-house. We suspect, however, that Mr. Gandolphy, whose name would seem to import that he is a foreigner, does not enter into the nicer shades of meaning of English words; and hence our surprise is somewhat abated at many inaccuracies in his style and many expressions which might otherwise be thought to indicate an intolerant spirit.

The sermons are on the following subjects,—‘The Necessity of Revelation:—The Evidence of a New Dispensation:—The Evidence of the Prophets:—The Evidence which Events offer for Christianity:—The Divinity of Jesus Christ.’

It is impossible to analyze these discourses; for Mr. Gandolphy does not argue, nor even declaim speciously: thread-bare maxims in vulgar language, quotations from a narrow set of writers, without felicity of selection or pertinence of application, appeals to the scriptures with an utter ignorance of their connection and import, the boldest figures of rhetoric with an obvious beggary of thought and language,—such are the materials

with which the volume is constructed. The preacher aspires to the honour of combating philosophers without understanding philosophy, and addresses the passions of the multitude without a single qualification for popularity.

The following is a *favourable* specimen of the discourses:

‘Malachias is the last of the prophets in the order of time; and with him, at the distance of about 400 years before Christ, closes that long train of inspired characters, who for nearly 3000 years successively enlightened Israel. From that period reigns an unbroken silence. No prophet rises in Judah’ (*Judah*) ‘to address the chosen people of God. An important moment is approaching—all is hushed into a mysterious calm, a calm which even for an interval pervades the universe. At length the angel mentioned by the prophet, the Baptist coming forth as the precursor of Christ, proclaims his arrival to the Jews, when he immediately appears, announcing himself the Son of God, the Messiah, and accomplishes in his own person all the predictions of the prophets. He is born amongst that people a king, he lives amongst them a prophet, and he dies amongst them a victim, a saviour and a God. *Agonizing*, he exclaims with a loud voice, *All is consummated*, and gives up the ghost.\* Like Sampson, he again bursts the bonds of death, issues forth a God from his tomb, and commands twelve poor friendless and dejected men to go and establish the Christian religion throughout the world. Go, he says, persecutions shall be your bread, prisons your palaces, racks your thrones and martyrdoms your crowns. Scarcely are the commands received than the whole world resounds with the name of Jesus Christ who was crucified; their rapidity is like to the rapidity of the torrent, and their conquests like to the conquests of a mighty conqueror.’ Pp. 82—84.

Mr. Gandolphy loads unbelievers with a variety of epithets of vulgar reproach, and he warns his hearers against social intercourse with ‘these demons incarnate.’ (p. 95.) He is somewhat silly,

\* ‘John xix. 30.’

deplorably ignorant, and not a little ridiculous in his selection of objects of abuse; he attributes, for instance, every folly, vice and crime to the following "heroes of former ages,"—*'Solon—Nero—Plato—Stilpo—Vespasian—Zeno—Faustus—Cicero—Cato—Seneca—Lucien'* (*Lucian*); and to the names 'for more modern times,' of *'Shaftesbury, Hume, &c.* (pp. 91, 92.) Does this Catholic Priest really believe Shaftesbury and Hume to have been the most immoral of mankind? Does he credit the monkish fables about *Dr. Faustus*? Outdoing the monks of the dark ages in ignorance, does he consider Faustus as a Greek or Roman hero? Whom does he mean by 'the impious Boyle?' p. 13. Is it our English philosopher and Christian, of that name, or is it Mr. Gandolphy's way of writing the name of *Bayle*, the author of the *Historical Dictionary*?

We might fill a sheet with the blunders, we would hope not wilful and malignant, of this redoubtable Defender of the Faith; but we are tired with the disgusting employment, and shall only point out one more piece of ignorance or notable artifice which disgraces his volume. In his sermon on the Divinity of Christ, he confounds that tenet with the Divinity of the Christian Religion, and considers 'Socinians' and Infidels as identical; he confidently ascribes the disbelief of Christ's personal divinity to 'pride,' 'impiety' and 'unchastity' (pp. 123 and 135); and associating *Socinus* and *Voltaire*, *Bolingbroke* and *Hume*, he asks, 'Have they not been infamous in their lives, and the apologists for vice?' p. 123. Does

this hardy calumniator know any thing of the doctrine or history of the Polish Reformer? We acquit him of all such knowledge, and are disposed to believe that he threw out his slander in the dark, trusting to the kindred ignorance and credulity of his auditors and readers.

In England, happily, Mr. Gandolphy's sermons are out of their proper meridian: to produce the effect contemplated by the preacher, they should be backed by the Inquisition. The Catholics are, we think, peculiarly unfortunate in such a champion at such a moment; if indeed, we do not err in imagining that they will own him in that character. They ought to know that the bigotry of well-meaning Protestants is the obstacle in their way to liberty, and that by their own bigotry they will dispirit their friends and encourage their enemies, and fix this impediment, immovably, which would soon melt away of itself.

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ART. IV. *The Christian Character Exemplified, in a Discourse occasioned by the Death of Mrs. Hannah Lindsey, and delivered at Essex Street Chapel, Jan. 26. 1812. By Thomas Belsham.* Svo. pp. 35. Johnson and Co.

After some spirited remarks upon the character of Dorcas, described in the text, Acts ix. 36, Mr. Belsham proceeds to delineate the varied excellencies of Mrs. Lindsey; which he does with the pencil of one who knew her intimately and respected her highly. Had we not already been favoured with a full account of this distinguished friend of truth from the pen of another confidential acquaint-

snce, we should take the liberty to make large use of this funeral eulogy.

It will not we trust, be attributed to captiousness, if we venture to remark that we cannot fully admit Mr. Belsham's apology for such Unitarians as conform to divine worship which *they deem idolatrous*. (pp. 16, 17.) With the preacher's well-known opinions and history, nothing we are fully aware, but Christian candour, could have led him to exculpate such as act so differently from himself; but we are not convinced that it is expedient in the present times to censure those who maintain a high-toned morality in relation to a religious profession. Nay, it appears to us that in the same proportion that we justify such as bend their conscience to their interest, we disparage the high merits of our Evansons, Lindseys and Wakefields, who sacrificed every interest to conscience.

ART. V. *The Christian Minister's Retrospect. An Address delivered at Worship Street, Finsbury Square, Sunday Morning, Nov. 3, 1811, upon the Twentieth Anniversary of his Settlement at that Place. By John Evans, A.M.* 8vo. pp. 41. Sherwood and Co.

Mr. Evans converts Jacob's expostulation with Laban, [Gen. xxxi. 38.] into a memento to his congregation of their long-subsisting religious connection. The "Address" consists of a Review of the Preacher's pulpit instructions; the principal topics of which have been such as eminently become a "Christian minister," namely, the absolute Unity of God and Universal Redemption.

ART. VI. *The Fidelity of Paul as an Apostle and Minister of the Word, and the subjects of his preaching and Doctrine; A Sermon, delivered at North-Gate Chapel, Halifax, April 28, 1811. By John Williams.* 8vo. pp. 20, 1s. Crosby and Co.

This is a bold review of a course of faithful Christian preaching; in which Mr. Williams appears to have declared, according to his own belief, the whole counsel of God,—consisting of the doctrines of the Unity and placability of God, of the humanity of Jesus Christ, and of the availableness and necessity of a virtuous life to eternal salvation.

ART. VII. *Protestantism and Popery illustrated. Two Letters from a Catholic Priest, &c. &c. By John Evans, A.M.* 2nd edition. 8vo. 1s. Crosby and Co.

This is a republication, in a separate form, of the 'Correspondence between the Rev. J. Berington and the Rev. J. Evans,' appended to Mr. Evans's sermon preached at Lynn, and given in our present number. (pp. 137—144.) We notice the pamphlet only to state that the author has *corrected and enlarged* his own 'Remarks.'

ART. VIII. *A Dialogue between a Dutch Protestant and a Franciscan Friar of Dort, with Illustrations and Notes, and an Address to the Reader. By Joshua Toulmin, D.D.* 2nd ed. 24mo. pp. 34. Eaton.

We recommend this small pamphlet, for the sake of the monk's speeches, to our good brother, the Eclectic Reviewer. (pp. 92—94.)

## OBITUARY.

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SIR,

As you have in your last and former numbers, given an account of Dr. Percy, I have thought it not unlikely that your readers might be gratified with the following sketch of the character of his amiable but short-lived successor, drawn up by his intimate friend Dr. Stock, and communicated to me by a near relation of the deceased.

I am, Sir,

very respectfully,

V. F.

*Some Account of the Life and Character of the Rev. George Hall, D. D. late Bishop of Dromore in Ireland.*

To pay a just tribute of praise to departed virtue, is not only an amiable principle of our nature, but a duty which we owe to the living, in setting before them examples worthy of imitation, particularly when such examples may be considered as having a direct and immediate influence upon the liberal youth of the rising age, who are justly esteemed among the fairest hopes and most solid supports of a nation. Of this description was the late excellent Bishop of Dromore, whose character well deserves a more lasting memorial than the following short account can bestow, yet even here will be found some qualities and virtues that may excite an ingenuous mind to laudable exertion. He was born in Northumberland, of a respectable family, of whom some were men of learning and ability. His father was

many years rector of the parish of Earsden, one of his brothers was a fellow of Cambridge, and the celebrated Brown, who answered Shaitesbury, was nearly related to him. Having received the first rudiments of classical education under an able master, he gave so early a promise of capacity, that his friends directed his views to the University of Dublin, whose fellowships are an honourable and independent provision for life; accordingly, in the year 1770, he was admitted a student, with very flattering prospects of success. In the undergraduate course, he obtained the highest academic honours, to which was added a character of diligence, sobriety and good conduct so exemplary, that he was held in very general esteem; how much he was esteemed by the Board, consisting of the Provost and senior Fellows of the college, we have a striking instance, in their dispensing with a general regulation in his favour, and in conferring upon him emoluments intended exclusively for the natives of Ireland. And he proved himself worthy of this unusual grace; for some time after, he became a candidate for a fellowship, and succeeded, by excellent answering, on his first trial. This station he filled above twenty-three years, the greatest part of the time, as tutor, in which capacity there certainly never was one at any period, superior to him, for fidelity, care and judgment, in managing his pupils. He possessed a clearness and precision, in his manner of instructing, which always sa-

tified the rational student, and conveyed some knowledge to the most unthinking. As their friend and adviser he was vigilant and careful, yet his admonitions were tempered with the kindest concern for their welfare, and his sincere attachment to them gained him their confidence in difficulty or distress. The remaining years of this period were occupied by his duties as a senior fellow; these he discharged as an active, intelligent and upright member of the Board, uniformly studying the interest of the University, and the advancement of learning. It should be recorded to his honour, that he was always the confidential friend, and in many cases the adviser, of that most highly venerable and truly Christian character Doctor Murray, who was Provost at that time, and also of the present much esteemed Bishop of Ossory, Doctor John Kearney, and of the ingenious and much beloved Doctor Young, late Bishop of Clonfert (then senior fellow). Such friendships are the best testimonies to his merit. We are next to attend him in a different situation—as an incumbent of a parish. In the year 1800 he resigned his fellowship and accepted the living of Ardstran, in the diocese of Derry. Of this extensive and populous parish, he soon acquired the love and respect, by an assiduous performance of his various duties, by the propriety of his religious and moral conduct, by the marked attention to the wants of his parishioners, by his general benevolence and judicious charities, and all this sweetened by affability and kindness to every rank and description of persons; so that it may be safely affirmed, that never was pastor in so short a time, so dear to his flock. Their regret on his removal when called to the Provostship, was deep and sincere, yet blended with joy for his promotion. But alas! a late event has left them no such consolation; they cannot, however, forget him, and though his connection with them had been dissolved for several years, and like most others of the kind, would have passed away unnoticed, had there not been in it something peculiarly endearing; they mean to record their veneration for his memory, by setting up a marble tablet in their church, with a suitable inscription. Upon his resignation of Ardstran, he was raised to the Provostship of Trinity College, Dublin, an office for which he was eminently qualified by talent, learning, judgment, experience, temper, manners, and every other quality requisite for this arduous and important station. As a man both of science and classical erudition he ranked in the first order, neither did he suffer these gifts to lie idle; from the moment of his elevation he set himself with all diligence to look into the state of every department, within his government or influence, and he introduced such regulations as were thought necessary to supply some defects in the former system of academic education. He declined no task to promote the advantage and honour of the University. When a senior fellow, he for the most part examined mathematics or history for fellowships, and had he studied his own ease and satisfaction, he might, as Provost, have confined himself to the same branches, instead of which, he undertook different and more important courses, logic and ethics, and was in all so perfect,

that it is difficult to say in which he most excelled. No man in that college it is supposed ever examined so many difficult and weighty subjects as he did, and few even in their limited courses maintained an equal reputation; nor were his views exclusively occupied with these higher concerns, but extended to the minutest point of discipline. It was his custom to attend early prayers at six o'clock in winter and summer, that he might set an example of devotion, industry and self-denial to the students; sloth he considered as the bane of youth and nurse of idleness, and therefore he omitted nothing that could induce them to become active and diligent. He was equally in the maintenance of good order and good government, yet the strictness of his discipline he admirably tempered with the courteousness of his manners, and was popular even with those whom he was obliged to censure. Thus he proceeded in his government of the college to the universal satisfaction of the public, till his Grace the Duke of Richmond, lord lieutenant of Ireland, in his accustomed noble spirit of patronizing men of virtue and talents, thought fit to reward his services by conferring on him the bishopric of Dromore, vacant by the death of the late Dr. Percy, and had it pleased the Almighty to have spared him some years longer we cannot entertain a doubt, but that he would have adorned this high station with the graces becoming a Christian bishop. Even during the short time he lived after his appointment, he turned his mind to the care of his diocese, enquiring into the state of his clergy, providing for their constant residence, and forming de-

signs for the faithful discharge of their several duties. But he was destined to view his earthly reward only at a distance and for a moment; the day of his consecration, we may say, closed the scene of his valuable life; on the next, a mortal complaint seized his throat, and, baffling all the efforts of medical skill, hurried him off in a few days; he expired in the bosom of the present Provost, Dr. Elrington, who had through his illness, watched with the anxious tenderness of a friend and brother.

The foregoing historical summary has accidentally exhibited some traits of his lordship's character; a few more may not be displeasing to the reader. He had early imbibed a principle of religion, the only sure and safe guide of life, and had made it the foundation of his moral conduct; hence, that sobriety and modesty so remarkable in his youth; hence, that regular attendance on divine offices and his devout humility in attending them. His piety was warm without enthusiasm, sedate without austerity; he worshipped in the beauty of holiness, in spirit and in truth; he was well versed in theology, to the study of which much of his time was devoted, not so much from curiosity as conscience, for he deemed it the duty of every minister of the gospel, to be ready always to give an answer as to the reason of his hope—such were his religious impressions. In his transactions with the world he was strictly just, candid and honourable, hospitable without parade, and charitable without ostentation, a generous relative, a constant and sincere friend, especially to those under the pressure of sickness or sorrow, when there ap-



peared in him a most amiable sympathy and concern joined to his best efforts to relieve and console. Under this part of his character we must not omit a feature which might seem to belong rather to his manners, but we give it a place here as expressive of fine feelings and a good heart,—he was one of the few that *prosperity and elevation* improved. His talents were various and excellent, a clear perception, nice discrimination, accurate judgment, quick in discovering, yet cautious in admitting proofs. He was seldom deceived in his conclusions; his habits of thinking were close, yet sufficiently enlarged for the purposes of method and arrangement, in which few excelled him. It is therefore to be lamented that he could never be prevailed on to undertake any literary work for the public; had he done so, it would have been a much better eulogium on him than the present inadequate attempt, but although those friends who were best acquainted with his talents and resources are convinced he would have satisfied his readers, yet he was either too modest or too fastidious ever to please himself. For his manners they were naturally polite and engaging; he was fond of society, and frequently enlivened conversation with delicate touches of pleasantry and wit. His company was courted by persons of the highest dignity and station, whose good opinion he never failed to conciliate, always paying a proper deference to their rank, yet without ever forgetting what became him as a gentleman, a clergyman and a scholar—in truth, his society was sought after by every class. There was a gentleness and playfulness

in his manner, which won on those who had not talents or taste for his higher acquirements, and without laying a restraint on his natural manners, he equally distinguished himself, entertaining his humble parishioners at Ardstran, or the Viceregal Court at the Provost's house. Among his intimate friends he used to unbend with the sweetest familiarity, forgetting all reserve and yielding to the overflowings of an affectionate heart. Whoever had the happiness of knowing him *well*, can never forget those delightful scenes while life and memory hold their seat. But let us console ourselves with the sublime hope that he is gone to join an infinitely happier society of just men made perfect, and to become partaker of the highest and most lasting pleasure.

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1811, Dec. 15, at the Cape of Good Hope, after an illness of eight days, DR. VANDERKEMP, a distinguished missionary to the Hottentots, and other nations of South Africa, under the patronage of the Missionary Society of London. Dr. Vanderkemp was a graduate of the University of Edinburgh, had practised some years as a physician in Holland, and had attained considerable eminence in his profession. At that period of life, when the desire of repose induces most men to retire from scenes of activity and labour, this venerable man was impelled by feelings of the purest benevolence and most exalted philanthropy, to undertake a mission to some of the most ignorant, uncultivated and unpromising of mankind, and cheerfully to expose himself to all the fatigues and privations which such an ar-

duous enterprize involved. His labours were unremitted—his prudence was not inferior to his zeal, and his success in promoting civilization and Christianity, in a place where he found both literally and morally a wretched wilderness, was such as to afford to his benevolent mind, no mean recompence for his disinterested and persevering exertions.

*M. Chron.*

1812, *Feb. 17*, at Trowbridge, Wilts, the REV. WILLIAM JONES, minister of the General Baptist church in that town. He was a native of Wales and educated for the ministry, under the Rev. J. Evans, of Islington. He was very recently settled at Trowbridge,—having commenced his labours at Chichester, where he continued only a few months—preferring the situation in which he died, as being nearer to his native Principality. He was ill for a considerable time, but bore his affliction with exemplary resignation. Cut off in the prime of life, he affords an additional proof of the precarious tenure on which we hold every earthly blessing. We are born,—we live a longer or shorter period, and are buried! Melancholy would be this history of the human race, were it not for the *hope of a blessed immortality.*

E.

*Islington.*

1812, *March 5*, the day on which he completed his 54th year, MR. JOHN BURTON, of Birmingham. Descended from highly respectable parents, he did not disgrace his lineage, for though deprived in youth of his father, (Mr. G. Burton, of Mancetter, War-

wickshire,) and early placed in the world, he never suffered temptation to lead him astray from the path of conscious rectitude. Though only in the middle walk of life, the public and private acts of charity and beneficence, in which he was either a principal or participator, would not have disgraced persons in a much more elevated situation. One leading feature of his character, was the pleasure he took in training up young men to habits of industry and virtue; but his concern for their welfare, ceased not when they quitted his house, for he continued as long as he lived, a kind and considerate adviser to them in all their troubles, and a true and wise friend to them in their prosperity. In a word, his life might be taken as a pattern for imitation by young tradesmen. The magnanimity which he displayed, and the danger to which his person was exposed in the disgraceful riots at Birmingham, of 1791, will long be remembered by many persons still living. Educated in the principles of religious dissent, he never deserted them, and at the time of his death, had been thirty-nine years a member of the Old Meeting congregation: his remains were interred in the burial ground adjoining, on the 14th instant, attended to the grave by his eight nephews, and several young men, who deeply felt their loss, considering him as possessing all the feelings of a wise and affectionate parent. He has also left five sisters and two nieces, who feel all that human nature can on so mournful an occasion; yet, blessed be God, they mourn not as those who have no hope, trusting in the revelation of their Lord and Savi-

our Jesus Christ, that at the last day he shall again stand on the earth and that the just and righteous man shall receive the recompence of the reward.

*Birmingham,*

*March 12, 1812.*

1812, *March 11*, at Norwich, **MR. JOHN WIGGETT ROE**, aged 36. His death was occasioned by the bursting of a tumour, which had formed on one of the principal arteries. A man of more spotless character will scarcely be found. Benevolent, cheerful, unassuming in his manners, he was respected by all who knew him; and by his family and friends he was sincerely and tenderly beloved. His death has made a void in their circle, which must be long and deeply deplored, and which cannot easily be replaced. It is one of those dispensations of Providence, which teaches us the uncertain tenure by which we hold all our earthly blessings, and which a firm reliance on the infinite wisdom and goodness of our Creator can alone enable us to support. He was early educated in Calvinistic principles, but he afterwards embraced the great doctrines of the Unity and supremacy of God, and of his infinite goodness and placability. These important doctrines he adopted from sincere conviction, and he constantly defended them with firmness. He exemplified their effects in his life. The meekness, the unaffected piety, the zeal and the resignation of a true Christian, adorned and dignified his character; they were conspicuous in every action of his life, they formed the charm, which endeared

him to his friends, and to all who knew him. Nor will the graces of his mind alone be embalmed in their remembrance. Mr. Roe was gifted by nature with a voice of almost unexampled power, sweetness and extent. To this he had added an uncommon facility in reading music. It was his most favourite amusement. His taste was formed on the best models; his perception was remarkably nice, and his judgment accurate. He was a bigot to no school in music, but his two favourite composers were Handel and Webbe.

His remains were interred on the Sunday after his death, and he was followed to the grave by the tears of his relatives and friends, and by the blessings of the poor. If a stranger had witnessed his funeral, he would have supposed some great public character was deceased, so large was the number of persons present; but the tribute was paid, not to exalted rank, to title, to splendid talents, but to modest worth, to active benevolence—in a word, to the virtues which adorned and graced the life and character of a true Christian.

*Norwich,*

*E. T.*

*March, 18, 1812.*

1812. *March 18*, at his house at Wimbledon, **JOHN HORNE TOOKE**.—This extraordinary man has flourished so long, and acted a part in the world so remarkable and diversified, that it is not within our limits to attempt any outline of his life. Neither, indeed, is it necessary, to those who are at all acquainted with literature or our domestic history for the last forty years, to delineate a man who has

been so conspicuous in both. We consider his literary character to be already immoveably fixed, and that there is no man of ingenuity, who does not lament to see the close of his philological labours. As a man of wit and general talents, he will be likewise allowed on all hands to stand in the highest rank; as a companion, well-bred, affable, cheerful, entertaining, instructive, and in raillery to have been perhaps without an equal.—But when we proceed to his politics, we find ourselves on contentious ground, and feel the embers hot under our feet. Gay and lively in his general habits, here only he was inflexible and severe. Whether it was the love of mankind or impatience of power, let men dispute according to their fancies. It is a sufficient motive for *our* praise that he was constantly on the side of freedom.—We, ourselves, who have always preferred, from love as well as principle, to tread in the footsteps of another leader, may have thought Mr. Tooke culpably fastidious and intractable. But, to say nothing of his just confidence in himself, he must be allowed to have had some ground for caution and distrust in forming connections with public men: for he had supported Wilkes, and was betrayed; and had united with Pitt, and was persecuted.—By those who are ready to approve every encroachment of power, his writings may still be termed libels, and his conduct turbulence. Yet the nation has long since come to agree with him respecting the American war, and the “murders of Lexington;” and if the judgment of a jury shall be confirmed by posterity, the infamy that was prepared for Tooke may fall on his prosecutors. At any rate, the supporters of future administrations will probably be satisfied with classing him among the Hampdens, the Miltons, and similar disturbers of quiet government and order.—In his public character, he may fairly be allowed the praise of being disinterested, for he exposed himself to sufferings and loss when he failed, without personal advantage from success. Nor let it be thought that his exertions in the cause of liberty were vain, because they were so generally repelled. The abuse of power has no greater restraint than the dread of some stubborn mind, which fines and prisons cannot subdue; and we are persuaded that ministers and even judges, have sometimes been awed into moderation, by a man who not only sacrificed to liberty, but was willing to yield himself up as the offering.—The marked and inveterate hostility which he so long indulged against the purest and most disinterested patriot of our times, took its rise in the memorable period of 1782, when on the demise of the Marquis of Rockingham, Mr. Fox felt himself compelled to resign, in consequence of the appointment of the Earl of Shelburne to be First Lord of the Treasury. Mr. Tooke closely allied himself with, and became the active partizan of that ministry; and though in the end he detected the inordinate lust of power, at the shrine of which Mr. Pitt sacrificed every principle of his youth, Mr. Tooke never seemed to forgive the keener penetration of Mr. Fox, in discovering at once the real character and views of that youthful statesman. Added to which, Mr. Tooke had in his nature a jealous and unrelenting enmity to

all intellectual endowments superior to his own. He would be the master of his circle. He did not envy Mr. Fox his political superiority more than he did Mr. Poisson his literary attainments—and this humour was not of a character to be corrected by age. We fear it went with him to his death-bed.—Mr. Tooke was in the 77th year of his age. He had been for several weeks in a declining state, and had lost the use of his lower extremities. A few days ago, mortification appeared and rapidly advanced. Dr. Pearson, Mr. Cline, Mr. Tooke's two daughters, and Sir Francis Burdett, attended on him, and he was informed that his dissolution was approaching. He signified, with a placid look, that he was fully prepared, and had reason to be grateful for having passed so long and so happy a life, which he would willingly have had extended if it had been possible. He expressed much satisfaction that he should be surrounded in his last moments by those who were most dear to him. He professed his perfect confidence in the existence of a Supreme Being, whose final purpose was the happiness of his creatures. The eccentric facetiousness for which he was so remarkable, did not forsake him till he became speechless, and even then his looks wore an aspect of cheerful resignation. A short time before his death, when he was supposed to be in a state of entire insensibility, Sir Francis Burdett mixed up a cordial for him, which his medical friends told the Baronet it would be to no purpose to administer, but Sir Francis persevered in offering it, and raised Mr. Tooke with that view.—The latter opened

his eyes, and seeing who offered the draught, took the glass and drank the contents with eagerness. He had previously observed, that he should not be like the man at Strasburgh, who, when doomed to death, requested time to pray, till the patience of the magistrates was exhausted, and then, as a last expedient, begged to be permitted to close his life with his favourite amusement of *nine-pins*, but who kept bowling on, with an evident determination never to finish the game.—He desired that no funeral ceremony should be said over his remains, and that six of the poorest men in the parish should have a guinea each for bearing him to the vault which had been prepared in his garden.

*M. Chron. March 21.*

1812. Jan. 16. At Upminster, Essex, JAMES ESDAILE, Esq.—a man, endeared to his neighbourhood by that active benevolence, which rendered him at once an example and a blessing; to his family, by the habitual exercise of all the gentler affections, which constitute the charm of domestic life; to his personal friends, by the cordial interest, which he took in all their concerns; and to the friends of rational Christianity, by the steadiness of his religious principles, and the corresponding fruits of a good life.—For the early impressions of that piety, which constituted a prominent feature in his character, he was indebted to the care of his excellent mother, Lady Esdaile; and the seed thus sown, with maternal solicitude, was cherished in its growth, under the ministry of Dr. Jas. Fordyce, than whom no preacher knew better the happy art of applying the

truths of religion with effect, to the conviction and improvement of youth. But "though Paul may plant, and Apollos water, it is God that giveth the increase;" and he gives it, not by any supernatural interference, but by blessing the diligent use of our own powers, when sincerely exerted in the search of truth. In religion, as well as in science, those who would be educated well, must educate themselves. Having received the elements of knowledge, they must combine, arrange, and improve them, till they are formed into consistent notions, and become leading principles in the mind, impelling and regulating its movements, and producing that harmony of action, which principle alone can ensure. This can be accomplished only by personal meditation and research; by taking our creed, not from the authority of man, but from the word of God. Such was the course pursued by Mr. Esdaile, who devoted a large portion of his leisure to the examination of the sacred volume, and has left ample proof, in his manuscript notes, of the diligence and impartiality, which he employed to discover and apply its genuine doctrines. The consequence was, that the devotional spirit, which he had so happily imbibed in his tender age, was enlightened and guided, as he advanced in years, by the most liberal views of the Christian dispensation, and settled into a habit of piety, uniformly cheerful; equally remote from the coldness of formality, and the intemperance of fanaticism; warm, but well regulated, and always connected in his mind with the formation of a virtuous character. This devotional spirit was accom-

panied in Mr. Esdaile, as it generally is in minds of much sensibility, by a congenial taste for those beauties of nature, which elevate the soul so pleasingly to the fountain of beauty, and of all that exalts and delights the rational man. Whilst his body and his mind were in health, he always expressed the highest satisfaction, in surveying that sublime and romantic scenery, which accords so well with pious feeling, and disposes so much to a cordial acquiescence in all the ways of divine wisdom. This acquiescence was severely tried on different occasions, by domestic losses, peculiarly distressing; and few men have ever discovered more than he did, of that genuine resignation, founded upon Christian principles, which, without outraging the feelings of nature, checks her murmurs, and enforces submission, even when she is deeply wounded in the tenderest part.—Mr. Esdaile was educated a dissenter; and the habit of thinking for himself confirmed him in dissenting principles. He was fully alive to the importance of fixing the right of private judgment upon a wide and solid base: and when the interests of truth and freedom were at stake, no man was better disposed to come to their aid, both with his substance and his personal exertions. In the support and management of our charitable institutions, his advice and his exertions were prompt and disinterested; and no support was ever less ostentatious, or less actuated by vain glory. For a simplicity, bordering upon diffidence, was the basis of his mental constitution; and, though he was active in encouraging and conducting public

trusts, as well as private charities, he was never heard either to boast of his own exertions, or to depreciate the labours of those who co-operated with him. Not only these trusts, but the dissenting interest at large, have sustained, by his death, an irreparable loss. In truth, the loss is not confined to dissenters, any more than were his expressions of kindness, and labours of love. He was not the furious advocate of a sect. Though firm to the principles, which he had deliberately embraced, he entertained the most perfect goodwill to men of every denomination, who conscientiously adopted opinions the most contrary to his own. His nature and his creed were equally remote from that bigotry, which converts speculative discussions into a ground of enmity, and dignifies bitterness of spirit, with the name of holy zeal. He readily allowed to others the same privilege of judging which he claimed for himself, and thought the Catholic equally entitled with the Presbyterian to those civil immunities, which are the right of all or

of none. His opinion was, that differences in religious belief, are no just cause either of private enmity or public exclusion, and that the most essential part of Christianity is to hold the unity of the spirit in the bond of peace. To the liberality of Mr. Esdaile in this respect, all his friends can bear an ample testimony—and none more than the writer of this humble tribute to his memory.

*Mrs. Lindsey.*

We are informed by a respected friend, that there is a trifling error in Mrs. Cappe's Memoir of Mrs. Lindsey. "So far from becoming speechless, the day after she was taken ill, (see p. 117) she retained her speech and her faculties, till Friday afternoon. On Friday morning, she inquired particularly and by name after the sick and poor in her neighbourhood whom she was accustomed to relieve. About one in the afternoon, she was seized with a fit, and after that she spoke but little, and very inarticulately and rambling."

## INTELLIGENCE.

*Letter to the Rev. Dr. Marsh, Margaret Professor of Divinity in the University of Cambridge; occasioned by his Address to the Senate of that University.*

DEAR SIR,

I beg to return my best acknowledgments for the communication of your Address to the Senate of Cambridge; which I the more strongly feel as a mark of your kind attention, as I have not the honour of belonging to that University, and as it is a considerable time since I have been so for-

tunate as to have had an opportunity of meeting you. You were perhaps not aware that you were sending your Address to a member of the British and Foreign Bible Society; but I accept, as a proof of kindness, your candid and friendly admonition, which affords me an opportunity of justifying myself to you, as a Church of England man, for contributing my assistance to that institution.

I never indeed before thought it necessary to offer any apology for so doing; for though I was

aware, before I engaged in the Society, that it had been represented as dangerous to the Church, it appeared to me that this charge had been so completely refuted, that it is with no less surprise than regret that I now learn that *you* still think it well founded.

*The sole and exclusive object of the Bible Society*, so far as it respects the United Kingdom, is THE CIRCULATION OF THE AUTHORIZED TRANSLATION OF THE SCRIPTURES, WITHOUT NOTE OR COMMENT. I should as a member of the Church, be very sorry to think that the devout study of the SCRIPTURES could lead to the disregard of our LITURGY; on the contrary, I should hope that it would produce a more general acknowledgment of its excellence, as it originally, at the period of the Reformation, led, through the blessing of Divine Providence, to its establishment. THE BIBLE, says Chillingworth, and THE BIBLE ONLY, IS THE RELIGION OF THE PROTESTANT; it is the sole basis of the CHURCH OF ENGLAND, and the only one on which you, I am sure, would wish to place it. But you observe, that you can have no guarantee, that as the power of the Bible Society increases, *other* objects, inimical to the Church, will not in time be associated with the *main* object. To this I answer, that so long as the members of the Church take part in the Bible Society, its very constitution will afford such a guarantee as you desire. The PRESIDENT, and all the VICE-PRESIDENTS without exception, are Churchmen, and are constant members of the managing committee, in which they always preside; and of the other

members of this committee, the Churchmen are equal in number to all the Dissenters of different sects; so that in every question *the Church must have a constant majority*; and in the general meetings, in which alone all points affecting the constitution of the Society must be decided, the members of the Church must have a weight in proportion to their numbers and consequence. In proportion, therefore, as Churchmen of talents, rank, and influence join the society, this preponderance must increase. Among the VICE-PRESIDENTS are already numbered one of the ARCHBISHOPS OF IRELAND and FIVE ENGLISH AND TWO IRISH BISHOPS. I doubt whether the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, which now, as you observe, enjoys the countenance of the whole episcopal bench, was, at so short a period from its formation, honoured with the support of so large a body of the prelates; and I should hope the time might not be far distant when the two societies may equally flourish under the general patronage of them all. This would appear to me the most effectual remedy for any supposed danger from the *dissenting influence in the BIBLE SOCIETY*. But what is the remedy you propose? —That all Churchmen should withdraw themselves from the Society, and leave it *wholly* in the hands of the *DISSENTERS*. If *any thing* can make the Society dangerous, this must do it; because there would then be no check to any sectarian spirit which might introduce itself, and which must be unavoidably irritated by so harsh, and I think so unjust an indication of jealousy. But even



if no sentiment of resentment should be excited, one of two consequences must inevitably follow: either the Society, being deprived of the hope of further support, and crippled by the loss of its pecuniary means, and of many of its most valuable members, would wholly expire, or sink into insignificance: or else the *dissenting interest*, making up for these losses by more extensive sacrifices, and an increase of zeal and activity, and availing itself of the assistance of the foreign societies already formed, would carry on the Institution in nearly the same manner as before.

In the first case you would have crushed an establishment which has done more for the diffusion of CHRISTIANITY than has been effected in the same space of time in any age since the APOSTOLIC; which has in SEVEN YEARS been the means of preaching the Gospel in FIFTY-FOUR LANGUAGES. This would indeed be putting out one of the eyes of Britain.

The other alternative would be to transfer to the body of DISSENTERS all the honour and influence of *whatever has been done, and whatever may be done*, by an Institution, of which the dawn has been so glorious, but which is visibly rising into brighter day. Shall it be said that the DISSENTERS ALONE have carried the WORD OF GOD TO EVERY NATION UNDER HEAVEN? or shall the CHURCH OF ENGLAND continue to claim the leading part in this important work? And can the Church of England stand so secure upon a narrow and exclusive policy, as BY DESERVING THE BLESSINGS, AND UNITING THE PRAYERS OF ALL PEOPLE, NATIONS, AND LANGUAGES?

The evils of either alternative seem to me equally fatal and inevitable. I am far from undervaluing the efforts of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. I am an old member of that Society, and am heartily disposed to lend any assistance in my power to its useful plans. But how little, either that, or any other society now existing, would be competent to supply the place of the Bible Society, the experience of above a century has shewn. Even supposing (what I think impossible) that it might be made, in some considerable degree, to answer the same purposes, I see superior advantages in the present constitution of the BIBLE SOCIETY. The co-operation of CHURCHMEN and DISSENTERS in religious matters, so far as they can conscientiously co-operate, seems to me one of the most efficacious means of lessening both the political and religious evils of dissent. It dispels prejudices, promotes candour and good will, and must prepare the mind for the reception of that truth which every one perceives to be no less the object of those who differ from him than his own. From such a communication, the Church of England has nothing to fear, and every thing to hope: as holding (in our judgments at least) that middle line of truth in which all opposite opinions have a natural tendency to coincide. And is that truth more likely to be acknowledged and embraced by minds embittered by mutual jealousy and aversion, or by such as have been previously softened by conciliation?

The existence of dissent will perhaps be inseparable from religious freedom, so long as the mind of man is liable to error; but it is

not unreasonable to hope that *hostility may cease where perfect agreement cannot be established.* If we cannot RECONCILE ALL OPINIONS, let us endeavour to UNITE ALL HEARTS.

I ought, perhaps, to apologize for troubling you with arguments, which must probably have been already brought before you, as I know your opinions are not taken up hastily and lightly. But I have thought it necessary to state such as have chiefly induced me to consider my taking a part in the concerns of the Bible Society not only as consistent with, but as a proof of the sincerity and warmth of my attachment to the Church of England; and which still, on reflection, seem to me to have so much weight, that, far from *repenting* of what I have done, I feel convinced I shall *least of all repent of it* as I approach THAT STATE IN WHICH THE DISTINCTION OF CHURCHMAN AND DISSENTER SHALL BE NO MORE.

I am, &c.

(Signed) N. VANSITTART.

Great George Street,  
4th Dec. 1811.

### *Unitarianism in America.*

In our article of intelligence, under this head, we alluded (p. 57,) to a note in Mr. Grundy's Sermon, at Liverpool, (reviewed in our last number, pp. 107, 108,) as corroborating the statement of our correspondent. We have since received from a friend, a letter addressed to Mr. Grundy, on the subject of the note referred to, by a respectable young clergyman,

lately on a visit from America to England. As this letter is on the subject of our own statement, as much as Mr. Grundy's, candour induces us to give it to our readers. We shall first insert as much of the note as is animadverted on by the letter-writer. It may be proper to premise that we are well-assured of our correspondent's correctness in describing his own impressions; and it is but justice to Mr. Grundy to state, that he received his information from "a friend who has been a considerable time resident in the United States" ED.

### *Extract from a Note in Mr. Grundy's Sermon.*

"It may be interesting," [Mr. Grundy is here quoting from his friend's Letter] "to the friends of Unitarianism, to be informed, that the doctrines which they consider as consonant to the genuine principles of Christianity, have already made very considerable progress in the northern and eastern parts of the United States. For several years, these doctrines have been spreading rapidly in the town of Boston; and at present, an open profession of them is made by the most popular and influential among the clergy there.—Nor is this change by any means confined to the teachers of religion, inasmuch as a gentleman of much talent and very high celebrity in America, in speaking on this subject to the writer of this article, said that he did not think there were two persons in Boston who believed in the doctrine of the Trinity. This assertion, though it certainly cannot be intended to be literally understood, may serve to shew the great prevalence of

Unitarianism; in farther proof of which, it may be well to mention, that a very large and expensive place of worship, which has been recently erected to enforce Calvinistic doctrines, has completely failed, and it was expected would be sold to its opponents. An intelligent bookseller in Boston, has republished Griesbach's Greek Testament, (the first work in that character which has been printed in America,) and the Improved Version of the New Testament. One thousand copies of the former work were subscribed for by Harvard College—an academic institution, which is deservedly considered as the first in the United States. The office of President of that college having lately become vacant, Dr. Kirkland, a professed Unitarian, was elected by a great majority of votes.—Until very recently Unitarianism has been confined to the town of Boston, but at the last annual meeting of the congregational clergy of the states of Massachusetts and Connecticut, it appeared that upwards of 100 ministers, declared themselves converts to the new doctrines. The town of Boston contains (according to the last census) upwards of 33,000 inhabitants.

“Out of nine congregational ministers in this town,” says another friend, “eight are either Arians or Humanitarians. Nothing like Calvinism is to be heard.”—pp. 26, 27.

*Letter to the Rev. Mr. Grundy, of Manchester.*

London, Feb. 20, 1812.

REV. & DEAR SIR,

Mr. ——— was kind enough to lend me a sermon, which you delivered a short time since, at the

opening of a chapel in Liverpool. It contains, towards the close, a note, respecting the supposed progress of Unitarianism in the northern and eastern parts of the U. States, and particularly in Boston. As I am a native of that place, and, excepting a short visit in this country, have constantly resided there, and from my acquaintance as a student of divinity, with most of its ministers, and attendance upon their preaching, have had the best opportunity of knowing their sentiments, as well as the general state of religious opinions among us, I hope you will pardon, dear Sir, the liberty I am taking, of mentioning some mis-statements in your note. The account it gives of the general progress of Unitarianism in America, is certainly incorrect. I will first mention a few facts, for which I can answer, with respect to Boston; and I think you will see, that the gentleman, who gave you the information, on which you relied, in his zeal for Unitarianism, has imagined occasions for triumph, which do not exist.

We have, in Boston, twenty-one places for public worship. Of these, ten are Congregational or Independent. But there are also two *Episcopalian*, in which the service of the Church of England is read, with no other alterations, than those, which are adapted to the different state of the country. Of course, all the Trinitarian doxologies, the addresses of the Litany, &c. are used. One of the clergymen is an high churchman; and I believe I am correct in saying, that both are decided Trinitarians. There are also three *Baptist* churches, the ministers of which, and their leading hearers are Calvinists, and Cal-

vinism is uniformly maintained. Besides these, there are two Methodist meetings. I will not undertake to say, whether they are Arminian or Calvinistic, for I scarcely ever attended them, and indeed, I believe, the distinction, so common in this country, between the Wesleyan and the Whitefieldian Methodists is very little known in ours. At least, in common with the Baptists they are decided Trinitarians, and both pray, and preach as if this were a doctrine absolutely essential to Christianity. This certainly is not consistent with your friend's very wide declaration, that "he did not think there were two persons in Boston, who believed in the Trinity." You see, that of our twenty-one churches, there are seven, at least, that are Calvinistic, or Trinitarian. Indeed, you would hardly look for Unitarianism among our Methodists or Baptists.

But it is, I presume, to the congregational churches, that your friend's account must chiefly refer. With the ministers of these I am well acquainted. I have always heard their preaching, and, as a student of divinity, I constantly attended for two or three years their monthly meetings, when they frequently converse upon their religious opinions. This "Association" is composed not only of the ministers of Boston, but of several of the neighbouring towns. Of these gentlemen, about twenty in number, there is only one, whom, from any thing I ever heard him offer either in private or in his pulpit, I, or any body else, would have a right to call an Unitarian. Even this gentleman, when

I was in Boston, did not preach Unitarianism systematically. I never heard him express such views of the person of Christ, and it was rather from inference, that I could say he held them. Many of his people are widely different from him; and, with the exception of two or three, or, at most, *four or five heads of families*, I may safely say, that there is scarcely a parishioner in Boston, who would not be shocked at hearing his minister preach the peculiarities of Unitarianism.

There is one church in Boston, which may perhaps be said to be founded on Unitarian principles. Dr. Freeman, of King's Chapel with his church, about thirty years ago, adopted an amended Liturgy. But if you will admit, what Mr. Belsham himself very fairly stated, "that no man can justly be called by the name of a party, unless he *willingly*, and (if he be a minister) to a certain degree, *openly*, acknowledge himself of that party," Dr. Freeman can hardly be considered as an exception to the great majority of his brethren. For though on other subjects he is as explicit and unreserved, as he is able and intelligent, I never heard him express an Unitarian sentiment; and I believe, he carefully avoids it in the pulpit, because it might unnecessarily disturb some of his hearers.—There is now, one more gentleman in Boston, who with his intimate friends may, perhaps, be considered an Unitarian; but he maintains the same cautious reserve; and from neither his sermons, his prayers, nor his private conversation, could I infer, that he was an Unitarian.—Now even admitting, what I hardly think I

have a right to do, that these three gentlemen are Unitarians, to what can all this prudent reserve be ascribed, but to their conviction, that the preaching of Unitarian doctrines, would be offensive to their hearers, and injurious to their usefulness? In truth, the congregational societies of Boston, as are most of those in the country, are composed of hearers of various opinions. Some of them are Calvinists, some of them Arminians; perhaps the greater part, without having minutely investigated, or having any very distinct views of the shades of difference among them, entertain a general liberality of sentiment. But as I personally know, from instances too of those, who attend the three gentlemen, I have just mentioned, they regard the doctrines of Unitarianism as unscriptural, and inconsistent with the great object and spirit of Christianity.

Of our other seven congregational ministers, two are very decided Calvinists. One of these is the minister of the new church you mention. I know not how this church flourishes at present, but it was opposed, not because it was founded upon Calvinism, for this would be altogether inconsistent with our love of religious freedom, but on account of the intolerant spirit, some of its first patrons displayed. Our other five ministers, if I must use so many names, which I do not like, are very far from Unitarians. You say they are all Arians or Unitarians; as if these were very nearly the same. But I assure you, they would contend for a very great distinction, and holding, as I believe they do, high and exalted

*views of the person and mediation of Jesus Christ, resting on the merits of his atonement his cross and passion, and zealous to pay the honour, which they believe due to his name, they would, I think, be very unwilling to be confounded with the followers of Dr. Priestley.* Some of them, I know, are utterly opposed to the sentiments and spirit of Unitarianism.

You say, that Dr. Kirkland is a professed Unitarian, and mention him, as if his election to the presidency of Cambridge University, were a decisive proof of the prevalence of your sentiments among us. Dr. K. was formerly one of the ministers of Boston, and whatever his particular friends may think of his opinions, he never preached these sentiments. Nay, I may venture to say, that had Dr. Kirkland been an *acknowledged defender of Unitarianism*, he would not have been elected to that place. Unitarianism is too unpopular in the country, and his friends, who are at the same time, the friends and governors of the University, with all the respect they most justly entertain for his exalted talents and character, and particularly for his candid and liberal mind, would, I believe, have deemed it necessary to sacrifice their private wishes, and consulted the interests of the University in electing a President, whose sentiments were more agreeable to the great body of the Massachusetts's clergy, of which *ex-officio*, he is generally considered the head, and to the sentiments of the community at large. Had a decided Unitarian been elected, I really believe, that the number of the students would have been diminished.

[We find ourselves obliged to divide this letter the remainder in our next. ED.]

## POETRY.

SIR,

You must know I am a literary projector, and in common with most who have borne that character, have made many fruitless proposals to the public, and have sustained many bitter disappointments. There is one scheme, however, which I have yet to try; and on which I beg leave to take the sense of your readers: it is a *Poetical Review*, in which the sentences of criticism shall be set off with all the attractions of verse. As the project is novel, I have chosen to make my first attempt in a version, and have selected for translation the 'curious extract, which you have given (pp 92—94) from the *Eclectic Review*; moved to this by my sympathy with the writer of that critique, (*facit indignatis versum*;) and also by the ease with which I thought I might versify periods, which though not poetry are certainly not prose. How far I have succeeded, I must leave to your readers:—should the judgment of any of them be favourable to my publication, they will oblige me by sending in their names as subscribers, to the office of the United Theologico-Eclectic Booksellers, at the sign of Calvin's Head, in Tabernacle Walk.

I am, Your Humble Servant,

POETICUS ECLECTICUS.

N. B. *Evangelical* preachers shall be supplied with the work gratis, on applying at the Office; but to prevent imposition, none need to apply who have not got the *Assembly's Catechism* so well by heart, as to bear dodging in it.

*Specimen of a Poetic Eclectic Review.*

This book of friend Gregory's every where shows  
The spirit of Calvin towards Calvin's base foes.  
'Abettors of simple humanity,' wretches!  
He detects your 'chicane' and exposes your fetches.  
Mathematics' Professor, Professor Eclectic,  
In school cool as ice, in the 'Church' in a hectic,  
His *calculi*, now, all deep problems determine,  
Now, put in his sling, *stone* heretical vermin.  
Hypocritical birds! he rifles your pinions,  
And, stript of false feathers, you're naked 'Socinians.'  
There's that Academic, too well known to Fame,  
No friend to the Faithful, a *Friend* but in name, }  
Who lighted a fire might have dried up old Cam;  
Who clamour'd for *Peace*, and rais'd a fierce war,  
Who pleaded for *Union*, and got driven afar,—  
That *Fellow* I mean, deem'd for *Jesus* unholy,  
Who scar'd *Alma Mater* with's creed melancholy:  
Now did not he *Dualist* call some believer?  
A charge on the 'church' from which I'll relieve her,  
For sure this bold Cantab, by logical rules,  
When he says *I'm* not wise, calls all mankind fools,  
When he says he knew one man *two* altars adore,  
Taxes all men but him with just *one less than four*,

For what calculator that knows worship's profit,  
 Would take but *one* slice, when he might have more of it?  
 But as for myself, *Friend!* no *Duellist* I,  
 Such bold savage fighting we Eclectics ne'er try,  
 In the mists of our mystery-loving Review,  
 Unseen, we hurl fire-brands at \*\*\*\*\* and you,  
 The mob we provoke all to orthodox passion,  
 That 'forbearance' to doubters may cease to be fashion.  
 It can't be denied that *Nat. Lardner* was learn'd,  
 But it's high time to know he'd more praise than he earn'd,  
 The public he cheated with base 'moderation,'  
 And the Eclectic Review shall soon lower his station;  
 We'll neither be moderate, like him, nor unsound,  
 For fury and faith none like us shall be found.  
 If Priestley had 'science,' and thereupon 'fame,'  
 His heresy foul will still stick to his name.  
 But in *him*, pray, what now have 'Socinians' to boast?  
 Of what use are books, when the author is *lost*?  
 And here it quite grieves me, to think of the crime  
 Of some orthodox men, too grave for light rhyme,  
 Who alas! by the glare of false 'science' betray'd,  
 To the heretic leader such compliments paid.  
 Repentant, atonement Oh! swift let them make,  
 And curse all 'Priestleians' for Priestley's own sake.  
 The 'Socinians' are dead—altho' they don't know it,  
 Guillotin'd by *A. Fuller*, and I think I can show it;  
 For is not their creed the life's-blood of 'Socinians?'  
 Which blood streams abroad, in the British dominions:  
 And if it be true, as some country dames say,  
 That a chicken beheaded will run a great way,  
 Nay, faster will travel, unburdened of head,  
 And with 'frightful convulsions' will plunge 'mong the dead;  
 So sure the strong efforts of 'Socinians' vile,  
 Which move all our churches, and e'en shake our isle,  
 Denote nothing less than the death of their *ism*,  
 Of soul-killing candour, carnal reason and schism.  
 'The poets,' O shame! 'were once painted like dogs,'  
 At trough of old Homer, all swilling as hogs;—  
 But the simile further the Muse wo'n't pursue,  
 (The obstinate jade, she's turn'd quite a shrew!)  
 And scolding she says, with her fingers on nose,  
 If I mean to be nasty, I must be so in prose.  
 My meaning then, plainly and shortly, is this,  
 In words which the squeamish wo'n't sure take amiss,  
 That Priestley's opinions, like some matters gaseous,  
 Have by agitation become much more 'nauseous.'  
 Why should the 'Socinians' hate name of the *Pole*?  
 Eclectics so shrink not from Calvin, meek soul!  
 Do *they* truly differ from that noted *Frater*?  
 Yes, yes, they say backwards the old *Noster Pater*,

And raise a worse devil than *Poland* e'er saw,  
 With foot far more cloven and more rav'nous maw;  
 They're farther from 'church,' and they're nearer to Hell,  
 In rapid descent, to the place where they'll dwell.  
 Then what if reproach mark the old Polish name!  
 'Socinians' should take it, to hide their worse shame.  
 'They differ from him!' yes, as Despard from Cobbett;  
 He dirtied 'Church' holy—but they dare to rob it.  
 To be candid, these men are in *Priestley* believers,  
 Then dub them 'Priestleians'; the hateful deceivers!  
 But, to put aside candour and give my opinion,  
 You have a *Half-Deist* in every 'Socinian.'  
 No more then let's Christians call *Newton* and *Locke*,  
 And *Lardner* and *Lindsey*, and such sort of folk;  
 Their places we'll instantly, properly fill  
 With *Romaine* and *Whitfield*, *McGowan* and *Gill*.

## MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

### *The Christian's Survey of the Political World.*

The horrors of war are not likely to cease. The time does not appear to be approaching when the sword shall be turned into a ploughshare, and the spear into a pruning hook; when nations shall cease to learn war, that savage and debasing employment of man, and engage themselves in the noble occupation for which they were created, in subduing the earth to useful purposes, and making it a habode for reasonable and religious creatures.—So far from ceasing to learn war, this detested occupation is to become the primary object of a great and populous nation, which will thus compel its neighbours to attend to the same pursuit. The age of *Cyrus*, of *Alexander*, of *Cæsar*, of *Charlemagne*, is revived, and *Buonaparte*, no longer rivalled by them, seems determined to surpass all his predecessors.

Melancholy has been for some time the state of Europe. In every direction the bayonet and the cannon are seen, and fields of battle have been drenched with blood in every quarter. A respite from such calamities has been the prayer of every sincere Christian; for who can utter the daily ejaculation, 'May thy kingdom come!' without feeling for the disgrace thrown upon christianity by the bloodshed and strife among its professors. Yet all the evils of this state

seem likely to be increased rather than diminished. The number of men in arms is not sufficient for the designs of the great *Hero of France*, and he has conceived a plan, which increases his power and means of aggression in a manner that strikes with awe and horror every one who contemplates it. France is to become really an armed nation, since no one, between the ages of twenty and sixty, is to be exempted from taking his share in the burden.

For some years past every young man in France has been subject to the conscription, and a certain portion of all between the ages of twenty and twenty-one was drafted off to supply the wants of the army. The remainder were free to pursue the ordinary occupations of life. But a new system is now laid down. All those young men of the last six years, or those from the age of twenty to that of twenty-six, are subject to a new call, and they are to form an army of a hundred thousand men, to be incamped in various parts of the empire, to be ready to march to any part of it, where their services are required. The remainder of the men between twenty and sixty are to be regularly disciplined in regiments at home, so as to take upon themselves the entire defence of the country. Thus France will be



defended by an armed and disciplined population, and the sovereign at liberty to employ what was before called the regular army in any way he pleases: since not a part of it will be required for garrison service or for the interior of the country.

The sword may thus be sent through the earth. To what part it will be first directed, time must discover. Rumour says Russia will be the object or Sweden, and it is not likely that an ardent mind will be long idle, when he has such an instrument to wield at his discretion. He can now double his armies in Spain, and the only check upon his designs will be the difficulty of providing for his troops. Wherever there is money and provision, thither will they direct their steps: where the carcase is, the eagles will be gathered together.

The plan is grand in conception, and is highly extolled by the French orators. Future orators, poets, and historians will emblazon it, and the unthinking multitude will dignify with heroic titles him whose object is universal dominion, and whose means of attaining it are force and warlike skill. How different are the kingdoms of this world from that of the lamb! What a contrast between the outward splendour of a warlike sovereign at the head of immense armies, and the humble Jesus with his twelve associates, destined to proclaim good tidings to all nations and languages! He, who admires the one cannot love the other: and they who aim at the honours of the two different kingdoms, must pursue opposite lines of conduct, and expect different rewards.

France has seized upon Swedish Pomerania; and Sweden has been contented hitherto with simply protesting against the violence of the action. Nowhere has the sword been drawn to oppose the French. The pretext of France, is to support its measures with respect to commerce; the result might be thought to be the junction of Great Britain and Sweden, to prevent farther aggressions on the latter. By such a conduct, Sweden itself will be safe from attack, since the French will have no means of entering the country but by a tedious march round the Gulph of Bothnia, in which the reduction of Russia must be a previous object. This is said to be within the view of the enterprising monarch, who seems to have no just complaint against the Autocrat; yet what

will not ambition do, and who is to set bounds to a conqueror?

The armistice between the Turks and Russians is at an end. More bloody battles may be expected on the Danube, and the two powers at war do not seem to be aware of the dangers that threaten them from their mighty neighbour. Constantinople is as easily to be attacked as Petersburg, and the march to the one is not more difficult than to the other place. The pride of Buonaparte may be flattered by erecting his eagles, where the crescent now predominates: and his scavans will flatter him on the title of the Restorer of Greece. To speculate on such a man's conduct seems to be idle; it is sufficient only to say that wherever he orders his troops to march, devastation accompanies their career: but the Greeks cannot be worse under a French than the Turkish yoke. The time is approaching for the overthrow of the Mahometan superstition, and Buonaparte may be a great instrument in the hand of Providence to effect its destruction.

We hear nothing of his pretended Holiness the Pope, and the future state of his church remains to be developed. At any rate, he is not gone back to Rome, nor is he likely to see again that seat of fraud and delusion, which, cleared of its monks and priests, begins to wear the aspect of useful industry. In Sicily, the old superstition remains, and the revolution in its politics does not affect it: but we trust, that it will be attended with the free exercise of the Protestant religion in that country. One instance of our intercourse with that island has transpired in the conversion of the eldest son of an English peer to the popish religion; but whether the same spirit has infected our army, we do not know. We hope, that the Bible Society will not however lose the opportunity of conveying the treasures of sacred knowledge to that benighted country, and, if some missionaries were also sent to it, we should think them much better employed than in the east. How far the government of the country is improved by our interference cannot yet be ascertained: but a sound policy might make the intercourse between Britain and Sicily very advantageous to both countries.

From Spain nothing encouraging to the views of the adherents to the old system has appeared. The French continue to consolidate and to increase their

power; the English confine themselves to the preservation of Portugal or a slight hovering over the frontiers of Spain: and the Regency at Cadiz regulates with its little senate the district of the Isla, and receives occasional dispatches from the distant colonies which are willing, or from governors who are able, to communicate with it. There is every reason to believe that Mexico is lost to the mother country. As to the Caraccas, their independence is not likely to be shaken, and Buenos Ayres is so far from coming back to its allegiance to the mother country, that we are more likely to hear of a war between this settlement and the Portuguese Brasilians. This latter power had the imprudence to interfere in the dispute between the Spaniards on the opposite banks of La Plata, which will end probably in a rooted hostility between the two governments; and future historians will talk of the inhabitants of Buenos Ayres and the Brasilis going formed by nature to cut each others throats, as in these days it is pretended by absurd writers, that such is the situation of the French and English.

At home, the great topic of conversation, and subject of some debates in Parliament, has arisen from the Letter of the Prince and the refusal of the opposition to come into power. Public writers have descended into personalities upon this occasion which cannot be too much reprobated. The character of the Sovereign is not to be brought into contempt, and the calamity that has befallen the nation, might have been a lesson of awe to those, who take such liberties with his representative. In both houses, however, the minister has been triumphant and the strength of the parties will be seen in the approaching debate on the Catholic question. The number of votes will not however be an absolute criterion, as many who support the ministerial side in general, may on this occasion exercise their own judgment and discretion, and favour the cause of a more enlarged toleration. Ireland seems to be unanimous nearly in its petition, and, as the people of Great Britain do not express their disapprobation of it, we cannot conceive that any danger, considered merely in a politic and still less in a religious point of view, could arise from Catholic emancipation.

In the house have been several debates, and it is with pleasure we perceive that military floggings to the extent of a thousand lashes, grow less and less in

estimation, even with the favourers of that species of punishment. The views of the parties have been unfolded in speeches referring to the Prince's Letter, but the silence of the Marquis of Wellesley has disappointed the public. Ireland has, as usual, afforded a topic of debate, but great preparations are making for the grand question of Catholic emancipation, to come on the 17th. The favourers of it are supposed to amount to upwards of two hundred and fifty members, in the House of Commons, but how many will be brought into the field is uncertain: at the same time, it is imagined that the minister will find great reluctance in his troops, for many will vote against him, and many will stay away. The issue of the debate is thus made more interesting, and it is far from being absolutely certain on which side it will be carried.

A trial has taken place in the Courts of law on a subject, which cannot easily be made a matter of argument in such a place. We have the account of it from the public papers, and if it is properly reported we stand in the peculiar situation of differing from prosecutor, defendant, judge and jury upon this occasion. The Attorney General filed his information against the defendant for publishing a blasphemous and prophane libel on the holy scriptures, in other words, for denying the Christian religion—asserting that the holy scriptures were from beginning to end a fable and an imposture—the apostles liars and deceivers—placing the history of Christ on a level with the legends of the heathen mythology. The Attorney General is said to have observed, that the object of the book was to lay the axe to the very root of religion, and this mistake seems to have pervaded both his mind and that of the judge, for the author did not intend to root out religion, but a peculiar mode of it, which he apprehended to be false. In consequence of this mistake, his speech appealed to the passions and feelings, not to the reason of mankind. His quotation from Judge Hale, that Christianity is parcel of the laws of England, led also to mistake: for Christianity cannot make part of any worldly laws; it is founded upon love, and not one of its precepts can be sanctioned by temporal authority or temporal punishment. A civil magistrate may be member of a Christian community, but in that community his authority ceases: all are brethren, held together by the law of

love, and no one can exercise lordship over the other. The Attorney General however allowed, that the disputes of learned men on controversial points were not to be included in his list of punishable crimes, and the interpretations of the orthodox might be called in question, without danger of being an imputed libeller on scripture. The defendant read his defence, in which he treated the scriptures with such little reverence, that the judge gave him repeated admonitions, saying he did not sit there to hear the Christian religion reviled—that the defendant was not to defame religion—but at last, upon mature deliberation, gave up the point, and left the defendant to read what he pleased, who concluded his paper with a hope, that he had satisfied both judge and jury of the falsehood of the scripture. The judge stated the defence to be from beginning to end a tissue of opprobrium and defamatory reviling on the Holy Scriptures, and it could not be endured, that whatever might be the practice in America, religion should be calumniated and abused. The defendant was found guilty, and on the motion of the Attorney General, was committed to prison.

Differing in opinion, as we do, from the defendant, it cannot be imagined, that we would take his part as favourers of his argument. These we hold much cheaper than his prosecutor, or his judge, or his jury: and if the Christian religion could make its way against the efforts of power, and the skill of the most learned, we cannot see, that it was likely to suffer in the least from so trifling a publication. But we are sorry for the prosecution, because it gives occasion to the enemies of our faith to blaspheme. They will say, that we use the arm of flesh, which is positively excluded by Christ, because we cannot defend ourselves by argument. Let us put the case, that the question were reversed, and that an infidel Attorney General had brought an action against a Christian for writing in defence of the scriptures, before an infidel judge and an infidel jury. The defence of his opinions would be considered by them as an aggravation of the offence; and the attempt to convert them, as an insult upon their understandings. The arguments of the book, and of the defendant, require, if they are answered at all, the coolness, the patience, and the integrity of a true Christian: and nothing is gained by an appeal to the passions. The high priests

stirred up the multitude against Christ for blaspheming religion, and reviling the temple; and in what manner did he treat his opponents? Not by reviling again; but by patiently suffering whatever they chose to inflict. And if our Saviour could endure such contumely thrown upon him, his disciples must vindicate his religion by patience, by forbearance, by love, by the best arguments urged in the gentlest manner. If the infidel reviles us, let us not revile again. The judgment belongs to God, and the ark of the covenant cannot be sustained by the powers of this world.

Another circumstance ought to be taken into consideration. Missionaries are now sent from this country into heathen lands, to convert the natives from idolatry, their established religion, to Christianity. The conduct of the Societies, that subscribe for the support of these missionaries, and the patience and courage, and magnanimity, of the persons sent, are matter of general approbation. The imprisonment of these missionaries is deprecated; yet with what justice could it be complained of? The heathens may retort upon us: "You imprison those who revile the established religion of your country; how then can you expect, that we should treat with respect the men who revile the established religion of our own country? Either permit your religion to be freely canvassed at home, or do not attempt to send your people to disturb our faith. You assert that your religion is from heaven, we assert the same of ours. If yours is from heaven, surely it can not stand in need of chains and imprisonment to support it."

The Lancasterians have had another triumph in the metropolis. A meeting was held for the wards of Aldersgate, Bassishaw, Coleman Street, and Cripplegate, and for the parish of St. Luke's, in which it was agreed to establish a school, for a thousand children, on Mr. Lancaster's plan, without regard to the sect to which they may belong: the committee for conducting it to be selected in equal numbers from the members of the established sect, and the dissenters from it; and the clergymen and dissenting ministers in the district are to be honorary members of the institution. The children to attend that place of worship which their parents or guardians assign to them. This union of the sects cannot fail of promoting christian knowledge and christian charity, and

it is a great satisfaction to learn, from all quarters, that a liberal spirit is now pervading the community in general, that men begin to be more attached to the scriptures than to the factions raised upon them, and that the name of Christian begins to be more honourable than that of Calvinist, Lutheran, Methodist, Church of England, or any other denomination of party, which has too long torn in pieces the Christian Church.

The pseudo-national society for the education of the poor in the principles of the established sect, has published another Address to the public, framed at a meeting, at which were present two archbishops, eleven bishops, four lords, five equites, and six clergymen. The chief object is to shew its friends that the scheme is coming into action, that several schools are forming, and schoolmasters are wanted, who are exhorted to become candidates, upon the following qualifications. "No one will be treated with, who does not bring full and satisfactory testimonials, from the minister, churchwardens, and principal inhabitants of their respective parishes, that they are members" of the sect established by law, "and profess its doctrines and principles; that they have been in the habit of attending their parish church, and are of irreproachable moral conduct."

The subscriptions, we have observed, are very numerous and great, but trifling, compared with the object aimed at, and the society seems to be of the same opinion with us. For the Address states,

that "the sums which have been so liberally subscribed by the original friends of the institution are not likely to do much more than to establish and maintain those schools, which the society itself has resolved to open in the metropolis." A more general and extended support is therefore called for, in which they say, "the best interests of the established religion and constitution of this country are so deeply involved," and they recommend to the parochial clergy in the metropolis and its neighbourhood to exert themselves. We are not surprised, that the established religion and constitution are hooked together in this address; but the cry will no longer do. It might serve very well, when the members of the established sect bore a greater proportion to the population of the united kingdom, or when, speaking of England and Wales, they very much outnumbered those of a different persuasion. But that time is gone by. The members of the established sect have more landed, but less monied and commercial, interest than those of the other sects: and, if we were to weigh its influence by the class to whom the gospel was first preached, this is very slight and rapidly diminishing. It is a matter of no consequence to the constitution whether a single man attends or not the meetings of the established sect. The only difference is that, if the secession should be general, and each sect provide for itself, the country would not be embarrassed by their rivalships.

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## CORRESPONDENCE.

Being frequently unable to bring into our pages even a very narrow list of books, we shall endeavour in future to supply the place of that article, by an early Review of all publications, which fall within the scope of our work. We request that books, of which a notice is desired, may be sent to us, on their first appearance.

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Our *Coseley* and *Bridport* correspondents, will see that the subject of their valuable communications is taken up in the present No.; and perhaps they will agree with the Editor, that this is one of the very few cases, in which serious argument would be misapplied.

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A respectable correspondent from *Chesterfield*, solicits 'some account of Le Clerc, the friend of Mr. Locke.' We are disposed to enforce his request: and should, indeed, be glad to receive well-written, concise Memoirs, not only of Le Clerc, but also of those eminent contributors to Biblical learning, Erasmus and Grotius. There are, likewise, some English divines and scholars of whom we wish to give an account; Dr. Conyers Middleton, Dr. Caleb Fleming, Dr. Richard Price, Dr. Harwood, Mr. Moore, author of a pamphlet on our Saviour's Agony in the Garden, &c. &c. Memoirs, or hints for Memoirs, will be peculiarly acceptable.

All Communications for this work are requested to be addressed [post paid] to the Editor at the Publishers', Messrs. Sherwood and Co. Paternoster Row; where also Advertisements, Bills for the Wrapper and Books for Review are received.

THE

# MONTHLY REPOSITORY

OF

## *Theology and General Literature.*

No. LXXVI.

A P R I L.

[Vol. VII.]

### BIOGRAPHY.

*Birmingham, June, 5, 1809.\**

SIR,

The biographical department of your instructive miscellany is not the least important, in point of utility and entertainment. But I see no reason, why it should be limited to the characters of ministers, as I think it has hitherto been. The memoirs of those who have appeared in obscure and humble stations, though they may carry with them less éclat, will not be destitute of interest. On the other hand, they will afford examples more adapted to general imitation. Permit me then to afford a sketch of this kind. The classical Mr. Spence, 52 years since, exhibited a detail of the learned attainments of a taylor in Buckinghamshire†. Allow me to

tell a tale of a taylor of a village in Devonshire, whose intellectual pursuits were not less conspicuous; and though they did not, like those of the former, consist in the acquisition of the dead languages; were more calculated to enlarge the mind and form the Christian character, and were, actually, united with distinguished moral excellence, sound judgment and useful exertions. My narrative is short and consists of but few particulars. But the letters annexed to it, will shew the man; and if I mistake not, exhibit a portrait, drawn by his own pen, that is calculated to please, to raise esteem and excite emulation.

I am, Sir,

Respectfully Yours,

JOSHUA TOULMIN.

\* On reviewing the date of this interesting communication, we feel it necessary to apologize to Dr. Toulmin and our readers, for having so long kept it back. The present enlarged size of our work will, we trust, prevent any similar delays, in future. ED.

† In a piece, entitled "A PARALLEL; in the manner of PLUTARCH; between a most celebrated Man of Florence, and ONE, scarce ever heard of, in ENGLAND. By the Reverend Mr. Spence." First printed in 1757, and re-published in 1761, in the 2d Volume of FUGITIVE PIECES. By several Authors. Printed for R. and J. DODSLEY.

*A Memoir and Four Letters of Mr. Bartholomew Hoare, a Taylor, at Musbury, near Axminster, Devon.*

The Four Letters here offered to the public eye, will give the reader a just idea of the talents, disposition and character of the writer.

The First affords a general view of the principles on which he separated from the Church of England. It was written in vindication of

his conduct, to remove the impressions made on the mind of a lady, in whose family he was employed to work by the day, by the representations of the clergyman of the parish, who was incensed at his becoming a Dissenter. It was addressed to the gentlewoman of Lady Drake, a person of reading and of a liberal temper, the daughter of a minister in Switzerland. The effect of it is not now accurately recollected; except, that I apprehend, after a time, he recovered some share of the business of the family.

The Second Letter is a vindication of separation from the Church of England, on Unitarian principles; in which the point is forcibly argued. The gentleman, to whom it was written, was a man of reflection and good sense, a great admirer of Dr. Foster's *Devotional Offices*, a devout contemplator of the works of Nature, especially as they offer to view on the sea-coast. He afterwards became a regular attendant, during my ministry, at the dissenting meeting-house, in Colyton. His residence was at Seaton, on the coast, between Lyme and Sidmouth: where he carried on, with reputation, an extensive trade in the grocery line.

The Third Letter offers the sentiments of the writer on an ordination service, to the consideration of his much esteemed friend and pastor, the Rev. Samuel Slater, a native of Ilminster, in Somersetshire, who received his academical education at Taunton, and died minister of the congregation of Protestant Dissenters at Colyton, March, 1761, in the vigour of life, greatly respected and beloved, as a very acceptable preacher, of

liberal sentiments and spirit, and a worthy character in every view. The gentleman, to whose ordination the letter refers, was the Rev. Benjamin Kiddel, a native of Tiverton, in Devon, who pursued academical studies under Mr. Moore, at Bridgwater, Somersetshire, and was the nephew of Mr. Moore, who gave the charge, a respectable minister at Plymouth, and author of a judicious and liberal "*Essay on Fundamentals*." Mr. Kiddel removed from Sidmouth to Cork; and, after some years, returned to England, and was chosen pastor, about 1770, to the congregation of Protestant Dissenters, at Shepton-Mallet, where he finished his ministry and his days, participating in the esteem and attachment of his friends, a few years since.

The Last Letter, it is remembered, was written to meet the enquiries of a brother, in distress, who hoped, by shewing some family connection, to recommend himself to the notice and generosity of — Hoare, Esq. of Stourhead, Wilts. If recollection does not err, his wishes were answered. After the writer's death, he who now publishes it, at the suggestion of a worthy friend to himself and the deceased, took the liberty of communicating a copy of it, with a representation of the state of the writer's family, to the same benevolent gentleman; who, so far from taking umbrage at the freedom, returned a handsome and polite answer; and remitted the family 10*l.* a year. This letter forms a kind of interesting and curious family history: entertaining in itself, and illustrating the genius and talents of the pen which dictated it.

MR. BARTHOLOMEW HOARE, it will appear by the following letters, was a man of superior abilities and attainments: one of those, whose stretch of capacity and energy of mind, bear them above the depressing influence of a very confined education and a low rank. He was born at Hawchurch a parish in Dorsetshire. That he never rose higher than to the station of a taylor in a country village, called Musbury, about three miles from Axminster, in Devonshire, is a proof, that fortune did not smile on his birth, nor on his progress through life. But knowledge enriched him from her stores: and probity stamped a worth on his name, which riches and rank cannot communicate. From an early period he applied to reading, which became, notwithstanding the necessary support of himself and family required his time to be given to the labours of his calling, both extensive and liberal. He was well versed in history, particularly in that of this nation and of the Christian church. He had formed such an acquaintance with the law of England, as qualified him for many of the common offices in the practice of it. This knowledge, united with a fund of observation, derived from experience and reflection, rendered him a wise and judicious friend, whom to consult in the different transactions of life. Theology had engaged his particular attention. He had read a number of the most valuable books on its various subjects: and there was scarcely a religious controversy of any importance, which he had not studied with care, as he had settled his judgment with seriousness and honesty. He had read the scriptures with uncommon attention and judgment and openness to conviction. It is not surprising, that on a candid and diligent enquiry, he saw reason to depart from the principles of his education. With integrity he followed the convictions of his judgment. Though exposed to the enmity of bigots, and pressed by the demands of a young family, he openly avowed the sentiments he adopted, by withdrawing from the worship of the Church of England and joining himself to a congregation of Protestant Dissenters at Colyton, about two miles from his residence, in Devonshire; where he, who thus publishes his name, contracted a friendship with him, which was a solace and encouragement to him at the beginning of his ministry. Mr. Hoare was a constant and regular attendant on public worship: a candid, serious and discerning hearer; an honourable member of the religious society to which he joined himself, and was looked to with deference to his judgment and taste. His religious profession was supported and adorned by industry in his calling, strict sobriety of manners, integrity in his dealings, modesty of deportment, wholly unassuming, and benevolence of heart. Kindness and affection were the amiable traits of his relative character. As he sat on the board with his sons, whom he trained up to his own business, he opened their minds and poured instruction into them, by his conversation. He was the counsellor among his neighbours: directing them in difficulties, and making up differences. It will be considered as a proof of the excellence

of his own temper, as it was a testimony of merit in his wife, that he often declared, after an union of many years, that he had never seen any fault in her. He had, indeed, a soul formed for friendship and for domestic life. He died in November, 1767, leaving a widow, three sons and two daughters, several years, it is supposed, short of fifty. His Biographer, who cherishes the memory of his name, with high esteem and tender regret, then removed to Taunton, preached his Funeral Sermon to a crowded audience, from John xi. 11, "Our friend, Lazarus, sleepeth."

Mr. Hoare was short in stature; deformed in person, of prominent features, his eyes piercing and his aspect commanding respect.

In a letter, written in the month of June before his death, he expressed himself as apprehensive of his approaching end. For, after mentioning the state of his health, he added: "as my constitution is very tender, and I find my strength very sensibly to decay, I cannot expect to live very long in this world; and I wish this belief may engage me, in good earnest, to prepare for making an happy retreat out of it."

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#### LETTER I.

*To Mrs. M. D. Cherney, at the Hon. George Speke's, Esq. at Ash, near Axminster.*

MADAM,

I had promised myself the pleasure of waiting on you in person with this book; (for the perusal of which I return you my hearty thanks:) but am told that my late conduct, with regard to matters

of religion, has unhappily exposed me to Lady Drake's displeasure; a consequence this, which I could not have expected, and for which I am fully satisfied I have given no just cause in my making a proper use of that liberty, with which Almighty God has endowed me and all his reasonable creatures. For nothing can be more evident, from the faculties of the human mind, without the assistance of revelation; than that the Supreme Being, infinitely wise and benevolent, designed us for more noble ends and purposes, than just to spend a few fleeting years in this imperfect state, and then return to our primitive nothing. But revelation fully assures us, that the principal end of our munificent Creator in sending us into this world, was to train us up for immortality: and by the due exercise of our virtues, to render us meet to be partakers of the inheritance of the saints in light, in order to which he has endued us with powers and capacities, which have a direct tendency and fitness to answer this grand and ultimate end of our creation.—It must, therefore, be the indispensable duty of all rational creatures, to employ those talents of reason and understanding, (which are the distinguishing ornaments of human nature,) in searching out the divine will, and when discovered, in closely adhering thereto, in the practice of all those necessary duties, which we are thereby convinced are incumbent on us: these duties, I apprehend, we are entirely to learn from the holy scriptures; which to us Protestants is the alone test, whereby to try any doctrine or opinion whatsoever; and as it either



agrees or differs from its declarations, (which as to all necessary truths, are plain and conspicuous) we are consequently either to embrace or to reject it. This is exactly agreeable to the writings of the great Archbishop WAKE. A paragraph or two, of which, I beg leave here to recite verbatim.— They are as follows.—“ In matters of faith (says his Grace) a man is to judge for himself, and the scriptures are a clear and sufficient rule for him to judge by: and therefore if a man be evidently convinced upon the best enquiry he can make, that his particular belief is founded on the word of God, and that of the church is not, he is obliged to support and adhere to his own belief in opposition to that of the church; and the reason of this must be very evident to all those who own not the church, but the scriptures to be the ultimate rule and guide of their faith. For if this be so, then individual persons as well as churches must judge of their faith, according to what they find in scripture.—And if they are convinced, that there is a disagreement in any point of faith, between the voice of the church and that of scripture, they must stick to the latter, rather than the former, they must follow the superior, not inferior guide.”—And further, “ The right of examining what is proposed to us in matters of religion, is not any special privilege of the pastors or governors of the church; but is the common right and duty of all Christians whatsoever.” And again, “ Every particular person (says this great prelate) is to answer to God for his own soul, and must examine as far as he is able, both what he believes and how he practises, and upon what grounds he does both; and not follow any assembly, though of never so much seeming authority.”—“ And yet (continues his lordship) how confidently do some tell us, that we must believe them before our own reason.”—“ That it is schism and heresy and I know not what besides, to doubt of or differ from them in any thing which they require us to believe: and that much better were it to shut our eyes altogether and to go on blindfold under their conduct, than to follow the clearest light that scripture, or reason, or even sense itself can give us.— But let them (says his grace) assume what authority they please to themselves and raise what clamour they can against us: when all is done, this conclusion will remain firm as heaven and clear as any first principles of science; that if the scriptures be, as we all agree that they are, the *word of God*, and were written for our instruction, then we must follow the conduct of them, and hold fast to the truth which they deliver, though not only a company of assuming men, calling themselves the church, but the whole world should conspire against us.” Thus far this metropolitan.

I could bring other great authorities, madam, were it necessary, in vindication of my conduct. But I think the forecited passages to be clear and conclusive. It is certain the human soul is incapable of force and can yield its assent only to evidence and conviction. The same proposition frequently appears in a very different light to different persons: from whence it is obvious that a unity of opinions is

not attainable in nature : it must therefore be the duty of all Christians to exercise mutual forbearance towards each other, and to be ready to allow all men the same liberty which they desire and expect should be extended towards themselves.

As I have great reason to suppose Lady — to be possessed of more charity, than to dislike any person merely for following the dictates of his conscience ; so I strongly suspect that some base falsehood relating to my moral character has, by some ill-designing person been conveyed to her ladyship, which I only want a proper opportunity to obviate. I would fain flatter myself that no man who calls himself a minister of the gospel of Christ would act so ungenerous a part ; since it is their duty especially to be gentle towards all men and both to practise themselves and to persuade others, to speak evil of no man ; and to do as much as in them lies, that all bitterness, and wrath, and anger, and clamour, and evil-speaking with all malice be banished from the Christian world.—However, it is too evident, that even such are found often to forget themselves on some particular occasions ; wherein, according to all my notions of religion they ought to shew themselves examples of every good-natured and compassionate virtue. And this is the more to be lamented from its melancholy effects : it being certain, that a zeal without charity is far more pernicious in its consequences, than a zeal without knowledge. I cannot forbear to pity every such furious bigot, and especially those, (whoever they are) who have so lately injured

me in particular ; I am confident they will find but little fruit in it, besides repentance ; as it can afford them but small consolation in a most serious and not far-distant hour to reflect on their having done all that lay within their power to deprive a poor man of the means of procuring bread for his tender helpless offspring I leave the impartial world to judge of the provocation I have ever given to such treatment : as I have made it my constant study to be quiet and to do my own business, which I have still followed with the utmost application in order to provide a necessary subsistence for my family.—And as my separation was entirely free from all venal motives, so I can truly assert, that I am attached to no interest, but that of virtue and my Redeemer : neither have I made any attempts of propagating my opinions, or of gaining proselytes thereto ; chusing rather to leave all men to the direction of their own consciences in a matter of so momentous a nature.—I shall only add further, that if difference of sentiments were to exclude from the common intercourse of life, this must necessarily be subversive of all society ; and render the religion of Christ, (whose peculiar glory consists in that extensive love and charity it enjoins) a means of filling the world with those destructive vices of envy, hatred and malice : and of reducing mankind to that deplorable state in which the gospel found them,—namely, to be “hateful and hating one another.”—I shall dilate no longer on the ungrateful subject ; but shall relieve your patience ; on which I am sensible I have already most

shamefully trespassed : but as I am confident, that I am addressing to a person who is eminently possessed of that charity which *beareth all things*, so I consider that even that will effectually incline you to excuse my prolixity, and to believe me still to be with the utmost sincerity,

Madam,

Yours, &c.

July 15, 1751.

LETTER II.

*Mr. Banger, in Scaton.*

DEAR SIR,

As on my remonstrating some time since on the inconsistency of joining stately in such public offices of religious worship, as are fundamentally contrary to our judgment, you were pleased to put an author into my hands, which you then intimated had conduced very much towards satisfying you in relation to your conduct in this respect, I have now taken an opportunity, (and that indeed the first my incessantly busy station would admit) to examine what is there offered to the point, and must confess, am much disappointed in finding no paragraph relating to that case.—For I apprehend that what the Puritan divines, in the reign of JAMES the First, suffered suspension for, was their non-compliance with the ceremonies and adjuncts of public worship; a thing very different from the object of worship : which is the most material, if not the only exception UNITARIANS make to the use of the established liturgy, and is (in my humble opinion) a matter of infinitely greater consequence than what they boggled at. For I have often thought that the most rational of the NONCONFOR-

MIST ministers of those days were rather offended at the licentiousness and profanation which was then encouraged and patronized by public authority; (which really was matter of great scandal) than at complying with the practice of such usages and observations, as were allowed on all sides to be of a mutable and indifferent nature.

I imagine that in all questions of this kind, this necessary distinction ought chiefly to be regarded; namely, whether the matter in dispute relates either to the fundamental, or circumstantial parts of religion. If to the *latter*, then I allow—that though in the case before us, with respect to the worship and ceremonies (to say nothing of the discipline) enjoined in the Established Church, it were easy to point out many unwarrantable usages; of which the wisest and best of its members have still complained as a blemish to her constitution and a burden to the practisers; and which you, Sir, and myself have ere now been considering: such as the reading the psalter throughout—The jejune and spiritless expressions (at least) with which the common offices abound—The impropriety of the hymns and versicles—The tautologious recital of the Lord's Prayer—The promiscuous use of the burial-office—The cross and sponsors in baptism—The priest's absolution—Worshipping towards the East—and many other expressions and ceremonies which to a rational mind must appear quite absurd and indefensible.—Yet (whatever others may have apprehended) they are not reasons sufficient to prevail on me to separate from a religious society with whom I had hitherto held communion.

But when besides these impertinent forms and injunctions, the church with whom I join, does absolutely require its members explicitly to profess and maintain a doctrine not only contrary to my natural conceptions of the Divine Being; but which on the strictest enquiry I likewise find to be contradictory to the express revelation of his will: When its offices are blended throughout with such essential errors, as ascribing the supreme glory of the God and Father of all to subordinate beings; of whom the same scriptures, which inform us of their existence, have assured us that all that power they possess is derived and delegated to them from him who has expressly declared that he is jealous of his honour and authority! and that he will not give his glory to another:—When this church persists in retaining and enforcing these errors, against the remonstrances of the worthiest and most conscientious of its members, requiring them, in the participation of its most solemn rights, to declare, that what they believe of the glory of the Father, the same they believe of the glory of the Son and of the Holy Ghost, without any difference or inequality: and on the the anniversaries of its solemn festivals, impiously denouncing damnation on all such as shall presume to think contrary to her determinations—To separate from and enter my protest against such a society, I cannot but conclude to be my indispensable duty; even though my separation were likely to be attended with the greatest secular disadvantages. For if this be not a sufficient reason for the leaving any religious society, I am at a loss how to vindicate the con-

duct of even those martyrs and confessors, who shine so illustriously in the annals of former ages.

I am sensible, Sir, that the general excuse alleged by those who stately attend on divine services which they do not approve is, that they take care to separate in their ideas, and to assent or dissent according to the matter delivered.—But as the vigour and ardency of our devotion must be much interrupted by such a practice, so it is certainly much more expedient to offer up our addresses to the Father of Spirits with those (if such there are,) of whom we cannot reasonably entertain any doubt or suspicion of being unadvisedly led into what we cannot but pronounce to be a considerable species of idolatry; for as a very late writer justly observes, “a man ought to be at all times as ready to give his unfeigned assent to the truth and equity of every thing contained in that mode of worship, with which he ventures to approach the throne of grace, as he is willing to justify himself in the use of it; otherwise he seems to betray the necessity and reasonableness of the form itself, and that by thus equivocating with his own conscience he turns the public worship of God into a solemn piece of mockery.” Knowles’s Answer to an Essay on Spirit. London, 1754.

With regard to the author of your book; as I should lay very little stress on so partial a controvertist, as he declares in the preface to his work, that he had rather maintain an error, in such company, as that wherein he is listed, than profess the truth with some others; so I am surprised that you, Sir, (whom I have fre-

quently with pleasure observed to appear quite dissatisfied on receiving any thing that was superficial in answer to your Queries) should look on what is advanced in this piece as giving the least solution to a point widely different from the subject, whereof it treateth. This writer aims at nothing more than the justifying conformity to some ceremonial usages in the Established Church; which he urges (improperly enough I imagine,) from the apostles complying, on a particular emergency, once, or perhaps twice, with the use of some obsolete Jewish ceremonies; which though at that time superseded by the Christian institution, yet by immediate extraordinary direction of the Holy Ghost they were enjoined to practise on this peculiar crisis, in order to establish mutual charity (that bond of perfectness) amongst the several very opposite sects then proselyted to the christian religion. But this, I apprehend, bears no analogy to the case of those persons, whose exceptions lie against the fundamental and essential part of the Liturgy, in that the ultimate object of worship is so far from being therein ascertained, that a plurality of supreme beings are evidently invoked and worshipped throughout the whole service.

You will certainly be induced, Sir, to pronounce me dogmatical, even to impertinence, in expatiating so freely on the conduct of some, of probably the most virtuous, of my contemporaries. But if it be indeed a matter of indifference with what society we join in the public offices of religion, provided we secretly maintain our own principles, then surely the Reformation itself, and all other endea-

vours to reduce christianity to its pure and primitive state must be considered as works of supererogation, as attempts of becoming righteous overmuch, and indeed as things (to speak in the softest terms of them) entirely needless. It might be urged, that there is not perhaps any society, whose religious principles and usages tally in all respects with the judgment of an inquisitive person,—to which I reply, that if a man can discover any particular society, whose profession comes nearest to his sentiments, prudence will determine him to join practice to opinion; the transition being (I speak it from my own experience) quite natural, if not in a manner irresistible. For I can assure you, Sir, that my separation was the result of no small reasoning and enquiry, but of mature reflection and strong debates with myself; and not the less, undoubtedly, as I foresaw that my temporal interest must be considerably affected thereby. However dissatisfied at the inflexibility of our church governors with regard to any farther reformation; and observing that in the church to which I now belong, the necessary distinctions of supreme and subordinate were carefully preserved in the devotional part of their services, and mediatorial worship given to the Son according to scripture, the positive institutions of christianity administered in their native simplicity, and proper care taken to guard its members against forming any enthusiastic notions, or irrational and unpromised expectations from a participation thereof: and that as to the want of a liturgy, (the only defect I could, or can still discover in our mode of

wor-ship) it was what the most rational of this class of Dissenters approved and would be glad to see used in their assemblies:—Upon the whole, Sir, I could not be persuaded, but that such conviction laid me under an obligation publicly to confess and profess the truth with them, though in doing it I freely own I was obliged to encounter with some considerable obstacles, with greater obstacles than can easily be imagined, or than it is necessary now to particularize. Yet on the utmost enquiry, for I am still as fond of enquiry as ever, I have not found the least shadow of a reason for retracting a tittle in this respect, but rather the contrary; especially when I reflect on this express declaration of the Son of God, that “whosoever shall be ashamed to confess

the truth before a sinful generation, of such will he be ashamed,” and such will he consequently reject, when with ineffable terror and solemnity he shall come to judge the world in righteousness.

I have now finished my tedious and unexpected epistle, which, I confess, I find much more difficult to excuse than to dictate. However, if my own conduct stood in need of an apology, that must be allowed to be sufficient. If not, your approved candour will necessarily incline you to put a favourable construction on what was certainly well intended, and to believe me to be, with great esteem and affection,

Sir,

Your most obliged, humble Servt.

[The two remaining Letters in our next. Ed.]

## MISCELLANEOUS COMMUNICATIONS.

*Sketch of English Protestant Persecution. Letter II.*

Sir, April 4, 1812.

I closed my last letter (p. 42.) at a very interesting period of the English History. Henry the Eighth, under whom, as Buchanan remarks, from his own observation, “the very same day, and almost with one and the same fire, Protestants and Papists were burnt,” had just come to his grave, happily for his contemporaries, in the prime of life, though, awfully for himself, in a full age of guilt and cruelty. His son Edward the Sixth, succeeded, Jan. 28, 1547, at the age of nine years and three months, a child to whom extraordinary mental accomplishments must be ascribed, after mak-

ing every allowance for what may be called the *licentia aulica*, or the extravagance of courtly panegyric. No person can read the account of this prince, when in his 15th year, as he then appeared to the learned *Cardan*, without believing that Edward had been endowed with an uncommon capacity, and that Sir John Cheke, his celebrated preceptor, had bestowed upon his pupil, attentions, far beyond those which now constitute a princely education, as we are compelled, according to the approved maxim, *by their fruits ye shall know them*, to appreciate the term. *Burnet*, in his *History of the Reformation* (ii. 2.) has translated *Cardan's* character of Edward, and preserved the original

in the same volume. (*Records*, p. 81.)

From an unhappy assimilation of Christianity to Judaism, a *kingdom not of this world* to a *Theocracy* guarded by *temporal* sanctions, there was a common opinion, still, I fear, far from obsolete, which Edward could scarcely have failed to imbibe, that it became the bounden duty of a *Christian* prince to prohibit the exercise of a religion which he deemed idolatrous. On this principle he refused to his sister Mary the rites of her worship, against the opinion of his courtiers, who would have permitted them, on the score of policy. In the British Museum is preserved a journal of Edward's reign, written by himself, and as has been observed by the learned Judge Barrington "On the Ancient Statutes," possessing peculiar authenticity by discovering the gradual improvement of a child's hand-writing. In this journal, published by Burnet in his 2nd volume, is the following entry, under the year 1549, 50.

"March 18. The Lady Mary, my sister, came to me at Westminster, where, after salutations, she was called, with my council, into a chamber; where was declared how long I had suffered her mass, in hope of her reconciliation, and how, now being no hope, which I perceived by her letters, except I saw some short amendment I could not bear it. She answered, that her soul was God's and her faith she would not change nor dissemble her opinion with contrary doings. It was said I constrained not her faith, but willed her, not as a king to rule, but as a subject to obey; and

that her example might breed too much inconvenience." (*Rec.* p. 21.)

Thus sensibly, and to the disgrace of Protestants, now argued this popish princess for Christian liberty. Fox, in his 2d volume, has preserved a long and rather tedious correspondence between Mary and the council. It is now of small value, except to shew what justice papal depression may expect from Protestant ascendancy, and how much both parties were concerned, could they have possibly seen their true interest, to confine the magistrate to his proper duty in *spirituals*, the choice of a religion for himself. Policy, however, procured for Mary, at least for a time, what was denied to justice. Her relation, Charles the Fifth, brought into the discussion a threat of his powerful sword, an unanswerable argument, the *ratio ultima regum*.

The council, having many goods belonging to the public at Antwerp, thought it not advisable to provoke the Emperor while such effects were in his ports; nor were they willing to draw a new war on their heads, especially from so victorious a prince. They therefore advised the king to leave his sister to her own discretion at present; but the king could not be induced to give way to it; he judged the popish mass to be sinful, and would not consent to the continuance of it. Upon this, the council ordered Cranmer, Ridley, and Ponet to discourse about it with the king. They told him that it was always a sin in a prince to give licence to sin; but not always so to forbear or remit the punishment for a time in hopes of amendment; and that sometimes a less evil connived at

might prevent a greater. The formidable insurrections, discouraging was prevailed upon with difficulty ; and, bursting into tears, lamented his sister's obstinacy, and that he must suffer her to continue in so abominable a way of worship as he esteemed the mass." Ridley's *Life*. p. 331.

Though Edward was thus warmly intent on inflicting the persecution of restraint, yet, as I shall have occasion to shew, he was very hardly persuaded to shed blood on account of religious opinions. His council had no such scruples. Whatever they had reformed in *doctrine*, they fully retained the *spirit* of the Antichristian church. Cranmer, who bore a principal part among them, in ecclesiastical affairs, seems to have possessed a natural disposition peculiarly forbearing and to have exercised a Christian spirit on every subject, but religion. Shakespeare makes his Henry the Eighth, say of him, "as the common voice,"

Do my Lord of Canterbury  
A shrewd turn, and he is your friend  
for ever.

Yet Cranmer was as staunch a persecutor, under the gentle Edward, as when he had approved under his imperious master Henry, the burning of Lambert and Anne Ascue. Mr. Gilpin, in his *Life of the Archbishop*, (p. 59) says, far too mildly, "that the spirit of popery was not yet wholly repressed." The Reformers would have abhorred the impiety of repressing that spirit. Nor is there any good reason to doubt that they would have anticipated a Marian persecution and burned the *worshippers* with their *images*, had not the power of the papists, instanced in

the formidable insurrections, discouraged the attempt.

I have, before me, the "Life and martyrdom of Rowland Taylor," published in 1682, and written by one who appears to have justly admired the pious Rector of Hadleigh. Dr. T. is described as accosting in the following terms a Romish Priest, whom soon after the accession of Mary, he found officiating in his church: *Thou devil incarnate, who made thee so audacious as to enter this church, to defile and profane it with thy abominable idolatry? I command thee, thou popish wolf, in the name of God, to depart hence, and not to presume thus to poison the flock of Christ.* The Priest appears to advantage in his reply to this harsh greeting, on the principle common to both, the magistrate's right of controul in religion. He "said to Dr. Taylor," *Thou traitor, what makes you come hither to lett and disturb the Queen's proceedings?* In an age when persecution, to death, was in vogue could Dr. T. want any thing but power, to burn the "popish wolf," which had intruded into his fold?

This is a fair conjecture, but there is on record a *damning proof* of the sanguinary spirit which now possessed the English Reformers. Fox, in his *Latin Book of Martyrs* which I have not had an opportunity of consulting but as translated, no doubt faithfully, in Peirce's *Vindication of the Dissenters*, (2d ed. p. 30), charges the Reformers with a design against the life of Hooper, if he had not submitted to the habits, and adds "which unless he had done there are those who think the bishops would have endeavoured to take away his life ; for



his servant told me the Duke of Suffolk sent such word to Hooper, who was not himself ignorant what they were doing." This passage and others which I shall quote are omitted by Fox with more tenderness to the Reformers, as Mr. Peirce has hinted, than fidelity as an historian, in his English work. That work was certainly designed by its horrid details, assisted by the engraver's art, to excite a popular and unqualified odium against papists, who must not be suffered to divide with Protestants even in any proportion the guilt of persecution. Yet these bishops, who would have killed Hooper and thought *they did God service*, would not surely have voluntarily contented themselves with imprisoning Bonner and Gardiner because they refused to act the farce of a Protestant profession. Their lives could have been spared only, because, as soon appeared on the accession of Mary, the majority of the nation were their adherents and might have become their avengers.

There were, however, a powerful people against whom Protestant persecution might be exercised without reserve. These were the Anabaptists, who had appeared and suffered in the former reign, as I find by the following passages in Stowe's *Annals*, ed. 1631.

1538. The 24th November, four Anabaptists, three men and one woman, all Dutch, bare faggots at Paul's Cross. And on the 27th of November, a man and a woman, Dutch Anabaptists, were brent in Smithfield. P. 576.

1540. The 29th of April, one named Mandeveld, another named Colens, and one other were examined in St. Margaret's Church, and were condemned for Anabap-

tists, and were on the 3d of May, brent on the high-way beyond Southwark towards Newington. P. 579.

The effect of this persecution appears in Brandt's *History of the Reformation in the Low Countries*, where it is said that "in 1539, there were put to death at Delft, one and thirty Anabaptists that had fled from England, the men beheaded and the women drowned." Brandt, i. 77.

On the death of Henry, the Anabaptists appear to have again visited this country, where, whatever commotions some under that name had raised in Germany, they proved themselves a pacific, suffering people. Burnet (ii. 105.) says that "they were generally Germans, whom the revolutions there had forced to change their seats." Those called "the gentle or moderate Anabaptists, only thought that baptism ought not to be given but to those who were of an age capable of instruction. This opinion they grounded on the silence of the New Testament about the baptism of children, and they said the great decay of Christianity flowed from this way of making children Christians, before they understood what they did. But others who carried that name, denied almost all the principles of the Christian doctrine." Burnet was writing his history by command of the parliament, and had the 39 articles of a parliamentary religion to support. He had just before stated, that this most heretical class of Anabaptists agreeing with Luther, "that the scripture was to be the only rule of Christians, argued that the mysteries of the trinity, and Christ's incarnation and sufferings, of the

fall of man and the aids of grace, were indeed philosophical subtleties, and only pretended to be deduced from scripture, and therefore they rejected them; among these the baptism of infants was one."

Strype, in his Memorials of Archbishop Cranmer, (p. 179.) describes as the "heresies now vented abroad, the denial of the trinity, and of the deity of the Holy Ghost, and the assertion that Jesus Christ was a mere man and not true God, because he had the accidents of human nature, such as hungering and thirsting and being visible; and that the benefit men receive by Jesus Christ was the bringing them to the true knowledge of God." A clergyman of the name of Asheton, "preached these doctrines," for which he "was summoned, 28th Dec. 1548, to Lambeth." Two of the archbishop's chaplains soon formed out of them the following "schedule of diverse heresies and damned opinions," which Asheton was now tempted to renounce.

"1. That the trinity of persons was established by the confession of Athanasius, declared by a psalm *Quicumque vult*, &c. and that the Holy Ghost is not God, but only a certain power of the Father. 2. That Jesus Christ, that was conceived of the Virgin Mary, was a holy prophet, and especially beloved of God the Father; but that he was not the true and living God: forasmuch as he was seen, and lived, hungered and thirsted. 3. That this only is the fruit of Jesus Christ's passion, that where as we were strangers from God and had no knowledge of his Testament, it pleased God by Christ,

to bring us to the acknowledging of his holy power by the Testament."

The poor affrighted John Asheton is then brought in "detesting and abhorring" such "damned opinions," and "willingly and with all his power affecting hereafter firmly to believe in the true and perfect faith of Christ and his holy church." That faith is described according to the tenor of modern orthodoxy, and the scene thus concludes. John Asheton "lifting up his hand, beseeched his Grace to deal mercifully and graciously with him; and touching the gospel gave his faith, that he would faithfully and humbly obey the commands of the Holy Mother Church, and whatsoever penance the said most reverend Father should lay upon him."

Mr. Lindsey, in his Historical View, (p. 65.) has quoted at large this passage from Strype. Nor can I forbear to add my late venerable friend's remarks on the transaction. (P. 69.)

"Thus, by promises of life, and fears of the most dreadful sufferings, were unhappy men dealt with and prevailed upon to make abjuration of their heresies, i. e. to dissemble and speak contrary to their inward persuasion. For hardly any one, who, on such good grounds, as this Asheton, believed Jesus Christ to be truly one of the human race; or who believed the Holy Ghost, or Holy Spirit, to be only the power of the Father; could soon, or, indeed, at all, be brought to believe these two to be, each of them, the most high God, and equal to the Father of all."

Cranmer, however, having thus begun in the *flesh* was not likely

to end in the *spirit*. He soon found that the power of his chaplains to *worry* a heretic was unequal to the now rapidly advancing mischief. As a persecutor, he determined to "go on unto perfection," and, like a civil tyrant, began to cry "havoc, and let slip the dogs of war."

Burnet (ii. 105.) says, that "on the 12th of April, 1549, there was a complaint brought to the council that, with the strangers that were come into England, some of the Anabaptist persuasion had come over, and were disseminating their errors and making proselytes. So a commission was ordered to examine and search after all Anabaptists, heretics, or contemners of the Common Prayer, "sacrificing," as Robert Robinson remarks, (Lect. p. 5.) "the rights of all the nation to a fancied prerogative of a boy." Strype (Mem. ii. 214,) says, that "Arianism now shewed itself so openly, and was in such danger of spreading farther, that it was thought necessary to suppress it by using more rigid methods than seemed agreeable to the merciful principles of the professors of the gospel." Yet neither Strype nor Burnet ventured to place this commission among their large collection of records, though they could not reach the manly independence, becoming impartial historians, of protesting against its inquisitorial and sanguinary clauses. It is preserved, in the original latin, in that great collection of state papers, Rymer's *Fœdera*, (xv. 181,) from whence I shall give some account of it, as the first English Protestant *manifesto* against religious liberty.

This commission is dated April 12, 1549, and directed to Cran-

mer the archbishop, seven bishops, (among whom was Ridley,) Drs. Latymer and Rowland Taylor, Sir Thomas Smith, and others, divines and laymen, amounting in the whole to 25, three to constitute a quorum. The title expresses the grant of authority to inquire concerning heretical delinquency, *De potestatibus ad inquirendum super hæretica pravitate*. The royal boy, not then 12 years of age, is made to declare the duty of all Christian kings to maintain the Christian faith pure and entire among their subjects, but more especially of himself, a *defender of the faith*. After enlarging on the idea of preserving that field of the Church committed to his care from the pernicious seeds of false doctrine, he complains of those who are reviving and instilling into the minds of the rude vulgar the impious errors of the Anabaptists and other heretics.

All such the commissioners are directed to search out, to call for papers in evidence, and swear and examine witnesses. Then, should these usual methods not reach the urgency of the case, they are empowered to set up a Protestant inquisition; for I know not what to make less of the direction, *omnibus aliis viis modis et formis quibus melius et efficacius poteritis, de veritate premissorum etiam summarie et de plano, ac sine strepitu et figura judicii, cognoscendum inquirendum et investigandum*. The recommendation especially to proceed without noise or the forms of a court of justice, *sine strepitu et figura judicii*, carries our thoughts to the secret chamber of an Inquisitor-General, surrounded by his *familiars*.

The commissioners are next di-

rected to restore heretics who abjure, and appoint penances; but to proceed against the pertinacious and obstinate, desperately *immersed in their errors, erroribus suis desperatè immersum*. Perhaps here is a pleasantry upon the mode of the Baptists. Persecution relaxing her brow for a moment, to *grin horribly a ghastly smile*. Such, however, are to be cast out of the communion of the faithful, and delivered over to the *secular arm*. There is added a full power of calling before them all suspected persons, of committing them to prison, and putting them in irons, *carceri et vinculis, si opus fuerit, mancipandi*.

Such was the formidable engine of oppression of which the English Protestant Reformers now accepted the use, or rather which they had prepared for their own purpose, as it would be unfair to fix upon the memory of the royal child the deep disgrace of this sanguinary commission.

I designed, when I began this letter, to trace the steps of English Protestant Persecution to the conclusion of the reign of Edward. But I have already sufficiently intruded on your pages, and must reserve an account of the sufferers under this commission for the subject of another letter.

R. G. S.

*Dissenting Congregation, Call Lane, Leeds.*

SIR, March 7, 1812.

Perceiving that you seem inclined to insert accounts of Dissenting congregations and their successive ministers, I take the liberty of sending you a few particulars relating to a Dissenting con-

gregation in Leeds, which has been repeatedly mentioned in the Repository.

The first founder of the society which afterwards assembled in Call Lane chapel, Leeds, was the Rev. Christopher Nesse, (in regard to whom, see the Nonconformist's Memorial, vol. ii. 567.) ejected from his preferment in Leeds, A. D. 1662. After suffering much persecution, he was at last excommunicated three times; and, upon the fourth, a writ was issued out "de excommunicato capiendo;" to avoid which, he removed to London in 1675. The following anecdote will shew that he was a man very much superior to vulgar prejudices (but you will either insert or suppress it at pleasure). Going one Christmas with one of his hearers to pay some visits in the congregation, a good woman brought out the great Yorkshire gouse-pie for the entertainment of her visitors. Mr. Nesse's friend objected to this dish, as savouring of superstition. "Well then, brother (said Mr. Nesse), if these be walls of superstition, let us pull them down" I need not add that he immediately set about the business of demolition. After him was Mr. Thomas Whitaker, who is mentioned in the Monthly Repository, (vol. vi. pp. 9, 260.) as having been a pupil of the Rev. Richard Frankland. He too suffered much for conscience sake, and was imprisoned for some time in York castle. He died, minister at Call Lane, Nov. 19, 1710. aged 66. (See M. Rep.) He was succeeded by the Rev. William Moulst (whose son Samuel was minister at Rotherham, and died there, Sep. 16, 1766, aged 58). Mr. Moulst died in 1727 or 1728.

He was succeeded by the Rev. Thomas Whitaker, jun. son to Mr. T. W. above-mentioned. With this excellent man, the writer had the honour and pleasure of being for a while connected; and gladly takes this opportunity of bearing testimony to a character uniformly respectable and amiable. Mr. Whitaker was pastor to the Call Lane society, more than fifty years. He was assisted for some time by his son, the Rev. William Whitaker, who died of a consumption, Jan. 7, 1770. The two last sermons he ever preached, were published after his death, by his fellow-student and friend, the Rev. Samuel Palmer, of Hackney (M. Rep. vol. vi. p. 261.); and to them is prefixed, *An Address to the Reader, on the danger of delaying the concerns of the soul, in hope of a lingering death* (which your correspondent, Quercus, M. R. vi. 212. so queerly describes as “a preface about consumptions”). Mr. Whitaker died Aug. 4, 1778, aged 80, universally esteemed and beloved. He was a plain, serious, practical preacher; but not forward to introduce controverted points, either in his sermons or in his conversation. Whether or not “the old gentleman (as Quercus expresses himself,) was wider in his sentiments than the young one,” no one who knew him only or chiefly in the latter part of his life, would venture to decide, excepting those (and there were several persons of this sort among his hearers at that time) who construe the omission of their favourite tenets into a denial of them. He was succeeded by the Rev. Joseph Bowden: who had been his assistant about three years; and who is, or deserves to

be, known to the religious world, as the author of a volume of *Sermons*, published in 1804, in which are united, elegance of composition, serious piety, and striking addresses to the heart and conscience.

I am, Sir,

Yours sincerely,

J. T. E.

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“*The Unknown God.*”

SIR, March 7, 1812.

Permit me, in answer to your correspondent A. Z., (p. 81.) to remind him that Dr. Whitby, in his note on Acts xvii. 23. has given a quotation from Oecumenicus, in which it is asserted, that the inscription upon the altar there mentioned, was at full length, “To the gods of Asia, Europe and Libya; and to the unknown and foreign God.” Will not this circumstance decisively prove, that this altar was dedicated—not as a public acknowledgement of an all-perfect, yet incomprehensible, Deity—but as the result of *ignorance* in regard to the author of a calamity then suffered, and as an act of homage and supplication to any and every being, (known or unknown) who might be able to remove it? And does not the Apostle’s address to the Athenians take it for granted, that they were ignorant of the being, to whom they had, in this instance, paid religious worship, and whom he proceeded to make known to them?

J. T. E.

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“*Nolo Episcopari.*”

Reading, March 10th, 1812.

SIR,

Permit me to return my thanks to S. P. for the notice he has

taken of my question. (p. 26, and 88.) But if I understand him rightly, he thinks the bishop elect did, formerly, use the words "*Nolo Episcopari*," though they are now disused. I have perused a late edition of the Pro. Dis. Catechism, and find the alteration to be as S. P. states it. "The ancient custom for the bishop elect to say *Nolo Episcopari*, it seems is now disused." But Mr. Christian not only calls it a vulgar error, but thinks it never was used in this country. "It is" (says he) "a prevailing vulgar error, that every bishop, before he accepts the bishoprick which is offered him, affects a maiden coyness, and answers, *nolo episcopari*. The origin of these words and this notion, I have not been able to discover; but bishops certainly give no such refusal at present, and I am inclined to think they *never did at any time in this country*." Black. Com. Vol. i. p. 380. note. Ed. 14th. Can this be ascertained?

A. B.

### The Demoniacs.

SIR, April 4, 1812.

Looking into the auction room of Messrs. Leigh and Sotheby, during the sale of Dr. Raine's library, I was attracted to a copy of Farmer's *Essay on the Demoniacs of the New Testament*, in which was a note in the handwriting of its late learned and liberal-minded possessor. It began in these terms.

"With regard to the language which Christ is described as making use of in addressing himself to the demoniacs, it is clear that in order to be understood by persons disordered in their under-

standings he could only speak in words adapted to the wild imaginations under which they laboured."

This was all I could carry away, but recollecting that in the following part of the note there was a reference to the *Ajax* of *Sophocles*, for an elucidation of the subject, I consulted that tragedy, formed upon the story of the hero's frenzy on his failure in the contention with *Ulysses* before the Grecian chiefs for the arms of *Achilles*. At l. 51, &c. is the speech of *Minerva* to *Ulysses*, describing her treatment of *Ajax*, who in frantic paroxysm sought to destroy his rival and the rest of the Grecian chiefs.

The passage is thus rendered in Potter's translation, l. 53, &c.

I check'd him from the savage joy his heart  
Conceiv'd, presenting to his eyes wild forms  
Of sick imagination: on the herds  
I turn'd him, and the undivided spoils  
By herd-men watch'd; on these he rush'd and spread  
Wild slaughter, midst the horned droves around  
Whirling his sword; th' *Atridae* now he ween'd  
Fell by his hand, and now some other chief  
Each after each; his mind with frenzy seiz'd,  
I urg'd him on, and drove him into toils  
Thus wretchedly entangled. When his hand  
From this wild slaughter ceas'd, the herds not slain  
And all the flocks he seiz'd, in fetters bound,  
And drove them to his tent, deeming them men  
Not horned herds: there now with many a lash  
He makes his captives feel his frantic rage.

In another passage, *Ajax* is described as having fastened to a pillar one animal whom he consi-

dered as his rival *Ulysses*, and under that delusion gratified his vengeance by frequent flagellation.

This copy of the Essay, for the sake of the note, reached double the usual price, and was purchased by Mr. Heber, whom I have understood to be as liberal in accommodating scholars with the use of his literary treasures, as he is munificent in collecting them.

OTIOSUS.

*Mr. Farmer and Dr. Watts.*

SIR, *January 1st, 1812.*

Although I do not consider that any proof of the fallacy of any doctrine can be fairly drawn from the circumstance that a celebrated character has given it up as untenable, when he has been near the close of life; yet as some persons appear to consider this fact of importance, it may not be amiss to pay it a little attention. I am led to make this observation, from a Calvinistic friend having observed to me, the other day, that Mr. Farmer, who wrote on the subject of the Demoniacs, &c. had changed his opinions before his death—and the inference intended, as I conceived, was, that the former opinions of Mr. F. appeared to himself ultimately to be unsound and unscriptural.—I replied, that I did not know what might have been the case with respect to Mr. F. but that I had heard as a fact, that Dr. Watts changed his sentiments relative to several important matters: and that he wished to have suppressed or altered some of his hymns, but that the copyright having been sold to a bookseller, who found them too lucrative a concern, to suffer them to be altered, the Doctor could not do

it. My friend started at this assertion, and pressed me for my authority: which having rather a treacherous memory, I could not at once produce. Now, perhaps, it would be useful to have this fact, for so I still consider it, publicly recorded: and if any of your correspondents can state upon what grounds, this anecdote, relative to Dr. Watts, rests, he would render, I think, an important service to the theological world; at all events he would have the thanks of,

Sir,

Your humble servant,  
CARLO.

*Letters to a Student.*

SIR, *April 4, 1812.*

The letters which accompany this were written with a particular view to a young gentleman, who had been the pupil of the author, above 20 years since. If you think that they deserve attention and offer important hints for the conduct of one who is about to enter on a course of academical studies, for the Christian ministry, by giving them a place in your Repository in succeeding numbers of it, you will meet the wishes of one, whose heart embraces other youth destined for the sacred character, besides him, with regard to whom they were originally drawn up, with affection and solicitude for their future appearance in life with reputation and usefulness.

NEOPHILUS.

Letter I.

MY DEAR FRIEND,

The connections of life, if they have been cemented by mutual affection, cannot be dissolved without leaving in the mind a painful and sorrowful regret: I feel it at this time, when you are just removed

from my care, and the relation of master and pupil must now cease for ever. That relation has subsisted too long, it has been too endearing to leave me indifferent to your future conduct and happiness: and friendship for your worthy parents joins with affection to yourself, to awaken in my breast every tender solicitude for your welfare: and prompts my mind to follow you into a new sphere, engaging in new studies and exposed to the impression of new scenes, with anxious and friendly thoughts.

Called to lay aside the authority of a master, though you will bear me witness it was always tempered with gentleness, I beg leave to address you as a friend, as a second parent. Your youth and inexperience, without impeaching your wisdom and good dispositions, may be supposed not to render you above receiving hints, suited to your new situation. And may I not flatter myself, that they will carry with them to your heart a force and energy not by their truth and importance merely, but from affection to the superintendant of your past years.

You now find yourself advanced forward in life, if not to the period of manhood, yet to a period that, generally, entertains manly thoughts and manly projects. Your friends look upon you, you look upon yourself no longer as the boy, but as the young man. The transition is too suddenly made from the school to the academy; from the study of grammar to that of philosophy; and from the sports of childhood to the pursuits of science. It has often, it may be apprehended, an unhappy effect in producing conceit and vanity, and inspiring

a spirit almost above the restraints of discipline and the checks of authority. The period is dangerous, when we are too old to be treated, as children and possess not wisdom and weight of character to be regarded as men; when imagining ourselves too old to be under a strict regimen, we are not old enough to hold and manage the reins of government ourselves. Youth, in your situation, often feel and conceive they ought to indulge an independence of which they were not before conscious; and are apt to consider the province of the tutor as limited to reading lectures and not as invested with the authority of a governor. They are apt to consider themselves as their own masters, whether this jurisdiction extends to their time or purse, their studies or manners.

Your good sense, my young friend, will easily discern, that these circumstances are attended with hazard, and that when youth are removed from the injunctions and restraints which suit boyish years, they require the friendly hint and the affectionate admonition: and your uncorrupted, ingenuous mind will admit the counsel which a longer acquaintance with life may have taught and which anxious affection dictates.

There is one consideration of vast moment; it is this: That much, that every thing dependeth on the manner in which you spend your academical years; on the degree of diligence, prudence and virtue, which you practice, in that period, and on the character which you then form. It is your seed-time, and the harvest will be in proportion to the nature and quantity of the seed, which you sow.



Your conduct now will give the complexion to your future life: on the improvements you make will your figure and usefulness in the world turn. It now lies with you, whether you will answer or disappoint the fond and laudable ambition of parents and friends, who with kind solicitude wish you to appear wise and good. It now lies with you, whether your mind shall be enriched with knowledge, your health be preserved by pure and virtuous manners, and your name be adorned with every amiable disposition; or whether you become a prey to folly, vice, disease and infamy. It now lies with you, whether you shall become a blessing to the world or a nuisance to society. It is a most valuable period of time, which involves in it such consequences. Leaving these thoughts with you, I would at present drop my pen.

I am, &c.

*A Prayer of the late Lord Stanhope's.*

Amongst the papers of the late Dowager Countess Stanhope, a remarkable manuscript, written in her own hand, was found, which contains the following prayer to the Almighty, composed by her husband, the late Philip Earl Stanhope.

*"Copy of my dear Lord's prayer, from the Original in his own handwriting.*

"O Almighty and Everlasting God, the All-wise and All-righteous Ruler of mankind, vouchsafe to grant the prayer of thine unworthy Servant, that, if, in the course of thine inscrutable and adorable Providence, I can contribute, even by the sacrifice of my life, or fortune, or character to the

preservation of my native country from those heavy calamities and distresses which to us short-sighted creatures have appeared impending over it, (and wherewith at this time our enemies threaten us) as also to the reformation of manners, and the advancement of genuine undissembled virtue, by means whereof thy gracious favour may be regained and public peace and happiness procured, I may always in that case be willing, and, when strengthened by thy divine assistance, able to surrender, for those desirable ends, every blessing and comfort of life, and life itself, into thy most bountiful hands, from whom I have received them all."

*M. Chron. Sat. March 28.*

*Conversation on Catholic Emancipation.*

*SIR, March 9, 1812.*

Every real friend to religious liberty, and especially every Protestant Dissenter, who is such upon principle, must ardently wish the Catholics success, in their firm and persevering, but peaceable efforts, to obtain exemption from the civil restrictions and disqualifications, under which they are placed for being Roman Catholics. Yet there are some men, who while they reprobate in the strongest terms every attempt to encroach on the liberty of their own party, zealously contend that the Catholics ought not to be allowed to enjoy the same rights and liberties as their Protestant neighbours. An instance of this kind I met with last summer, soon after Lord Sidmouth's unsuccessful attempt against the Dissenters. Travelling in a stage coach with two gentlemen, who, from their conversation I found to be Calvinistic Dissent-

ers, one of them spoke in glowing language of the defeat of the noble Lord's attempt against religious liberty, which was equally impolitic, unjust and unprovoked. On this subject we perfectly agreed; but something being said about the Catholics, my fellow traveller insisted that they ought not to enjoy full toleration, and that to grant it them would be dangerous to the state. Of course I enquired on what grounds he could support such an assertion. He repeated the old tale of the power of the pope and his agents to free the members of their church from the obligation of any oath; that consequently Roman Catholics could not be safely trusted, for no oaths could bind them. From this ground I fairly drove him by a reference to facts and the avowed opinion of the most respectable Roman Catholic Universities. He then insisted that all I had alleged was of no avail; for so long as their priests were supposed to have the power of absolving them from their sins they might commit any crime with impunity and ought not to be trusted. I asked, "can the Catholic obtain pardon of the priest without paying for it?" He answered, "He cannot." I rejoined, "Then, Sir, there are other professors of Christianity more dangerous to society than the Catholics, taking the matter up on your own ground; I mean those who maintain that whatever crimes they commit they have only to confess them, and to believe that another person was punished in their stead, and by his righteousness they are made perfectly righteous, and are perfectly safe; God will behold no unrighteousness in them. These persons

obtain absolution on easier terms than the Catholic, who must part with his money to obtain it. If the Catholic ought not to be fully tolerated, ought such persons as these to enjoy full toleration?" I found I had not missed the mark; my opponent made no reply, but evidently felt the stroke I aimed at his theological creed.

I am, Sir,

Yours, &c.

AN OLD CORRESPONDENT.

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*Reasons for Catholic Emancipation.*

March 9, 1812.

1. *Justice demands it.* The Roman Catholic is a man, formed like other men, and for the same noble purposes; consequently he is entitled to the same natural rights and liberties as other men. To judge for himself, and act according to his own judgment, in all religious matters, is a natural and inalienable right of man, and must belong to the Catholic as much as to the Protestant; but if so, the exercise of this right ought to subject the former to no civil disqualification any more than the latter: and a regard to justice should stimulate us to promote its impartial exercise towards all men.

2. *It is a moral duty.* It is an essential and fundamental part of moral duty to do to others in all things as we would they should do to us; but if British Protestants lived in a Catholic country, they would wish to enjoy there all their civil rights and liberties, therefore it is their duty to promote the extension of those rights and liberties to the Catholics, who live under the British Protestant government: to oppose

their being freed from civil disqualifications on account of religion, would be a breach of moral duty.

3. *It will render the liberty of Protestants the more secure.* Liberty never can be so secure as when it is extended equally to all denominations and classes of men in society: then, and not till then, every party will feel interested in its preservation. If we countenance the proscription or disfranchisement of one denomination to-day, we may ourselves, with as much justice, be proscribed or disfranchised to-morrow; and what right shall we have to complain, if the same measure be meted to us as we have meted to others? The extension of catholic liberty will not diminish the liberty of protestants, but further establish the foundation and cherish the spirit of all true liberty.

4. *The promotion of truth requires it.* Error and superstition cannot be eradicated by persecution in any form, not even the most terrific. In its softer form of deprivation of civil rights and privileges it has done nothing, and can do nothing, to diminish their influence. Liberty, the parent of free inquiry, is the harbinger of truth; liberty prepares the way for, and free inquiry introduces, the knowledge of truth. If the religious views and practices of the catholics be erroneous and superstitious, the restrictions under which they are placed will only render them more tenacious of the error which they think truth, and of the superstition which they imagine to be true religion. How can they bring themselves to think truth is on the side of those who would fasten their chains, or de-

prive them of any of their civil rights? You must grant them their full liberty before you can convince them your religious views and practices are better than their own.

5. *It is sound policy.* It will be the most effectual way to put an end to catholic disaffection to a Protestant government, to terminate unchristian feuds and animosities between Catholics and Protestants, to bind the Catholics by interest and affection to the British constitution and government, and to unite both Catholics and Protestants in the common interest.

## A PROTESTANT.

*Case of Lastley and Stevens, executed at York, 1790, for Highway Robbery.*

“On Saturday last were executed at York, pursuant to their respective sentences, Thomas Lastley, John Stevens, and Edward Williams, for high-way robberies; James Hartley for house-breaking; John Gills, alias Giles, alias Best, for horse-stealing; and George Moore for burglary. The behaviour of these unhappy men since their condemnation, manifested a hearty contrition for their crimes, and a becoming resignation to their ignominious fate.”—*Sheffield Register of Friday, April 23, 1790.*

Thus were six persons, most of whom, it is probable, were young men, hurried out of the world at the conclusion of one country assize. The particular features of the case of most of them are perhaps now forgotten: their offences do not, however, appear to have been of the highest enormity. But the case of Lastley and Ste-

vens, the two first names in the above list, excited a too general commiseration in the neighbourhood in which they had resided, to be soon forgotten: it is still remembered and related. The writer is not unaware that caution is necessary in judging of facts from floating reports and popular impressions. He has taken some pains to arrive at the truth, and believes that the following short statement contains *the truth, the whole truth, and nothing but the truth*; and it appears to him to shew the very sanguinary character of the English criminal code in a more striking light than any fact which has hitherto been submitted to the public.

Thomas Lastley, John Stevens, John Booth, and Michael Bingham, were men employed in the Sheffield manufactures. On Saturday evening, August 29, 1789, after having received their week's wages, as usual, they spent some time together at a short distance from town. Returning very late in the evening, they found the prosecutor, John Wharton, lying extended upon one of the bridges, partly intoxicated, and either asleep, or pretending to be so. At the distance of a few yards from him stood a basket, which it appeared belonged to him, and contained several articles of provision he had just been purchasing. Booth very foolishly took up the basket, and removed with it to some distance; the other three roused Wharton, and some altercation ensued on his discovering that the basket was gone. In the mean time Booth returned, bringing with him the basket and its contents. He presented it to Wharton, who refused to receive

it, and leaving the party in possession of it, went home, threatening that "he would make them smart for what they had done."

With the same highly censurable imprudence and impropriety with which they had first acted, they took the basket of provisions to a public house, and there regaled themselves upon its contents.

Early in the next week, Wharton with great reason made a complaint to a neighbouring magistrate. He issued his warrants for the apprehension of the whole party, and they were committed to the castle at York. On their trial Bingham was acquitted. Booth was found partially guilty, and sentenced to seven years' transportation. The fate of Stevens and Lastley has been already mentioned.

Wharton had publicly declared before the trial, that he would not appear against them; and such was the general persuasion in the town where they were known, that, if he did prosecute them to conviction, their lives could not be placed in danger, there being evidently more of frolic than of malignity in the transaction, that no person appeared upon their trial to give them a character they deserved, of being, on the whole, steady, industrious, harmless men. It was generally supposed that the prosecutor was induced to follow up his complaint to their conviction capitally by the lure of the reward held out by the statutes 4 and 5 William and Mary, and 8 Geo. II. to persons prosecuting high-way robbers to conviction. With the money he received Wharton set up a small shop near Sheffield: here he was soon unhoused by an indignant mob. It was not,

however, a feeling confined to the lower orders, and Wharton found it necessary to retire from the neighbourhood.

It is material to observe that the state of the country does not appear to have been such as to require, at that time, a peculiarly awful display of the power of the law. The question, then, upon this case is, whether the wholesome discipline of a few months' confinement would not have wrought such a change in the minds and habits of these unfortunate men, as to have rendered society perfectly secure from any repeated injurious attack. Nor can we hesitate, on a review of the circumstances, to decide that it would. It might not, perhaps, be unworthy the attention of those gentlemen who are so benevolently engaged in endeavouring to introduce a more lenient system of punishments into our criminal code, to consider also how far it is desirable that the standing reward for the conviction of highway robbers should continue; and whether the offering of this bounty upon conviction ought not to be reserved for the detection and bringing to punishment of the more atrocious and dangerous offenders only.

*April 7, 1812.* X.

*Case of a fraudulent Banker.*

*Hackney Feb. 17, 1812.*

SIR,

I have real pleasure in noticing your laudable endeavours to call the public attention to the subject of capital punishments: the cause you have espoused demands support from every man who possesses the pure feelings of benevo-

lence, and feeble as my assistance may be, I shall not fail to communicate any facts within my knowledge which may tend to the promotion of your object.

It has been justly remarked, that the severity of the laws which subject men to the forfeiture of life for minor offences affords protection to the criminal, who is allowed to escape punishment altogether, rather than a conscientious and reflecting man will incur the awful responsibility of depriving a fellow creature of existence; and to shew that this is not an imaginary evil, I state the following fact which came under my immediate observation, wherein, indeed, I stood precisely in this situation, and however it is to be regretted that the character I shall describe is again let loose on society, I have never yet repented having followed the dictates of humanity, where, as it appeared to me, the punishment was not proportioned to the crime. The case I allude to was that of a bankrupt who had embezzled the property of his creditors. It will be unnecessary to go into a history of the deliberate scheme of villainy which the investigation disclosed; the proofs were clear and decisive, and the man was committed to Newgate by the commissioners, with a pressing injunction to the assignees to commence a prosecution, urging the difficulty attending the detection of fraud in cases of bankruptcy, and the opportunity which now offered of making a public example. The other assignee, my colleague, being a Quaker, was restricted by his profession from taking any part in a criminal prosecution, and it consequently devolved on me, either to call down

the extreme vengeance of the law, or to suffer an infamous and unprincipled man to be at full liberty to pursue his former system of fraud and plunder. I have already intimated that I chose the latter. For many years no conviction had taken place under the act which makes this offence a capital felony; and the depredations committed on the trading part of the community by fraudulent bankrupts are too well known to most of your readers to need any observation here. In a word, I was fully aware of the propriety, not only of punishing the man, with a view to his individual reformation, but also of making a public example, to deter others from similar practices; and had our criminal laws allowed a possibility of doing this by as severe a punishment as they inflict short of death, I should have felt it an imperious duty to proceed in the prosecution, and the ends of justice would not have been frustrated: but such is the law and such are the consequences in numberless other cases, some of which will no doubt be communicated by those of your correspondents who feel an interest in the success of your benevolent undertaking.

S. C.

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*The Book-Worm. No. II.*

SIR, April 5, 1812.

In your first volume [pp. 137, 192, 255.] you inserted some letters written by *Franklin*, in his old age, and which afterwards appeared in the last collection of his works, in 3 vols. 8vo. I now offer you a short piece, comparatively juvenile, which escaped the notice of

those who formed that collection. It is a preface to the translation of a well-known classic of which *Franklin* was at once the Editor and the Printer. As probably very few specimens of his press remain, I will give the title page and preface verbatim, from a copy now before me. *M. T. Cicero's Cato Major, or His Discourse of Old Age. With Explanatory Notes. Philadelphia: Printed and Sold by B. Franklin, MDCCXLIV.*

*"The Printer to the Reader.*

This version of *Cicero's tract de Senectute*, was made ten years since, by the honourable and learned Mr. Logan, of this city; undertaken partly for his own amusement, (being then in his 60th year, which is said to be nearly the age of the author when he wrote it,) but principally for the entertainment of a neighbour then in his grand climacteric; and the notes were drawn up solely on that neighbour's account, who was not so well acquainted as himself with the Roman History and language: some other friends, however, (among whom I had the honour to be ranked) obtained copies of it in MS. And, as I believed it to be in itself equal at least, if not far preferable to any other translation of the same piece extant in our language, besides the advantage it has of so many valuable notes, which at the same time they clear up the text, are highly instructive and entertaining; I resolved to give it an impression, being confident that the public would not unfavourably receive it.

A certain freedman of *Cicero's* is reported to have said of a medicinal well, discovered in his time, wonderful for the virtue of its

waters in restoring sight to the aged, *That it was a gift of the bountiful Gods to Men, to the end that all might now have the pleasure of reading his master's Works.* As that well, if still in being, is at too great a distance for our use, I have, *gentle Reader*, as thou seest, printed this piece of *Cicero's* in a large and fair character, that those who begin to think on the arrival of Old Age, (which seldom happens till their sight is somewhat impaired by its approaches) may not, in reading, by the *pain* small letters give the eyes, feel the *pleasure* of the mind in the least allayed.

I shall add to these few lines my hearty wish, that this first translation of a *classic* in this *western world*, may be followed with many others, performed with equal judgment and success; and be a happy omen, that *Philadelphia* shall become the seat of the *American Muses*.

*Philadelphia, Feb. 29th,*  
*1743, 4."*

The story of *Cicero's* well, of which *Franklin* has made such ingenious use, is told by *Pliny* in his *Natural History*, B. 31. S. 2. where he is speaking of medicinal waters. The passage is quoted by *Dr. Middleton* in his *Cicero*, iii. 297. It appears that *Cicero* had a villa at *Puteoli*, afterwards the imperial palace of *Hadrian*, where he is supposed to have uttered that address to his soul, the origin of *Pope's Vital Spark of heavenly flame*. "Some time after *Cicero's* death, his *puteolan* house fell into the hands of *Antistius Vetus*, who repaired and improved it; when a spring of warm water, which happened to burst out in one part of it, gave occasion to an epigram, made by *Laurea Tullius*, one of

*Cicero's* freedmen." The Epigram concludes with these lines,  
Nimirum locus ipse sui *Ciceronis* honori  
Hoc dedit, hac fontes cum patefecit ope,  
Ut quoniam totum legitur sine fine per orbem  
Sint plures, oculis quæ medeantur,  
aquæ:

thus correctly rendered by *Dr. Middleton*, in a style of versification less *poetical* than his justly admired prose.

The place, which all its pride from *Cicero* drew,  
Repay's this honour to his memory due,  
That since his works throughout the world are spread,  
And with such eagerness by all are read,  
New springs of healing quality should rise,  
To ease the increase of labour to the eyes.

The American translation of *Cato* was reprinted at *Glasgow* in 1758, when *Mr. Logan* is denominated "late President of the Council at *Philadelphia*," but, unless I have strangely overlooked it, is not once mentioned by *Mr. Melmoth* in his *Cato and Lelius*.

VERMICULUS.

#### On the Term "Unitarian."

SIR,

I perceive, in your very valuable publication, that the propriety of the term *Unitarian* being monopolised by a certain sect of Christians is called in question, and an allusion has been made to the speech of a gentleman of the University of *Cambridge*, who asserted, that the established sect might lay claim to that title. He maintains, I believe, the same opinion; and any one who reads the first article in that medley of opinions, called the thirty-nine articles, will see that the pretensions of the established sect are not without foundation. This

sect, in common with the sect at Rome, worships one God under the name of the Trinity, and whom they address in their prayers very frequently, the minister and the whole congregation using these words: "O most holy, blessed, and glorious Trinity, have mercy upon us, miserable sinners;" and that we may not be led astray by the word, they expressly say, that this Trinity is one God. Now the term Unitarian implies a worshipper of one God, whether that God goes under the name of Trinity, Jupiter, Baal, or Satan, or, according to us, under the name of the God and Father of our Lord Jesus Christ; and if a nation declares that this Trinity, this Jupiter, this Baal, this Satan, is only one God, why should we endeavour to contradict them? Let them call themselves Unitarians, if they please; and certainly it is better that they should flatter themselves even with the right to the title, than contradict openly the Unity of God, by worshipping that monstrous fiction, a plurality of Gods.

But it becomes the members of the sects established in England and Scotland, as well as the sect established at Rome, who all pay the same worship to the Trinity, to have clear ideas of the term, and they who do not believe in this God should at least understand the term, and apply to it always the proper epithets. Now the address of the members of the established sect is taken from the litany of the sect established at Rome, which uses the latin language in its religious services,—it addresses the Trinity in these words: *Sanctissima, beatissima Trinitas*—Most holy, most blessed Trinity. The term *Trini-*

*tas* is a compound term, compounded of *tria*, three, and *unitas*, unity: and it implies a modification of the numbers of three and one, in the explanation of which many folios have been written. I am not going to enter upon the voluminous controversy which this subject has occasioned, but shall observe only, that the word *Trinitas* is of the feminine gender, and, of course, all the epithets or adjectives applied to it are feminine. In speaking, therefore, of the Trinity, I beg to ask, whether the members of the established sect among us, in speaking of their God, make use of the proper language: I ask them, whether they should say, he, she, or it. And again, whether they can apply the pronoun I to this God. For example: in the scriptures our God is introduced as saying, "I am Jehovah, who make all things, stretching forth alone the heavens, and spreading abroad the earth by myself. I am Jehovah, and there is none else; there is no God besides me." The members of the established sect will very properly say, that these words may be applied to their God thus: I am the Trinity, who make all things, stretching forth alone the heavens, and spreading abroad the earth by myself. I am the Trinity, and there is none else, there is no God besides me.

They who do not worship this God, called the Trinity, may indeed make some objections to the application I have made of the term in the above passages; but my business is not now with them. If the members of the established sect are satisfied with the reading as it stands, that is enough, and we may go on to some other pas-



sages, making in them a similar application of scripture to their God. Thus the sublime prophet says, in another place, "For thus saith Jehovah, who created the heavens, that formed the earth and made it; he hath established it; he made it not in vain; he formed it to be inhabited. I am Jehovah, and there is none else." Let us use, as before, the name of the God worshipped by the established sect in this passage, supposing first, that it had been translated from the hebrew into latin, and thence into English. It would then have run thus: "Thus saith the Trinity, who created the heavens, she that formed the earth and made it: she hath established it: she made it not in vain: she formed it to be inhabited." If the passage had been translated immediately from the hebrew, where unfortunately there is no word to express the Trinity, it might be rendered thus: "Thus saith the Trinity, who created the heavens and the earth: he hath established it, or she hath established it, or it hath established it," &c. Now which of these pronouns would be the most, or are all equally, appropriate?

I have observed, that the Trinity is a compound term, compounded of three and unity; and hence arises a similar difficulty respecting the singular and plural pronouns. Thus, since the Trinity is declared to be the one God, sacred proclamations respecting the Unity must be applicable to this God; but the doubt is, how we are to apply them. As for example. Are we to say, I am the Trinity, and there is none else, there is no God beside me, or, We are the Trinity, and there is none else, there is no God besides

us? Or are both expressions equally proper? In the first case, the members of the established sect may use the pronoun I, contemplating only the Unity, I am the Trinity. In the second, they use the pronoun we, contemplating the three persons, we are the Trinity. This in poetry will have a fine effect, as it gives the writer an opportunity of varying his phrases, according as it may suit his purpose. I am not sure that this thought has not been anticipated; for in the dark ages it was customary to bring, not only the persons of sacred history, but even those of the Trinity, on the stage, their parts being acted by men dressed up for the occasion; God the Father being an old man with a beard, God the Son a pale young man with a cross, God the Holy Ghost having doves' wings and head, the Trinity having on a triangular hat, whence probably is derived the triangle that is seen over the altar in many places of worship, both of the established and the Romish sect.

As complaints are now pretty general, that the belief in the Trinity is now very much on the decline, might it not be useful to bring it more in sight among all parties, that select extracts should be published from the bible, in which, where God is introduced as speaking, the term Trinity should be used, as I have done in the passages above quoted. It will then clearly appear, that the established sect is Trinitarian, which cannot be seen from their bibles, and perhaps it will go some way towards determining, with greater precision, this right to the title of Unitarian.

I remain, Sir, yours,

BISQUINQUITAS.

*Scraps of Information.*

SIR, April 10, 1812.

I have not forgotten my proposal, of occasional communications, made at the close of your fifth volume, [pp. 635—640.] though I have so long delayed my re-appearance. I now offer you what occurred to me on reading your three numbers for the present year.

P. 9. *Dr. Leechman.* May I be allowed to ask how that pious and learned divine could communicate what the late Mr. Kenrick and his ingenious biographer would esteem "rational and animating views of God and the Christian revelation," and yet bear true allegiance as a beneficed minister of the Church of Scotland? That Church peremptorily enjoins the gloomy creed of *Calvin*, of which as Dr. Price observes, (Sermons i. 52) her clergy, "not only declare their belief but that they will constantly adhere to it: that is, never grow wiser." I would farther enquire, in behalf of Dr. L's "orthodox brethren," why their "violent opposition," perhaps conscientious, certainly consistent, should be censured rather than a rational Christian's acceptance of an orthodox "theological chair?"

Pp. 11, 13. *Vigilius* has been, I believe, long known as the signature, in the Theological Repository, of the late venerable Mr. Turner, of Wakefield.

Pp. 17, 18. *Dr. Adam Clarke*, on the Nature of the Serpent. When this learned critic charges error on "the Septuagint translation" as to the sense of the Hebrew original, can he believe the plenary inspiration of "the New Testament writers, who" he observes, "scarcely ever quote the

Old Testament, but from the Septuagint translation, and scarcely ever change a word in their quotations;" and especially, in the instance alleged, "copy this version" so erroneous? Dr. C. as a Trinitarian, must hold the omniscience of Jesus Christ. How to this belief can he reconcile his opinion of our Lord's reference to the story of the Fall, when "he exhorts his disciples to be wise as serpents," though the Serpent had no concern in the transaction?

This critic's notion of the *Nachash* as a creature domesticated with Adam and Eve "the woman no doubt having often seen him walk erect, talk and reason," reminds me of the following passage in Brown's *Vulgar Errors*.

"In the picture of Paradise, and delusion of our first parents, the serpent is often described with human visage; not unlike unto *Cadmus* and his wife in the act of their metamorphosis. Which is not a mere pictorial contrivance or invention of the picturer, but an ancient tradition, and conceived reality, as it stands delivered by *Beda* and authors of some antiquity; that is, that Satan appeared not unto *Eve* in the naked form of a serpent, but with a virgin's head, that thereby he might become more acceptable, and his temptation find the easier entertainment." This, Dr. B. calls "a conceit not to be admitted," and quotes *Pierius* and *Barcephas* who thought "the assumption of human shape had proved a disadvantage to Satan; affording not only a suspicious amazement in *Eve*, before the fact, in beholding a third humanity beside herself and *Adam*; but leaving some excuse unto the woman, which af-

terwards the man took up with the lesser reason; that is, to have been deceived by another like herself." V. E. B. v. Ch. iv. *Who shall decide when doctors disagree?* It will, probably, be soon decided that critics, even those worthy of the name, are sometimes employed *magno conatu magnas nugas dicere*.

P. 27. *Sir Thomas More, &c.* To these should be added Bishop Berkeley. In 1735, he published, in Ireland, the *Querist*, containing several Queries proposed to the consideration of the public." Among others, on various topics of national industry and political economy, are the following.

"53. Whether some way might not be found for making criminals useful in public works, instead of sending them either to *America* or to the other world? 54. Whether servitude, chains and hard labour for a term of years, would not be a more discouraging, as well as a more adequate punishment for felons than even death itself? 392. Whether felons are not often spared, and therefore encouraged by the compassion of those who should prosecute them? 393. Whether many that would not take away the life of a thief may not nevertheless be willing to bring him to a more adequate punishment?"

In 1737, was published anonymously, as a translation from the Italian, "*The Adventures of Signor Gaudenzio di Lucca*," who is made to discover another *Utopia* far distant in the Arabian desert. Of this discovery he gives an account to the holy Fathers of the Inquisition at Bologna. The ingenious author evidently contrived his romance to convey his own sentiments on various important questions of do-

mestic and civil policy. In the following passage, he declares against capital punishment, even in the case of murder.

"There is a positive law among the *Mezzaraneans* not to shed human blood voluntarily. They carry this fundamental law of nature to such a height, that they never put any one to death even for murder, which very rarely happens; that is, once in several ages. If it appears that a person has really murdered another, a thing they almost think impossible, the person convicted is shut up from all commerce of men, with provisions to keep him alive as long as nature allows. After his death the fact is proclaimed, as it was when they shut him up, over all the *Nomes*. His name is blotted out of all their genealogies; then his dead body is mangled just in the same manner as he killed the innocent, and afterwards burnt to ashes, which are carried up to the highest part of the desert, and then tossed up into the air, to be carried away by the winds blowing from their own country: nor is he ever more to be reckoned as one of their race, and there is a general mourning observed throughout the kingdom for nine days." Pp. 173, 4.

Dr. Kippis (B. Brit. ii. 261.) attributed the adventures of *Gaudenzio di Lucca* to Bishop Berkeley, but in the next volume declared this a mistake, on the authority of the Bishop's son. The work has lately been ascribed by a writer in the *Monthly Magazine* (xxxii. 220.) to "Simon Berington, a Romish priest in Shropshire." I remember to have seen this work attributed to the Rev. James Ridley, author of the *Tales of the Genii*, who died in 1765,

and who is mentioned by Mr. Duncombe, in Hughes's Correspondence, iii. 139. If my recollection is correct, the absolutely solitary confinement, in the case of murder, recommended by this writer, was adopted in the famous criminal code promulgated about thirty years since by the Duke of Tuscany. It is not easy to discern the real humanity of such a substitute for the punishment of death. There is more of christian benevolence in the following declaration by Mr. Gilbert Wakefield, in his printed but unpublished "Address to the Judges," 1799.

"Were even a murderer committed to my custody, I should endeavour to impress upon his mind a deep sensation of the injustice and atrocity of his offence: I should labour to convince him that exclusion from society was indispensable, not only for the good of the community, but for the prevention also of accumulated guilt upon his own head. Yet I would address him in the kind language of expostulation and rebuke. I would regard him with generosity and tenderness. I would prove myself his friend by every exertion of sympathetic attention to his most calamitous condition. I would shew that I loved the man though I abhorred his offence. If he were hungry, I would feed him. If he were thirsty, I would give him drink. Nor should I despair of overcoming evil with good; of producing remorse unfeigned and substantial reformation, by this lenient and peaceful process. Thus would my own benevolent affections be essentially improved, the great law of brotherly love, enacted in the

gospel, fulfilled by a just obedience; and a "brand plucked from the fire," to repentance and salvation." (Defence of Gilbert Wakefield, p. 104.) I cannot quote this passage without recollecting the contemptuous surprise which I witnessed, on its delivery, among the "idolaters of forms and precedents," the learned gentlemen before and behind the bar.

P. 40. *Luther's Light.* This has been a favourite view of the protestant doctrine. I have, as a frontispiece to an Epitome of Ecclesiastical History, 1683, a print entitled "The Reformation." Luther is represented at one end of a table, surrounded by Reformers, whose names are over them, not without the licence of a few anachronisms. Before Luther is an open book, through which his name is written. On the table is a candle lighted, and at the bottom a cardinal, Satan, a pope and a monk, who are blowing at the candle, and complaining, "The candle is lighted. We cannot blow it out." The monk is at the same time applying a short taper to a book in the hands of Tindal, evidently his Translation of the Bible. This appears to be the engraver's improvement on the original, which I happened to observe very lately in Queen Street, Lincoln's Inn Fields. The painting appeared to be of considerable age.

P. 49. *Conferences, &c.* The Reviewer of this sportive performance, the manner of which he justly disapproves, seems not aware of the origin of its title. The hint was, no doubt, taken from an 8vo volume, now before me, printed in 1719, and entitled "Thirty Four Conferences between the

Danish Missionaries and the Malabarian Bramans, or Heathen Priests in the East Indies, concerning the truth of the Christian Religion: together with some letters written by the Heathens to the said Missionaries. Translated out of *High Dutch*, by Mr. Phillips."

The Danish Missionaries resided chiefly at Tranquebar. A book, containing an account of their transactions, was quoted more than once in your last volume. In these Conferences there are questions proposed by followers of Mahomet and of Brama, not a little puzzling to Trinitarian Missionaries, who resort to various solutions; two may suffice: the first proposed to a Mahometan Priest. "You christians, quoth he, believe in *Three* Gods, and we believe in *One* God only. I answered, Sir, far be it from us to believe a Trinity of Gods, for I'll make it plain to you by a familiar comparison, that we believe in but one God only. For as we see but one sun in the firmament, which has light and heat represented to our minds under *ideas* quite different from that of the solar body, or globe of the sun itself; and yet heat, light, and the solar body, are so united together that they make but one sun and not three suns. So, by way of accommodation, this may be applied to the Holy Trinity, for we say that in one divine essence there are three persons." P. 23.

The second solution shall be one offered to a "learned Malabarian physician." The Missionary had mentioned God as revealing himself "by his son Jesus Christ. Who is his son? said he. And is he also God? I answered, He

is God blessed for ever. But, pray, Sir, recollect yourself, said he, have not you been just now inveighing against a plurality of Gods? And now I find you have yourselves more than *one*. The Father is God, and the Son is God; then you have *two Gods*. I answered, we do not believe two Gods, but one only God. And God, who knows himself, has enjoined us to believe a Trinity of persons in one divine essence, which we call Father, Son, and Holy Ghost. If God has a son, said he, then your God, as well as some of ours, must have a wife. God is a spirit, said I.—He begat his son from eternity, by generation not to be paralleled in time; and from Father and Son proceeds the Holy Spirit, the third Person in the blessed Trinity, which, though to us mortals incomprehensible, yet the possibility thereof may be shadowed forth by an easy comparison. Out of the immaterial *Soul* of Man proceeds and is born the *Understanding*; and from the essence of the Soul and the Understanding emanates or proceeds the *Will*; and yet the soul (as to its essence) the understanding, and the will, are really but one and the same thing. I find, said he, that you, with subtle ways of arguing, can make a Trinity consistent with Unity; and if your explication is absolutely necessary to make others understand what you mean, pray allow us the same advantage of explaining the doctrine of our religion, and putting it in the favourablest light we can for the excluding of the absurdities imputed to us? And this once granted us, 'twill follow, that *our plurality* does not destroy the

unity of God no more than *your trinity* does." P. 127, 130.

I am tempted to add the Missionary's account of a short Conference on another subject. "I returned home, and as I was near the city, a Merchant called after me, asking if he might propose to me some questions. I answered, yes sir, with all my heart. He asked me, what do you say to the durations of the pains and torments of hell? Are they to have an end, or are they endless and everlasting? I replied, they are certainly endless and will endure for ever. Is there no redemption thence, added he? No, said I. But, sir, how can this rationally be, said he, seeing that we live in this world but for few years, and our sinful actions are as to their duration transitory; why then should the punishment be eternal? The necessary proportion attending distributive justice is not observed here." The Missionary proposes the poor, but common solution, that a sinner, who "dies in his sins, continues to sin on in hell for ever, which calls for punishments answerably eternal." pp. 97—99. Thus, with this horrible doctrine supposed in his commission, the zealous Christian Missionary could believe that he was, all the while, teaching a *Gospel*, or *glad tidings of great joy to all people*.

P. 82. *Unitarians of Poland—their expulsion in 1661*. This took place under Casimir V. who, though a jesuit and a cardinal, had been elected, in 1648, to succeed his brother Ladislaus, whose widow he married, by a dispensation from the pope. Casimir quitted the throne in 1669, and retired on a pension from

Louis XIV. to the Abbey of St. Germain des Prez at Paris, where he died in 1672. I have in "A new Description of Paris, 1687," a long latin epitaph on his tomb, "written by Father Delfau, one of the monks of the Abby." After a large enumeration of Casimir's military exploits, we are told that his religion was equal to his valour, for he fought not less for heaven than for earth. *Nec segnius calo militavit quam solo*. The trophies of his holy warfare, besides monasteries and hospitals, erected at Warsaw, and Calvinistic churches demolished in Lithuania, were the Socinians driven from his kingdom, that they might not have Casimir for their king who would not have Christ for their God. *Sociniani regno pulsi, ne Casimirum haberent regem, qui Christum Deum non haberent*. Mosheim, no partisan of Unitarians, says, that by this "terrible edict, the Socinians that yet remained in Poland were barbarously driven out of that country, some with the loss of their goods, others with the loss of their lives, as neither sickness nor any domestic consideration could suspend the execution of that rigorous sentence." (v. 54. 2d ed.) Yet history commends, not only the fine literary taste, but the virtues, especially the *humanity* of this *Christian* persecutor. *Tantum religio potuit suadere malorum*.

P. 108. *Eighteen Hundred and Eleven*. The concluding thought in this poem, *Thy world, Columbus, shall be free*, I have found in three writers prior to the age of this excellent and amiable authoress, whose sentiments will be approved by those alone, who indulge a spirit of Christian phi-

lanthropy rather than of Pagan patriotism.

Sir Thomas Browne, in his conjectures, entitled "A Prophecy concerning the future State of several Nations," (see M. Rep. vi. 450.) has the following lines, with their comments :

When Spain shall be in America hid,  
And Mexico shall prove a Madrid.

"That is, when Spain, either by unexpected disasters, or continued emissions of people into America, which have already thinned the country, shall be farther exhausted at home ; or when, in process of time, their colonies shall grow, by many accessions, more than their originals, then Mexico may become a Madrid, and as considerable in people, wealth, and splendour."

When America shall cease to send  
forth its treasure,  
But employ it at home for American  
pleasure.

"That is, when America shall be better civilized, new policied, and divided between great princes, it may come to pass, that they will no longer suffer their treasure of gold and silver to be sent out to maintain the luxury of Europe and other parts ; but rather employ it to their own advantages, in great exploits and undertakings, magnificent structures, wars, or expeditions of their own."

When the New World shall the Old  
invade,  
Nor count them their lords, but their  
fellows in trade.

"That is, when America shall be so well peopled, civilized, and divided into kingdoms, they are like to have so little regard of their originals, as to acknowledge no subjection unto them. They may also have a distinct com-

merce between themselves, or, but independently, with those of Europe, and may hostilely and piratically assault them, even as the Greek and Roman colonies after a long time dealt with their original countries." Browne's Misc. Tracts, 1684.

It is well known that about 1725, Bishop Berkeley, then Dean of Derry, had a scheme for "converting the savage Americans to Christianity, by a college to be erected at Bermuda." To accomplish this object, he was willing to exchange his deanery, worth 1100*l* for a sub-sistence in America of 100*l* a year. After expecting for some time a grant from Government, he abandoned the project on the following honest advice from Sir R. Walpole, communicated to Bishop Gibson. "If you put this question to me as a minister, I must and can assure you that the money shall most undoubtedly be paid as soon as suits with public convenience : but if you ask me as a friend whether Dean Berkeley should continue in America, expecting the payment of 10,000*l*, I advise him by all means to return home to Europe, and to give up his present expectations." (Biog. Brit. 2nd Ed. ii. 255.

While this benevolent Churchman's mind was intent upon his project, he wrote *Verses on the prospect of planting Arts and Learning in America*, in which says his biographer, in 1778, (Id. ii. 254) "another age, perhaps, will acknowledge the old conjunction of the prophetic character, with that of the poet, to have taken place." Having described America as a "happy clime,"

Where men shall not impose for truth  
and sense,

The pedantry of courts and schools,  
he concludes with the following  
stanza,

Westward the course of empire takes  
its way :

The four first acts already past,

A fifth shall close the drama with the  
day,

Time's noblest offspring is the last.

These verses, the only poetry  
attributed to Berkeley, were first  
published in a Miscellany which  
I have just quoted on another ac-  
count. They are in Dodsley's  
Collection, and in B. Brit. (ii.  
255.)

The last of the conjectures to  
which I referred is in the "Let-  
ters from Italy, by John, Earl of  
Cork and Orrery." This noble-  
man is writing from Florence,  
Jan. 23, 1755, to his friend, Mr.  
Duncombe. Having been mus-  
ing among the splendid remains of  
the former sovereigns of that city,  
"now lying in empty rooms and  
spread over desolated palaces,"  
he thus concludes his letter :

"Arts and Sciences weep at the  
extinction of the House of Medi-  
ci. The princes of that house  
were many of them learned ; all  
of them encouragers of learning.  
'Tuscany was to Italy,' says Mon-  
sieur de Voltaire, 'what Athens  
was to Greece.' What Greece is,  
Tuscany possibly may be, per-  
haps Italy, perhaps Europe. The  
ball of empire may hereafter roll  
westward, and may stop in Ame-  
rica : a world, unknown when  
Greece was in its meridian glory ;  
a world that may save the tears of  
some future Alexander." Letters  
2nd Ed. P. 155.

P. 142. *The Greek religion.*  
There was published, in 1680,  
"An Account of the Greek

Church, by Thomas Smith,  
B. D.," who had been chaplain  
to the English Embassy at Con-  
stantinople. He says, (p. 63.)

"Before you enter the church, is  
a covered porch, usually arched,  
running out at each side the por-  
tal, with seats against the wall,  
upon which are painted several  
images, as of our blessed Saviour,  
the Virgin Mary, St. John, St.  
George, and the like, (these two  
last being the great saints of the  
East,) and of that saint particu-  
larly, to whose memory the church  
is consecrated ; but very wretch-  
edly, and without beauty or pro-  
portion."—(P. 211.)

"The  
Greeks have so great prejudice to  
all engraven images, and especially  
if they are embossed and promi-  
nent, that they inveigh severely  
and fiercely against the Latins as  
little less than idolaters, and sym-  
bolizing with the very Heathen,  
apply that of the Psalmist, Psalm  
cxxxv. 16, 17, 18. But as for the  
pictures, whether in colours or  
printed, of our Saviour and of the  
Saints, they account them sacred  
and venerable. These they rever-  
ence and honour by bowing and  
kissing them and saying their pray-  
ers before them. With these the  
partition that separates the *bema*  
or chancel from the body of the  
church is adorned. At set times,  
the priest, before he enters into it,  
makes three low reverences before  
the image [picture] of Christ, and  
as many before that of the Virgin  
Mary : and he does the like in the  
time of celebration, and oftentimes  
perfumes them with his incense-  
pot. Upon some of the great fes-  
tivals they expose to the view of  
the people, upon a desk, in the  
middle of the quire, a printed pic-  
ture of that day's saint, whither,



upon their approach, they bow their body, and kiss it with great devotion. This practice they defend, from the pretence that they worship the saint in the image which represents him, by the help of which they presently have an idea of him in their mind."

I have frequently seen a picture of St. Nicholas, which a friend brought from Petersburg twenty years ago. It was of small size, and had been used for domestic worship. Attached to the top of the frame was a piece of silver, in the shape of a glory, rather massy and of rude workmanship.

P. 158. *Butler*. To this Epigram there are a few lines worthy to be added as connecting a tribute to the Poet's genius, with regret for the misapplication of his talents. I refer to the following Epitaph in Covent Garden Church, where Butler was buried. It is under a bust of the poet set up at the expense of some inhabitants of the parish.

A few plain men to pomp and pride unknown,  
O'er a poor bard have raised this humble stone,  
Whose wants alone his genius could surpass,  
Victim of zeal! the matchless Hudibras!  
What tho' fair Freedom suffered in his page!  
Reader, forgive the author—for the age.  
How few, alas, disdain to cringe and cant,  
When 'tis the mode to play the sycophant!

But oh! let all be taught from Butler's fate  
Who hope to make their fortune by the great,  
That wit and pride are always dangerous things,  
And little faith is due to courts and kings.

These lines (see G. Mag. 1786, p. 1145.) were contributed by Mr. O'Bryen, a gentleman, whom

I think I have often met among political reformers.

P. 165. *The true Eclectic in religion, &c.* Your acute correspondent Gogmagog will, I dare say thank me, for informing or reminding him of the following masterly comment on his text. It forms part of the character of Bp. Taylor, in the Sermon preached at his funeral, by the Dean of Connor, 1667. "He was one of the Eclectics, a sort of brave philosophers that Laertius speaks of, that did not addict themselves to any particular sect, but ingenuously sought for truth among all the wrangling schools; and they found her miserably torn and rent to pieces, and parcelled into rags, by the several contending parties, and so disfigured and misshapen, that it was hard to know her. But they made a shift to gather up her scattered limbs, which, as soon as they came together by a strange sympathy and connaturalness, presently united into a lovely and beautiful body. This was the spirit of this great man. He weighed men's reasons, and not their names, and was not scared with the ugly vizars men usually put upon persons they hate, and opinions they dislike; nor affrighted with the anathemas and execrations of an infallible chair, which he looked upon only as bug-bears to terrify weak and childish minds. He considered that it is not likely any one party should wholly engross truth to themselves; that obedience is the only way to true knowledge; (which is an argument that he has managed rarely well in that excellent Sermon of his which he calls *Via Intelligentiæ*) that God always, and only, teaches docible

and ingenuous minds, that are willing to hear, and ready to obey according to their light; that it is impossible a pure, humble, resigned, god-like soul should be kept out of Heaven, whatever mistakes it might be subject to in this state of mortality; that the design of Heaven is not to fill men's heads, and feed their curiosities, but to better their hearts and mend their lives. Such considerations as these made him impartial in his disquisitions, and give a due allowance to the reasons of his adversary, and contend for the truth and not for victory." P. 17.

P. 208. *Le Clerc*. Your correspondent probably knows that there is in latin an account of the life and works of this scholar to the year 1711, and published that year in 12mo. It affects to be the performance of a friend, *Amici ejus opusculum*, but I apprehend has been generally considered as his own. I am not aware of any commendations indecorous, on this supposition. It is incidentally mentioned (p. 47) that Locke communicated to his friend *Le Clerc*, his Essay previous to its publication. For, quoting an opinion of *Le Clerc's* it is added, *In hac sententia se mirè postea confirmatum sensit, anno 1688, cùm legisset viri acutissimi Ioan: Lockii specimen de intellectu humano, quod nondum erat editum.*

The late Dr. Towers mentioned to me, not long before his death, that he had projected a Memoir of *Le Clerc* upon an extensive plan, to include notices of his literary friends. Dr. T's near relation, to whom his papers have descended, can probably gratify your "Correspondent from Chesterfield," and others of your rea-

ders on this point. He may also, probably, be able to give some information respecting "*Dr. Caleb Fleming*," with whom Dr. T. appears to have been very intimate, for Dr. Kippis, in his *Life of Lardner*, (p. xcvi.) says, "My friend, Dr. Towers, has favoured me with the perusal of a series of Letters, written to Dr. Fleming by Dr. Lardner, in which he fully disclosed his thoughts concerning men and things." This circumstance has, I think, been mentioned already in one of your early volumes.

#### QUINQUAGENARIUS.

*Letter from the late Bishop of Derry to a Protestant Dissenting Clergyman, on the Catholic Claims.*

[From the Belfast Monthly Magazine, October 1811.]

Rome, July the 3d, 1778.

MY DEAR SIR,

I received your letter of the 3d May with much pleasure, and read it with great satisfaction: the receipt of it testified you had not forgot me, and the contents proved that you did not deserve that I should forget you; since you are still the same candid, liberal, and free-spirited man that I used to visit with so much satisfaction at Burt. You are right, my friend, to call me home at this juncture; and I shall return with the greater pleasure, since Ireland is no longer what I left it, the land of narrow prejudices, persecution, and intolerance; but of liberty, candour, and indulgence; and since Parliament has learnt to practice that mildest of all Christian doctrines — of doing to others, as we wish they should do unto us.

In my former travels, I used to pursue with some zeal the objects you so warmly recommended; "of surveying the fine territories, the cultivated countries, the soil, climate, and different productions of various countries," but a Christian Bishop, and especially a Protestant, my friend, ought to have greater objects in view, and nobler game to pursue.

"Paulo majora canemus: non omnes Arbusta juvant, humiles que myricæ."

Agriculture, and all its subordinate branches of improvement, deserve the attention of every traveller, and whoever has the welfare of his country at heart, will endeavour to import some new lessons in this science; but it is liberty, and above all religious liberty, that can make a country flourish, give it numerous inhabitants, and make those inhabitants peaceable, industrious and happy: without this, my friend, without the liberty of worshipping our Creator according to the dictates of our conscience, no matter whether ill or well directed, civil liberty is but imperfect, and allows us only the use of our body, without that of the mind. I can conceive only one case in which *religious liberty* ought not to be granted to one part of a society; and that is, when it proves inconsistent with the civil liberty of the remainder: and this has generally been supposed to be the case with the Roman Catholics; but this supposition has been founded entirely upon a mistake, and upon the idea, that every Roman Catholic was a *Papist*.—Whereas this is so far from being the case, that one might as well suppose that every Protestant was an Episcopalian, and every Episcopalian an high

Churchman, which you know would be a gross error.

In *Popery*, as in every other sect, there are subdivisions; there are also fundamental points in which all the members of that sect agree, and there are secondary ones, in which all differ: these are no longer dogmas, not the trunk or body of the tree which it would be sacrilege to touch, but merely branches, twigs, and sometimes excrescences, which a wise gardener generally prunes, in order to strengthen the tree, and improve the fruit, but which our *Popish gardener* has suffered to multiply and extend, in order to make as many stand under its shade as possible.—Transubstantiation, seven sacraments. &c. &c. these are the dogmas of Popery, the harmless articles of faith which every Papist is bound to believe, and which every Protestant may allow them to preach, without fearing for the *Habeas Corpus* and the *trial by jury*.—But the school opinions are more dangerous and more important: they are like a Frenchman's ruffles, of more consequence than his shirt, and generally more ostensible—these school opinions are the sting of Popery, and make so venomous an animal, that whoever has the misfortune to be bit by him, runs the chance of losing some good limb of his liberty. The Test Act which was passed in Ireland in 1774, was calculated to distinguish the Papist from the Catholic, and the partizan of the court of Rome, from the member of the Church of Rome; and it has done it so effectually, that one half of that communion have taken the oath, whilst the other half, with the best disposition in the world to

follow their example, found the pill too large for their swallow, and for fear of being choaked in the attempt, were obliged to desist, swear it was poison, and that all those would be *kilt* who had taken it. In fact, the court of Rome have denounced vengeance against all those who have subscribed the test, and they are for ever erased out of the book of promotion. These are the men therefore who ought to be tolerated in the free, comfortable exercise of their religion, nay, they have an irreversible right to it, and the withholding that right is as gross persecution, as any committed by the court of Rome: for whenever the *religious opinions* of any sect do not affect the civil liberties of the community, intolerance becomes persecution; —and a Protestant legislator who does not tolerate such opinions, is a Protestant upon Popish principles; he denies to others that private judgment which he exercises himself, and by the use of which alone, his ancestors separated from the most *universal church* ever known in the world.

These, my friend, are my principles, and I am sorry to find that those of your brethren differ from them, or that their conduct differs from their principles. Protestant Dissenters, if they would be consistent, should allow of *Popish Dissenters*; and above all when they refuse to do so, they ought to be certain that their refusal is well grounded, and that the sectarists whom they persecute, do really hold the principles they condemn. A Protestant dare not avow, that he persecutes mere speculative opinions, and therefore if the true Catholic, if the Catholic who subscribes the Test Act, holds

none but speculative opinions, he cannot properly be persecuted in any instance whatever, by a consistent Protestant. Your parliament, therefore, your newly enlightened Senate, who upon the 5th of June, 1778, have allowed themselves to think of relieving *innocent Catholics* in temporal matters, but have declined to indulge them in spiritual, though much less important to the state, have given a problem to the world, of which no one will find the solution, who does not know as much of this *conjuring trick* as I do.

The case then is no more than this. In 1774, the Parliament passed an act, called the Test; enabling the Papists to purge themselves by oath of certain dangerous and horrid opinions, imputed to them, which uninformed Protestants considered as the essence of Popery, and which the Papists themselves asserted to be mere school opinions. As soon as the act was published, the Popish gentlemen, who scarce knew that such opinions existed, except by the imputations of the Protestants, were surprised to find themselves called on to renounce doctrines they never held, and rarely had heard of, and flocked in crowds to do themselves justice by the most solemn abjuration. The clergy, whose mental food are school opinions, which nourish little, and bloat much, were immediately divided, part subscribed the test, the rest refused it. The refusers complained to Rome of the subscribers, the subscribers were proscribed in the black-book here, and your senate have been unwise enough not to inscribe them in the white-book at home. They have renounced all the doc-

trines which rendered them dangerous, and have received none of the privileges that would make them comfortable, but in the exercise of their religion are confounded with the recusants and non-subscribers. — “Fletum teneatis Amici.”—Yours ever affectionately,  
F. DERRY.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A  
COURSE OF GENERAL READING.

No. CIX.

*An ancient enemy to Bible Societies.*

A monk declaiming in the pulpit, at the beginning of the Reformation, against Zwingle and Luther, and all who took part with them, said to his audience: “A new language was invented sometime ago which has been the mother of all these heresies, the Greek. A book is printed in this language called the New Testament, which contains many dangerous things. Another language is now forming, the Hebrew; whoever learns it immediately becomes a Jew.”

*Hess's Life of Zwingle. Translated by Miss Aikin. 8vo. 1812. Note. p. 213.*

No. CX.

*A frolicksome Notion.*

“The whole mass of mankind is like a company fallen asleep by the fire-side, whom some unlucky wag has smutted with his sooty and greazy fingers, and when they awake every one laughs at the false beards and antick strokes in other men's faces, not at all thinking of his own.”

*Dr. H. More's Div. Dialogues.*

No. CXI.

*First National Establishment of Christianity.*

The Romans (says Bp. Newton, Diss. on Proph. ii. 48.) not only

crucified our Saviour, but also persecuted his disciples for above three centuries: and when at length they embraced the Christian religion, they soon corrupted it; so that it may be questioned, whether their favour was not as hurtful to the Church, as their enmity. As the power of the Roman emperors declined, that of the Roman pontiffs encreased: and may it not with equal truth and justice be said of the latter, as of the former, that they cast down the truth to the ground, and practised and prospered?

No. CXII.

*Motto of a good Citizen.*

Under a government of Laws, (says the sage Bentham,) what is the motto of a good citizen? To obey punctually; to censure freely.

*Frag. of Gov. Pr. p. xiv.*

No. CXIII.

*Venerable Antiquity.*

A traveller observed that in a particular district in Italy the peasants invariably loaded their panniers with vegetables on one side, and balanced the opposite pannier by filling it with stones: he pointed out the advantage to be gained by loading both panniers with vegetables; he was answered, That their forefathers from time immemorial had so prepared their produce for Market; that they

were very wise and good men; and that a stranger shewed very little understanding or decency, who interfered in the established customs of a country.

#### No. CXIV.

##### *Fame.*

At the close of his account of Thomas-a-Becket, our great historian, Hume, warmed above his ordinary temperature, speaks in a feeling strain of the frequent blindness and inequity of Fame. "It is indeed," says he, "a mortifying reflection to those who are actuated by the love of fame, the last infirmity of noble minds, that the wisest legislator and most exalted genius that ever reformed or enlightened the world, can never expect such tributes of praise as are lavished on the memory of pretended saints, whose whole conduct was probably to the last degree odious or contemptible, and whose industry was entirely directed to the pursuit of objects pernicious to mankind. It is only a conqueror, *a personage no less entitled to our hatred*, who can pretend to the attainment of equal renown and glory."

#### No. CXV.

##### *Calvinistic Hell.*

*Alleine's* "Alarme to Unconverted Sinners" was once the most popular book of the Calvinists: it is a book from which a serious mind may still learn much; the preacher may draw from it resources of oratory; though it can only be recommended to such as know how to purge the alloy from the pure ore.

The following is not one of *Alleine's* best passages, but it shews with what implements the popular

preachers have worked upon the public mind.

"Hear, O man, thy predecessors in impenitence preach to thee from the infernal gibbets, from the flames, from the rack, that thou shouldst repent. O look down into the bottomless pit. Seest thou how the smোক of their torment ascendeth for ever and ever! How black are those fiends! How furious are their tormentors! 'Tis their only musick to hear how their miserable patients roar, to hear their bones crack. 'Tis their meat and drink to see how their flesh frieth, and their fat droppeth, to drench them with burning metal and to rip open their bodies, and pour in the fierce and fiery brass into their bowels, and the recesses and ventricles of their hearts."

Pp. 188, 9. Ed. 1672.

#### No. CXVI.

##### *Dr. Barrow's Description of an honest Man.*

As he doth not affect any poor base ends, so he will not defile his fair intentions by sordid means of compassing them; such as are illusive simulations and subdolous artifices, treacherous collusions, slie insinuations and sycophantic detractions, versatile whifflings and dodgings, flattering colloquings and glozings, servile crouchings and fawnings, and the like.

*Works. Fol. i. 65.*

#### No. CXVII.

##### *Advocat du diable.*

I consider a reviewer, says a distinguished one, H. Maty, as a kind of *advocat du diable*, who should speak all the evil he knows of a good book, for the instruction of the writer and the edification of the bystanders.

## REVIEW.

"Still pleased to praise, yet not afraid to blame."

POPE.

ART. I. *Sermons by the Rev. Thomas Jervis.* 8vo. pp. 462. Johnson and Co. 1811.

moral or devotional treatise, are allured to the perusal of a Sermon.

This is, we believe, one of those Volumes of Sermons, which attest the friendship which so commonly prevails between Dissenting Ministers and their congregations. It is natural that they who have for many years been instructed and edified by a preacher's discourses, should be desirous of having those compositions, which have afforded them pleasure and profit, delivered to them in a permanent form; and it is not unreasonable that the preacher should feel a gratification in perceiving that his 'labour' has not been 'in vain,' and should yield to the hope of usefulness beyond the sphere of his personal services, and even beyond the narrow limits of life. We confess that we always view these memorials of a happy pastoral connection with pleasure. There is indeed an abundance of Sermons before the public; but we do not think that there are more good sermons published than are wanted: every volume goes probably into some places where no other volume would go, and every author may be presumed to have readers whom his name alone induces to sit down to a book. Divinity is not the favorite reading of the age; and some service is rendered to religion when any that could not be prevailed on to devote their time to a doctrinal, It is not, however, under this general view of the utility of published Sermons, that the volume before us, alone deserves our good opinion and will enjoy our feeble recommendation: it has merits of its own, which will, we have no doubt, secure it a respectable rank and a permanent station amongst the works which are sacred to benevolence, peace and freedom.

Mr. Jervis is characterized as a writer by richness of fancy and warmth of feeling; his style is always figurative and glowing. We know not indeed that he is entitled to the praise of originality and invention; but if his genius be not creative, it is fertile in resources; he is master of the best thoughts and the brightest images; and there is more merit in using happily the most valuable stores of the ablest minds than in merely suggesting an idea which was never before started, or in clothing it in a dress which it never before assumed.

The Sermons are Twenty-Four in number; four of them (namely sermons xii. xiii. xiv. and xxiv.) are republications: the following is a list of the subjects, in the author's order,—

"The Being of a God. The Truth and Excellence of the Christian Religion. The Light of the Gospel. Religious Knowledge the foundation of Religious Principle. Education. Admonition to the Young. The Value of an

Unblemished Reputation. Death a Privilege in the condition of Man. The House of Mourning. God the Highest Source of Virtuous Joy. The Glory of God in the works of Creation. The Social Worship of the One God, agreeable to Reason and Scripture. Genuine Religion, not Speculative, but Practical. The Danger of prevailing Custom and Example. Moral Beauty. The Duties, Pleasures and Advantages resulting from the Exercise of Benevolence. Courtesy the Law of Social Life. The Consolations of Friendship. The Prayer of Agur, or the Moral Influence of Poverty and Riches. Consolatory Views of Providence amidst the Vicissitudes of Life. The Vanity of the World. Happiness the Heritage of Man. Reflections on the Great Journey of Human Life, appropriate to a New-Year's day. Reflections on the Lapse of Ages, and the State of the World at the Close of the Eighteenth Century."

We must not pronounce the Sermons immethodical, but the old and useful plan of announcing the divisions of the discourses is dropped, and the method observed is not always obvious. A rational theology pervades the volume, without being pressed, however, upon the reader. Not one of the sermons can be properly termed doctrinal; though Sermon xii. exhibits a general view of the excellence of the Christian scheme. It may, possibly, be matter of regret to some readers that the Sermons are not more peculiarly and strikingly Christian; and we participate, in some measure in the feeling: but still it must be admitted that an author has a right to choose his subject and his mode of treating it, and that the variety thus introduced into books is favourable to the instruction and entertainment, and, of course, the improvement and happiness, of society.

A few extracts will enable the reader to judge better of the fairness of some of our strictures.

Sermon v. on 'Education,' from Prov. xxii. 6, is well introduced:

"Should it be asked, what is the best method of restraining the levity and inconstancy of youth? the answer is obvious—Education! What are the most effectual means of correcting the vices of a corrupt and degenerate age? Education! How shall we most effectually promote a general reformation of manners, and the revival of pure, uncorrupted religion? I should still reply—by a strict and conscientious regard to the right Education of children. This is the first step towards reformation, this is 'the beginning of wisdom.' In this view it appears that a liberal and virtuous education is an unspeakable blessing. It is an object of the first magnitude, and of universal concern.

"And in vain do we lament the corruption of youth, if we take no pains to prevent it. We may complain of the progress of vice; but fruitless and unprofitable are all our lamentations, while we fold our arms in supineness and indolence, neglecting to employ the most vigorous efforts to oppose it. Unmeaning are all our invectives and complaints against the degeneracy of the times, if we do not exert ourselves to check the first appearances of evil, the earliest symptoms of vice, before its accumulated force bear down upon us like a torrent which cannot be resisted or controuled.

"To parents, and the instructors of youth, we are, in the first instance, to look for the prevention of crimes, and a radical reformation in the habits and manners of the times. From their timely exertions the happiest effects may be derived to individuals, and to society in general. Millions of intelligent beings may be preserved from the paths of the destroyer; and the world at large may become more wise, virtuous and happy."

Pp. 79, 80.

The following picture of a 'Captivity' is in Mr. Jervis's usual style, and is a specimen of his powers of description:—

"Behold the victim of oppression, for some offence of which perhaps he is not conscious, dragged from his home, his family, his children—thrust into the gloomy, subterraneous dungeon—condemned to an imprisonment which will terminate only with life! See the poor



captive reclined upon his bed of straw! he counts the lingering hours as they pass. He lifts the vacant eye of sorrow, but no object is presented to his view: it is again cast down in fixed despair. He shall no more taste the invigorating freshness of the morning breeze, no more feel the genial heat of the sun, no more be cheered by his golden beam. And thy terrors, O Solitude! are added to fill up the measure of his woes. He forgets the music of the human voice, and shall never more behold the face of a friend. In dreary despondency he eats the bitter bread of misery, and drinks the nauseous cup of sorrow. The silent tear bedews his cheek; whilst no glimpse of hope is left to sooth the sadness of his soul. But death will one day unbar his prison doors, unlock the fetters of mortality, and restore liberty to the captive: death will release him from the gloomy precincts of his cell, and set him free from the remorseless cruelty of man. Then will he rejoice, to go where the sorrowful sighing of the prisoner shall be heard no more; 'where the wicked cease from troubling and the weary,' the persecuted, the tormented, 'is at rest.' Pp. 133, 139.

The Sermon on "Moral Beauty," (No. xv.) from Philipp. iv. 8, is one of the most interesting in the volume. We shall give an extract on the loveliness of virtue; but first we must venture an objection to the preacher's recommendation of religion to the young, on the ground of its *inculcating nothing that can injure the finest complexion or derange the most perfect symmetry of features*. This is, we think, an instance of sinking; and reminds us of Dr. Fordyce's alluring young women to their prayers by telling them that they are never so lovely as in the posture of devotion; a prettiness properly laughed at by Mrs. Wollstonecraft.

"It is lovely, not to be impatient, restless, and disconcerted by every untoward accident, or depressed by disappointment and misfortune, but to be patient, resigned, and contented in every

condition in which providence may place us. It is lovely, not to be rapacious, covetous, and devoted to our own selfish interest in all things, but to consult the welfare of others, and to do all we can to promote it. It is lovely, not to avail ourselves of the power we may possibly possess, of acting according to our own arbitrary pleasure or capricious will, without regard to the inclinations or feelings of those with whom we are connected, but by all the means in our power to render their lives easy, comfortable and happy. It is lovely, not to indulge moroseness of temper, to give a loose to turbulent and irascible passions, or to harbour sentiments of malice, envy and revenge, but to exercise the virtues of gentleness and humility; to be kindly affectioned one towards another, each esteeming other better than himself. Lovely is the ornament of a meek and quiet spirit, which is, in the sight of God, of great price."

P. 265.

We meet with a golden maxim in the sermon on *Courtesy*, (No. xvii.) p. 300,—**"VIRTUOUS MORALS ARE THE BEST FOUNDATION OF GOOD MANNERS."** The following sentence from the same sermon, p. 297 is, we think, peculiarly unfortunate: "The duty of Christian courtesy is founded upon the equitable doctrine of 'doing unto others as we would that they should do unto us'—the golden precept of Christianity! and the very quintessence of courtesy!" Common usage, the only arbiter of language, has appropriated the word 'doctrine' to an article of faith, and has degraded the word 'quintessence' to a burlesque sense.

We take an example of Mr. Jervis's best style from the sermon (No. xxiii.) on *The Journey of Life*:—

"This world affords no permanent abode, no settled residence to man—it is a foreign climate, and all its inhabitants are passengers, travelling to their native land. Though there are upon

the road many stages of rest and accommodation, yet these are no more than caravanserais or inns; places of occasional reception and refreshment for the weary traveller: who is still passing on to another country, seeking a better, and a more lasting habitation. It were well, if, in each of these places of rest, these intervals of relaxation from toil and fatigue, we were to erect a pillar of remembrance, a monument of praise, inscribed—*To the Almighty Preserver!*

"As we pass along the road of life, we perceive many objects on the right hand, and the left, on which, in large, and legible characters, we read the awful memento of death, pointing to the grave, the house appointed for all living. The aged tree in the forest, the falling leaf, the mouldering tower, the declining day, the waning moon, we may contemplate as so many expressive emblems of our mortal decay. While we behold the sun in his diurnal course, rising and setting, without pause or intermission, we are reminded that our days are passing away with the utmost celerity and speed. The wheels of nature never stand still. The grand pendulum of time, recording the moments as they fly, vibrates with a perpetual motion. The index that marks the rapid succession of the passing hours, enables us to count the number of our days, and with minute exactness, to calculate the sum of our advancing years. These are faithful monitors, warning us, that we are going 'the way whence we shall not return.' 'We are travelling,' as it is eloquently expressed, 'directly to the house of death, whose doors lie open at all hours and to all persons: for this tide of man's life, after it once turns and declines, ever runs with a perpetual ebb and falling stream, but never flows again. Our leaf once fallen, springs no more.'"

Pp. 400, 401.

We close our extracts with a passage from the last sermon (No. xxiv.) on the "State of the World in the Eighteenth Century."

"The age of reason and philosophy, the golden age of Christianity, of wisdom, virtue and benevolence, is not yet realized. We are still involved in numberless evils resulting from the depraved state of society, and the defects and imperfections of human institutions. We have not yet seen the iron rod of op-

pression broken, and 'the wolf and the lamb' feeding together. The gloomy and fanatical spirit of superstition has not yet subsided; nor has the power of persecution been subdued and disarmed. Conscience is still shackled and burdened by impositions. The right of individual judgment and opinion in matters of religion is still embarrassed and restrained, and the outward profession of the Christian faith and worship is liable to penalties and disabilities, disgraceful to a liberal nation, and an enlightened age: while the Protestant religion, debased by a narrow policy, and the little jealousies which are generated by bigotry and intolerance, is far from having attained to that state of purity and benevolence which ought to be its end and aim, far from being yet settled on the true, the only solid basis of Christian knowledge, truth and freedom. With all the great advantages by which we are distinguished above every other nation under heaven, yet we cannot glory in the unequalled enjoyment of civil or religious liberty, in the general prevalence of virtuous morals and simple manners, in the inestimable blessings of natural justice, of pure philanthropy, of domestic tranquillity, of universal peace.

"Are we not still insensible to the cries of the poor, and unmindful of those regulations and arrangements respecting them, which in the view of a sound and enlightened policy, are necessary to their sobriety and industry, as well as to the peace and good order of society? Do we not remain still deaf to the sorrowful voice of the prisoner groaning under the lash of the oppressor? Do we not still encourage the wanton waste of life, the systematic effusion of human blood? And, by fomenting the irreparable mischiefs and miseries of war, do we not still multiply and aggravate the sufferings of humanity?"

"If there be merit or demerit, accountability and responsibility, attached to human actions; if the conduct of individuals or of states be cognizable at the bar of eternal justice; if certain measures of conduct do, in their natural tendency, directly lead to internal peace and assurance of mind, while contrary measures do as necessarily produce perplexity and embarrassment, then surely we can plead no right to an exemption from defeat and disaster, to unalloyed prosperity, victory and conquest; we can claim no title to the approving

smiles of heaven, and the exclusive favour of the Almighty Ruler of the world. On the contrary, instead of the sunshine of joy, lo, disappointment and disgrace; instead of happiness and plenty, lo, scarcity and general distress and calamity, staring us in the face! instead of order, harmony and peace, behold the demons of discord let loose upon the world, wading through rivers of blood, with pestilence and famine in their train, accompanied by death in all its frightful shapes of terror and dismay.

"How long shall we continue to feel the conflicts and commotions, which, like a volcano or an earthquake, convulse and agitate the globe? Shall Europe be a scene of perpetual hostility and carnage, of fluctuating and uncertain conquest, of reciprocal plunder and partition? Shall the earth be deluged with the blood of its children, merely to gratify the lust of an unbounded rapacity, or the restless rage of a domineering ambition? When, O cruel and relentless War! when wilt thou cease to disturb and depopulate the world? When will thy reeking sword return into its scabbard, satiated with blood? When, O, thou enemy of the human race! shall the widow and the orphan cease to deplore the husband and the father slain? When shall we be able to say, Hitherto shalt thou go and no further—here shall thy ravages be stayed!"—Pp. 439—444.

Some of the Sermons are particularly designed for the young; and in many of them there are such counsels for youth as every parent would wish to submit to the study of his offspring: in addition to this recommendation, the liveliness of the preacher's style is well adapted to the taste of the youthful reader.

ART. II. *An Inquiry into the Consequences of neglecting to give the Prayer Book with the Bible. Interspersed with Remarks on some late Speeches at Cambridge, and other important Matter relative to the British and Foreign*

*Bible Society. By Herbert Marsh, D. D. F. R. S. Margaret Professor of Divinity. Second Edition. London printed. Sold by Rivingtons. 1812. pp. 80.*

ART. III. *A Letter to Herbert Marsh, D. D. F. R. S. &c. &c. &c. In reply to certain Observations contained in his Pamphlet relative to the British and Foreign Bible Society. By Edward Daniel Clarke, LL. D. Cambridge. Printed and Sold by Hodson. 1812. pp. 13.*

*The British and Foreign Bible Society*, whether we regard its constitution or its object, is deserving, we think, of the patronage of Christians of all denominations. Even from the received translation of the Scriptures, though, in the opinion of able and candid judges, it sometimes requires to be corrected, the serious, unprejudiced reader may deduce the principles of faith and conduct. We know many persons who, by the divine blessing on their examination of it, have been led to an acquaintance with the simple "truth as it is in Jesus," and however earnest are our wishes for a revival of the authorized version, we cannot conscientiously decline our humble co-operation with the efforts that are making to give the most extensive circulation possible, to a volume which, in every translation, contains the words of eternal life, and which, together with a very large body of our countrymen, we would embrace all occasions of recognizing as the religion of Protestants.

It might well be imagined, nor have we been disappointed in the

hope, that this institution would experience zealous and general support. There was also reason to apprehend that from a certain quarter it would meet with opposition: and we are sorry to confess that we have, for months, looked forward to its finding an active opponent in Dr. Marsh.

Few of our readers, we presume, are ignorant that in December last an auxiliary Bible society was formed at Cambridge. On the design being announced, the Margaret Professor addressed to the members of the senate a paper, in which he called upon them, as friends of the church of England, to withhold their countenance from any such attempt, and to aid exclusively the well-known association in Bartlett's buildings. Not contented with having gone thus far, he circulated, on the eve of the meeting, a hand-bill (of which he now avows himself the author,) sufficiently distinguished from the preceding by the circumstances of its being anonymous and drawn up in the plural number. To the latter publication alone Dr. Clarke adverted in his speech at the Town Hall, and, with the most commendable delicacy, refrained from alluding to that which bore the Professor's signature: such was his desire of avoiding whatever might be construed into a personal attack.

In the "Inquiry, &c." on the other hand, this intelligent writer is animadverted on by name; a treatment of which he naturally complains. The public, however, will the less regret it when they find that Dr. Clarke has hence been induced to employ his pen in a vindication of the Bible

Society against its willing adversary.

The Margaret Professor's pamphlet contains nine sections. In the first he endeavours to shew the usefulness and the necessity of churchmen's distributing the prayer-book together with the Bible to churchmen, and, moreover, to establish the fact that some members of the church justify the omission of the liturgy in the distribution of the Bible. The second section he employs in an attempt to prove that his arguments against such a distribution of the Scriptures alone by churchmen, are not inconsistent with the principles and the spirit of Protestantism. In the third he examines the question by a reference to the practice of the reformers; and the case of the reformation. He points out, in the fourth, the analogy, on the one hand, between the Bible Society and Lancaster's system of education, on the other, between the association in Bartlett's buildings and that which styles itself the National Society. The fifth is a narrative of some memorable facts in English history, and is designed to evince that a disregard of the liturgy will lead to the downfall of church and state. In the sixth we have an application of these facts to the present subject. A remedy is proposed, in the seventh, for the apprehended evil: and this remedy is stated to consist in churchmen transferring their patronage from the Bible Society to that with which it has been contrasted by Dr. Marsh. In the eighth section the Professor examines Mr. Vansittart's objections to this measure, and, in the ninth, details

the reasons why he would cheerfully unite with Dissenters in a society the sole object of which should be the circulation of the Scriptures in foreign countries.

We learn that the "Inquiry, &c." made its appearance on Monday, January 27th, at four o'clock P. M. and that the same evening Dr. Clarke's reply was finished, and the next morning was delivered to the printer.

He complains, in a note to the advertisement, of his name having been used without his permission by the Margaret Professor. In the advertisement itself he states facts and enters into reasonings which shew that the members of the imagined rival societies, may with perfect consistency support both: and he informs his readers that having "fashioned his REPLY as nearly as he could to suit the complexion of the 'INQUIRY,' it was necessary to blazon the pages in a similar manner with CAPITAL LETTERS and *Italics*,"\* otherwise an insignificant observation might sometimes pass off unheeded."

In the compass of thirteen pages the writer of this letter has replied to whatever is of most consequence in the *Inquiry*, either as it respects the principle and tendency of the Bible Society or any personal differences between the Professor and himself. While he reproves his opponent for his hasty conclusions and ungenerous surmises, for his self-complacent and self-important language, and for some inaccuracies of composition,

he is not inattentive to the laws of argument: while his censures are delivered with an air of pleasantry and humour, they are intermixed with many examples of sound and conclusive reasoning. It is satisfactory to be informed by Dr. Clarke that the *Premier* wrote to the Margaret Professor, in acknowledgment of an application to him from that gentleman, and declared his unequivocal approbation of the new society.

As a specimen of Dr. C.'s manner, we transcribe a few sentences from p. 9, &c.

"Professing a zeal for the *Liturgy*, you seem to disparage the Bible, urging arguments founded on its inability to support itself; maintaining that when *alone*, it is weak, but when in *company* strong. Where is the Protestant that can agree with you in such opinions? After being accustomed from our tenderest years to regard the Bible with reverence, to open that sacred volume with mingled sentiments of awe and of gratitude, as containing all that is necessary for our salvation, shall a precept go forth to be inculcated in the minds of youth that the Bible, when *alone*, is incomplete and imperfect? Cease, I beseech you, from observations, which remind us of the "Heresy" we have so often sworn to renounce. Your persisting in them, will soon call for more powerful reprehension than mine: Voices thundering out of Sion, will proclaim the *independence* and *inviolability* of the Bible. Under this persuasion, and this conviction, I have written to you; but my appeal is to my country. Although I am well aware that every church has its *Cardinals*, of all men I was least prepared to expect any thing resembling them in you."

Dr. C. however, has not superseded the necessity of our noticing particular parts of the "Inquiry, &c." On this undertaking we shall accordingly enter; citing the obnoxious passages in the order in which we find them,

\* In this publication, as in his Sermon at St. Paul's and in his *Vindication*, &c. Professor M. has freely availed himself of these *emphatics* of the Press. Rev.

and hoping, in this manner, to convince our readers that the Margaret Professor's hostility to the Bible Society, is dictated by political rather than by religious considerations.

P. 5. What better safe-guard against the delusions of *false interpretation of the Bible* can we offer than the book of Common Prayer, which contains the doctrines of the Bible, according to its true exposition?"

Now, without inquiring whether the book of Common Prayer be intelligible to all, we must be permitted to observe that, at best, it can do no more than enable men to know, what are the doctrines of the Bible, *according to the creeds &c. of the Church of England*. The Bible itself it cannot assist them to understand, because it does not contain any scriptural arguments and illustrations; being a volume, partly of devotional forms, partly of ecclesiastical directions and articles and in a very small degree of elementary instruction. Dr Marsh would have instanced more pertinently in the *Abridgement of Pearson on the creed*, or in *Secker's lectures on the catechism*. His statement places the matter on the mere footing of human authority; with the substitution of the mass-book for the common-prayer, it is perfectly convertible to the service of any Romish priest.

7. "Such are grounds [viz. the principles of Protestantism] on which a churchman [Dr. Clarke, in his speech at Cambridge,] justifies the distribution of the Bible *alone*, or unaccompanied with the *Liturgy*: and they deserve particular examination, not as being the sentiments of an *individual*, but as being the sentiments of a *party*."

Why does the Margaret Professor introduce a word so offensive as "party?" Does he con-

ceive of the views of others agreeably to feelings the reality of which his own experience attests? He is guilty of a departure from the rules of fair reasoning and of liberal manners. By assuming that the advocates of the Bible Society are a "party," he begs the question, and makes a rash and unjust estimate of their motives. In a country the majority of whose inhabitants are avowedly Christians and Protestants it is something new to see the friends of the circulation of the Bible without note or comment represented as a *party*, and especially when they are known to consist of almost every description of persons in church and state.

10. "It is not the Bible *itself*, but the *perversion* of it, the *wresting* of the Scriptures (as St. Peter expresses it) by 'the unlearned and unstable,' with which [whom] England now swarms, whence the danger proceeds." And again,

11. "Have the persons to whom Bibles are *gratuitously* distributed either the leisure or the inclination or the ability to weigh the arguments for *religious* opinions?"

Assuredly, with all our respect for the Professor's talents and attainments, we are astonished at such reasonings. We believe that the generality of his Protestant readers, will consider them as more than "savouring of popery"

(8). The principle and the tendency of this argument, instead of "lying concealed from public view" (ib.), are plain enough even to "the unlearned." These are the common-places of Bossuet and of other celebrated Romanists, when they combat *the reformed*, when their aim is to evince the necessity of an infallible guide and

judge, and to justify the prohibition of vernacular translations of the Scriptures.

12. "If you ask a churchman why it is right to kneel at the altar, when he receives the sacrament [the bread and wine in the Lord's supper: for "sacrament" is an *unscriptural term*], he will answer, that it is an act of reverence, due from every Christian to the institutor of that holy rite, at whose name, it is declared in Scripture, that 'every knee should bow.'"

If the answer can satisfy the Margaret Professor, it is well: we believe that he has "laboured hard," as he himself reminds us (9), "to promote the study of the Bible;" though in this specimen of his interpretation of it he is sadly unsuccessful. The words which he quotes, from the received translation of Philipp. ii. 10, ought to have been rendered *in the name of Jesus*. Conformably with the original, *ἐν τῷ ὀνόματι*, κ. τ. λ., they are so rendered in the Syriac, &c. To "bow the knee in the name of Jesus," is *to worship in his name*: it is an acknowledgement that he is Mediator and Lord, "to the glory of God the Father." The eleventh verse, contrasted with the phraseology in Rom. xiv. 11, fixes the meaning of the clause beyond all reasonable doubt.

16, 17. "Since we know by experience that the study of the Bible does not lead all men to the same conclusions, or there would not be so many Protestants who differ from the established church, may it not be said without reproach that churchmen should not content themselves with the distribution of the Bible alone?"

This argument would be less glaringly inconclusive did churchmen agree in one interpretation of the articles and catechism contained in the Common Prayer. What

advantage can the cause of Religion derive from a nominal uniformity? Professor Marsh has done nothing more in the above statement than renewed his concession that the Bible alone is insufficient for conducting men to an acquaintance with the doctrines, &c. of the English hierarchy.

17. "—it requires no examination to discover, what Latimer and Ridley, what Cramer and Hooper, what our great Reformers would have said, could they have foreseen, that a Professor of Divinity in an English university would be publicly censured by *churchmen and clergymen*, within the precincts of that university, for urging the distribution of a book which *they* composed, and which contains the doctrines for which *they* died."

With our author's good leave, the "Professor of Divinity" has not been censured for simply "urging the distribution" of the liturgy, which his clerical opponents are as ready as himself to circulate among their parishioners, but for urging the distribution of it as *necessary* to accompany the Bible. This is the actual case, on which "our great REFORMERS," we presume, would have passed the same judgment as Dr. Clarke. Warmly as they were attached to "a book which they composed," they never even appeared to place it on a level with the sacred volume.

19. "Without denying the validity [purity] of those other sources, such as tradition and the decrees of councils, they could never have secured to the Bible such an interpretation as they themselves believed to be true. For this purpose it was previously necessary to divest it of the glosses, which perverted its real meaning. But did they stop here, and leave the Bible without *any* interpretation? No."

A personal interpretation of the Scriptures, and an imagined expo-

sition of the sense of them *set forth by ecclesiastical authority*, are two distinct, not to say opposite, considerations: and it would have been happy if our REFORMERS and if Dr. Marsh had discriminated between them. The history of the origin, progress and establishment of *confessions of faith*, is a curious and very interesting topic. Our limits oblige us to refer, on this head, to that masterly performance *the Confessional*, which, we trust, the present disquisitions of the Margaret Professor will occasion to be more generally read. The reformers in Germany and Switzerland drew up articles of their belief in consequence of their adversaries reproaching them with having discarded the peculiar doctrines of Christianity. In England the Reformation proceeded under the jealous eye of the reigning sovereigns, who, as is well known, transferred to Westminster the infallibility which they denied to the see of Rome. We thus perceive that subscription to creeds among protestants had its rise in secular motives, and in human passions of not the most evangelical complexion: and we learn from the several controversies which it has produced that, *scripturally*, and agreeably to the genius and principles of our separation from the Papal church, it cannot be defended.

24. "If the liturgy is not wanted, why do churchmen now object to the religious instruction of Mr. Lancaster? Mr. Lancaster adopts the *Bible*, and the *Bible alone*."

Dr. M. is consistent with himself in introducing the case of Mr. Lancaster, on which we have already offered, and perhaps may again offer, an opinion. But wherefore subjoin that this calum-

nated and highly valuable man has "wandered to the devious passage where Christianity itself becomes lost from the view?" What infallibility belongs to the present Margaret Professor of Divinity that he should pronounce so unhesitating and so unfavourable a decision? As the advocate of the Bible, Mr. Lancaster will be remembered by a far distant posterity; and his Christianity, both speculative and practical, may, not improbably stand the test of a comparison with that of his (inconsiderate, shall we say, or unkind?) accuser. Our author does well to "descend from" an "allegory" in which Christian Charity "becomes lost" from his sight.

29, 30. He acknowledges that the operations of the Bible Society *abroad* "are not only unobjectionable, but highly laudable." We add, that these are its most essential and useful effects, and, as may easily be supposed, its costliest. The extent and magnitude of the labours of the society in this field, are even such as to require the united pecuniary aid of all classes of Christians. Its services, however, are not confined to foreign nations. Were it inactive at home, it might be reproached, plausibly enough, perhaps justly, with bestowing on strangers the whole of that attention a share in which is needed by numbers of our countrymen.

32. "Protestants of every description, however various and even opposite in their opinions, claim severally for themselves the honour of deducing from the Bible 'irrefragable and indubitable consequences.'"

This has the appearance of a sneer on the part of Dr. Marsh.



The fact and the right, nevertheless are such as he describes. It is characteristic of a real *Protestant* to make and exercise this claim. Nor are we ignorant of the use to which Catholics apply it: more consistent than the Margaret Professor, they hence infer the necessity of a living, infallible interpreter.

33. "Men become so enamoured of the Protestant in the *abstract*, that they abstract themselves from the Protestantism by law established."

An unexpected specimen this of the figure *paranomasia*! Our author's play on the noun *abstract* and the verb *abstract*, may be edifying enough to some student in composition. As to the matter of this sentence, surely, if it be the essence of Protestantism to deduce its conclusions immediately from the Bible, its establishment by law is something extrinsic from its nature. Science and Protestantism and Religion, are Science, Protestantism and Religion still, whether they have or have not this establishment.

33. The history which Dr. Marsh judges proper to give of the abolition of the liturgy, during the civil wars in the last century but one, he may possibly have inserted in consequence of his own fears: at any rate, it is not ill calculated to alarm some classes of his readers.

But whatever he may imagine, or wish others to imagine, there is a most important difference between the state of parties, both political and religious, under the Stewarts and their situation at the present day: and if in the reign of Charles I. the same zeal had been employed for diffusing the Bible which exists in that of George III.

the dissensions which followed, would either have been prevented or considerably mitigated. Those feuds arose, in truth, from another cause and from the opposite quarter. Have we now a treacherous prince or a tyrannizing primate? Or where shall we discover in these united kingdoms the courts of Star Chamber and High Commission?

In confirmation of his opinion, Dr. M. makes an extract from Bishop Beveridge's Sermon\* on the excellency and usefulness of the Common Prayer. But if episcopal names can weigh any thing in this discussion, those of Tillotson and Secker are assuredly important. Now our author concedes (note, p. 46) that these *apparently* justify the practice of the modern Bible Society: and he had before admitted (8) that the arguments for the distribution of the Bible alone are *apparently* in the spirit of true Protestantism.

To illustrate the assertion that the sectaries under the Commonwealth were as numerous as the interpretations of the Bible were various, the writer of the Inquiry adduces a passage from Dryden's *Religio Laici*. Dryden was a convert to popery. In his *Hind and Panther*, says Johnson, "he reproaches the reformers with want of unity; but is weak enough to

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\* This sermon "had passed through the twenty-eighth edition in 1738." The Bishop's "writings were numerous, rather weak." We quote from *Noble's continuation of Granger*, vol. ii. 92, 93. An anecdote is there given of which we leave the application to our readers. "When Dr. Beveridge, whilst Prebendary of Canterbury, objected to reading a brief in the cathedral, as 'contrary to the Rubric,' Tillotson replied, 'Charity is above Rubrics.'"

ask, why, since we see without knowing how, we may not have an infallible judge without knowing where?" Our readers will not overlook the FACT that such an author is gravely quoted upon the subject of the Bible Society by a Professor of Divinity in an English university.

47. Professor Marsh perceives features of resemblance between the Bible Society and the Assembly of Divines: one of them he represents in the following sentence:

"When the Assembly of Divines was instituted for the express purpose of advancing the cause of religion, it was honoured with the names of three bishops and two heads of houses in Cambridge."

He adds, in a note,

"I must not, however, neglect to mention that the Margaret Professor was a member of this assembly."

For such a man as our author, this is, really, very puerile. But he proceeds to say of the assembly,

48. "It consisted chiefly of Calvinists: and the Calvinistic clergy of the church of England are generally members of the modern society. Now a man who adopts the doctrines of Calvin cannot be *zealously* attached to our English Liturgy."

Are the Calvinistic members and ministers then of the church of England less attached to the Common Prayer book and more attached to the Bible than their Arminian brethren of the same communion?

49. He complains of the intolerant and persecuting spirit frequently displayed in the writings and speeches of the advocates of the modern society: and here, again, he discovers a correspondence with the language holden by the Calvinists in the reign of

Charles the First. We think that he exaggerates the evil. But, certainly, the opponents of Dr. Marsh and Dr. Marsh himself will do well to imitate the style and temper of Mr. Vansittart's Letter.

50—53. In the growth of the Bible Society and in Mr. Whitbread's Speech at Bedford, the Margaret Professor beholds a preparation for the repeal of the Test Act. Here therefore he avows a *political* motive of his opposition: for no man will pretend that the Test laws are *religious* institutions. If Dr. M. be, in good earnest, alarmed for their repeal, his judgment is in a state which no argument of ours can affect.

55—63. This writer argues upon the mistaken principle that in the Bible Society no sacrifice is made, no accommodation shewn, except on the part of churchmen. Yet we believe that the Scotch Presbyterians and many of our English Dissenters, in becoming members of this association, virtually agree to make similar sacrifices, with the view of better promoting the distribution of the Scriptures: they likewise have their confessions and their catechisms, to which, we can assure the Professor, they are sufficiently attached. Where then is the truth of his statements or the justness of his reasonings? Will he say that the Bible, when read without note or comment, is less favourable to episcopacy than to nonconformity and Presbyterianism?

62. —"the church is undermined while the conventicle remains entire."

Our preceding observations are a reply to this assertion. Dr. Marsh's reiterated use of the word *conventicle*, which he cannot but know to be glaringly incorrect,

will not weaken the suspicion of his being actuated by political and party views.

70, 71. —“there are many churchmen, who are aware of the dangers of this [the Bible] society, and who would not have become members of it when first established, yet are of opinion that it is now the best policy to join it.”

They are governed, we persuade ourselves, by a higher motive. We are ill satisfied to hear of *policy*, where the *religious* duty of circulating the Bible is concerned. Dr. Marsh's language, however, is unequivocal, and clearly informs us which of these ideas is predominant in his mind.

73. —“the remedy now applied in the co-operation of churchmen with Dissenters, though it is considered as effectual, is really worse than the disease.”

Surely, if, as this writer is pleased to intimate, the Bible Society may be converted into a political engine, the direction and the use of it must, in his judgment, be rendered safe by a preponderance of churchmen among its members.

76, 77. —“Were it necessary, I could appeal to dissenting families in this town, [Cambridge] who themselves would bear witness that so far from dreading a contagion from their intercourse, I freely communicate the contributions which I can spare, without the smallest regard to religious distinction.”

“We doubt not the sincerity and justness of this appeal, and shall not the greater gift of “the word of life” be communicated to “dissenting families” by the hands of Dr. Marsh? Shall not his charity be the bond of perfectness?”

80. “The society, in its present form, has advantages which not every member will abandon. Though its splendour is derived from the operations abroad, its influence depends on the operations at home. It there provides for temporal as well as spiritual wants. It gives power

to the dissenter, popularity to the churchman, and interest to the politician, which is useful at all times, and especially at the approach of a general election.”

This concluding sentence, little short of a libel on the Bible society, fully develops the object of the Margaret Professor. Yet, in the name of common charity and common sense, what power does the society give to the dissenter except that of doing good on an extended scale? What popularity to the churchman if, for joining this association, he is accused of disaffection by the Wordsworths, the Sprys and the Marshes of the day? Or what interest to the politician, even on the eve of “a general election,” while it is alike patronized by ministerialists and by oppositionists, by Mr. Perceval and Mr. Whitbread?

N.

ART. IV.—*The Ameliorated Condition of the Poor, one Benefit derived to the World from Christianity.—Considered in A Discourse delivered at the Chapel, in Trim Street, Bath, on Sunday, Dec. 23, 1810. By Joseph Hunter, 8vo. pp. 25, 1s. 6d. Bath printed and sold.*

On the day on which this sermon was preached it appears that collections are made at the several places of worship throughout the city of Bath, for the support of the General Hospital. This fact furnishes Mr. Hunter with an illustration of the philanthropic genius and merciful tendency of the Christian religion, which he presses both as an argument of its truth, and as a motive to charity in the breasts of its professors. The sermon deserves to be circulated beyond the limits to which the author has modestly confined it.

## INTELLIGENCE.

*Unitarianism in America. A Letter to the Rev. Mr. Grundy.*  
[Concluded from p. 199.]

I fear, that I have already wearied you, but, my dear Sir, you must permit me to say, that your account of the progress of Unitarianism in our Northern and Southern States is altogether incorrect. In our own neighbourhood, with the exception of those I have mentioned, and, perhaps, one clergyman about forty miles from Boston, I know of no one, whom you could call a Unitarian. In the western parts of Massachusetts they are almost altogether Calvinists, or, as they term themselves, *Hopkinsian Calvinists*, who carry their system to great extremes, and are dissatisfied with every thing that falls below their standard. This is a sect, formed chiefly upon the system of the celebrated Dr. Edwards, and they are named from Dr. Hopkins, once a minister of Newport, who first published the system. They compose a numerous class of Christians in Rhode Island, New Hampshire and Vermont, and are thought by many to be increasing.

As for Connecticut, nothing else but Calvinism, in a greater or less degree, can flourish there. You may see an example of this in a pamphlet, which Mr. ——— was also kind enough to lend me, respecting the dismissal of an able, pious and intelligent minister, (Mr. Abbot) from his people, on account of some differences of opinion. The intolerant spirit, that prevails in this, as well as in some other parts of New England,

is greatly lamented by very many serious, intelligent and rational Christians among us, who are at the same time no less opposed to other extremes of Unitarianism.

I really cannot imagine, what your friend could mean by his Convention of Massachusetts and Connecticut ministers, in which on a single day, *one hundred ministers declared themselves converts to the "new doctrine"!!!* As you candidly acknowledge the doctrine to be new, so, I am sure, must have been the convention that adopted it. The ministers of Connecticut, as far as I know, never meet in Convention with those of Massachusetts. They are members of a different state; the constitution of their churches very different;—that of Connecticut, almost as rigidly *Presbyterian* as the Kirk of Scotland, and that of Massachusetts, *Independent*. If ever such a convention took place, it could only have been with the Calvinists of Connecticut and their no less Calvinistic neighbours of the western parts of our state. But if such a body as this, who, before, would hardly acknowledge that man to be a Christian, who did not fully unite in all their articles of faith, could in **ONE DAY**, become converts to Unitarianism, then surely the age of miracles has not ceased; a new day of Pentecost has been granted us, and the "*new doctrine*," after the establishment of Christianity, for more than eighteen hundred years, has *by a sudden conversion*, at last made progress\*.

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\* This convention of the Connecticut

I might mention other parts of America, in which I think it will be found that your friend's account is very incorrect. In New York, and especially in the city, where there are several distinguished ministers, there is a great attachment to Calvinism; and this, though I am not so well acquainted with particulars, is the general spirit of our more Southern churches. Indeed in the Carolinas, in Tennessee, in Georgia, Methodism very much prevails; and in the Presbyterian churches of any note, the ministers, as far as I know, are most decided Calvinists. In Philadelphia, where Dr. Priestley used to preach to a very few hearers, there is an Unitarian church. But this is really the only one, that I know of; and in general I would say, that multitudes, who reject the doctrines of Calvinism, are equally opposed to those of Unitarianism.

But I really beg pardon, my dear Sir, for this very long letter. From a stranger I feel that it needs apology. But I have only stated

and Massachusetts's clergy, is so very improbable, that I think your friend must have referred to the Annual Convention of Massachusetts's congregational ministers, which takes place in Boston, the last week of every May. It is composed of ministers of very various and opposite sentiments. They are, however, united in the care and distribution of a common fund, for the relief of poor widows of their deceased brethren, very much in the same manner, as the three different dissenting denominations in London. But when you consider that it is formed of men of such varieties of opinion, that many are Hopkinsians and many are Calvinists, you will think that such a conversion to Unitarianism, as your friend and yourself seem so much to rejoice in, is quite as improbable as would be the same conversion among the *United Presbyterians, Independants and Baptists* in London.

facts, without, as I hope, any colouring or exaggeration. To such, as a friend of truth, I think you cannot object. I only wished to show, as I trust I have done, without offence, that in Boston, in New England and in America at large, we ARE NOT, and permit me to add, as long as we study the scriptures, I believe, WE SHALL NOT, become converts to your "new doctrine."

I am, dear Sir, with respect,  
yours, F. P.

#### *Report of the Progress of the Lancasterian System in Ireland.*

[From the Freeman's Journal, Dublin.  
March 25, 1812.]

Early in November, Mr. Lancaster arrived at Shrewsbury on his way to Ireland, and lectured in that town. He exerted himself it appears with much success, for after the lecture the Mayor took the chair, and not only proposed the establishment of a school according to the plan he heard set down and explained, but liberally offered ground for the building. Some persons who were enemies to the system (and whose hostility no doubt derived its birth from the liberality of Mr. Lancaster's views on religious topics) disapproved of the proposition, and manifested much dissatisfaction; they were however soon put out of countenance, and they even retired leaving the philanthropist enjoying the acclamations of the entire assembly. The Mayor's proposition was of course carried *nem. dis.* and thus the invaluable benefits of education were secured to the poor children of Shrewsbury, by an adventitious effort of our indefatigable traveller, in whose very

journey to serve one fellow creature, a contrivance is made to benefit another. When Mr. Lancaster left Shrewsbury he was not forgotten by his opponents. Those meritorious individuals who would keep the human mind in the darkness of ignorance unless its intelligence come blended with the poison of bigotry, renewed their clamour (with a zeal that has latterly become no novelty) about "the danger of the Establishment;" but the superior persuasion and influence of the Mayor, and his enlightened coadjutors, put down the illiberal efforts of their adversaries, and Mr. Lancaster was left the consolation of reflecting that his visit to Shrewsbury was not unavailing.

About the 6th of November, Mr. Lancaster landed in Ireland, and shortly after commenced his lectures in this city. His notice of his first lecture at the Rotunda immediately caught the public eye, and insured him a full and respectable attendance. His second night attracted a larger throng than the first, but his third collected together a greater multitude, consisting of persons of the first distinction (many of whom came a considerable distance from the country) and of people of all religious persuasions, than we ever saw assembled before. It is needless to say we never witnessed attention so marked, or interest so fixed upon any occasion as this, except when they were interrupted by bursts of acclamation from the entire auditory.

It is well known that the La Touche family, Mr. Leland Maquay, and some others (among whom are some benevolent Members of the Society of Friends) have established a school in School

Street, in the Liberty of this City. Twenty-eight thousand poor children have been already instructed here; and though it is an irrelevant fact, it is not at the same time unworthy of notice, for quieting the imaginations of Mr. Lancaster's opponents, that at this school no proselyte has ever been made to any religious opinions—yet it is notorious, it has sent thousands of pupils into "the great world," from the first steps of knowledge, who have never been reproached for any laxity in their attachment to their king or the constitution. Nay, it has sent away many who are at this day respectable citizens of this city, and who if they have been distinguished for any thing, it is for exemplary loyalty and unaffected social virtue.

With the School-street committee Mr. Lancaster naturally became acquainted. There was a congeniality of sentiment and feeling that attracted the parties towards each other; but there was a stronger impulse to bring them together. Mr. Lancaster, ever ardent in advancing his objects, waited upon the committee to arrange a plan he understood they meditated, of not only adopting his system in *toto* (having already partially availed themselves of it) but of extending its benefits to other parts of the kingdom. The committee had already a good idea of Mr. Lancaster's plan—indeed, they were the only persons in Dublin who were in any degree practically conversant with it; the communication with Mr. L. expanded their views, and it was ultimately resolved to convene a meeting at the Exchange by public advertisement, in order to form a society "for the extension of the

Lancasterian system of Education in Ireland." The meeting took place, and a society was formed; and the first resolution entered into was an approval of the Lancasterian system, on the ground of its affording "on the smallest scale of expense the means of a scriptural education, by which the Bible could be read without invidious commentary; and children could be instructed without the mischievous influence of sectarian catechisms and controversial tracts."—The society further resolved to aid the progress of education by procuring properly qualified school-masters, and furnishing schools with all the articles necessary for their out-fit and establishment on the economical principle, and they are now in correspondence with Mr. Lancaster for information on those interesting subjects. Thus the society are proceeding, and such are their broad, liberal and philanthropic views. Donations for their patriotic purposes are received at the Bank of La Touche and Co. There can be little doubt of their meeting the warm support of the public at large. Their objects are strikingly national, and admirably calculated for the adoption of all sects and persuasions. To the community in general, they must render the most important benefits; and if Mr. Lancaster's visit to this country had been productive of no other advantage than giving life and energy to this society by his presence in Dublin; this alone would entitle him to the thanks and gratitude of Ireland.

Though constantly employed in Dublin during the intervals of public duty, having among other occupations devoted much time to

different schools of the city, Mr. Lancaster contrived to find leisure to visit Castlecomer and to superintend in person a school opened there by a teacher of his own training at the expense of a lady, whose name will be long endeared to the youth of that neighbourhood, we mean the Countess Dowager of Ormonde. Mr. Lancaster had reason to feel much satisfaction at the state in which he found this benevolent institution, and his visit to Castlecomer was further remunerated by learning it was her Ladyship's intention, to still further his views by the establishment of a school for One Thousand children at the Collieries. The neatness and general appearance of this village exhibit already gratifying specimens of the benevolence of a most munificent patroness; but what will it be when the effects of education are fully exemplified in the demeanour of so many hundred children!

Mr. Lancaster's attention was next directed to the populous city of Kilkenny. He had not been disappointed in the calculations he made upon the benevolence of Lord Ormonde. His lecture was attended by the Countess of Ormonde, Lady Carrick, and several persons of the first respectability. It is needless to add, that by Lord Ormonde's liberality, a school is to be established at Kilkenny. In this neighbourhood alone, 2000 children are likely to be educated.

Tullamore afforded another scene of pleasure to our unwearied traveller, having enabled him to witness a gratifying example of Lord and Lady Charleville's zeal in the advancement of his system. It appears that Lord and Lady Charleville, who rank among his warm-

est patrons, were at Weymouth at the time the king and the royal family honoured Mr. Lancaster with so much attention in 1805. They expressed a desire to see him, and he was favoured by an invitation to become their guest. "It was then," said Mr. Lancaster, on some occasion, "I first learned the character of Irish hospitality." Lord and Lady Charleville availed themselves of this opportunity to procure the instruction of a schoolmaster, to be sent to Ireland; and the success of this teacher was the source of the satisfaction Mr. Lancaster felt at Tullamore.

Mr. Lancaster's next visit was made to Belfast; and its object was merely to inspect a school established there for five hundred children. He found this institution in the highest state of perfection. The utmost order prevailed, and to such a state of tractability were the children reduced, that all acted under the directions of their teachers, as if they were stimulated by one impulse. The boys appeared contented, and even cheerful and happy, in the midst of all this subordination; presenting a captivating illustration of the superlative excellence of Mr. Lancaster's discipline, under which a rapid progress is made in the acquisition of knowledge, and an almost incredible controul obtained over the mind, without the appearance of irksome restraint or a loss of mental enjoyment. It is worthy of remark, that some of those children were the sons of seafaring people, whose early habits had given them a marked rudeness and ungovernability of manner; yet those very boys had not only been brought through

their gradations with nearly the usual rapidity, but they had beside learned a decent and modest demeanour. It has been recently observed, that amongst 600 children admitted this year, there has not been discoverable a single instance of truancy. Mr. Lancaster gave two public lectures while he was in Belfast, which were attended by the Marquis of Donegal, Sir Edward May, General Mitchell, and an immense crowd of the most respectable inhabitants of the town. He lectured in Newry on his way back to Dublin; and in this city he arrived time enough to receive an invitation to the celebrated dinner given to the friends of religious liberty, at the Rotunda, on the 19th of December.

We have followed Mr. Lancaster over a vast tract of country, comprehending several hundred miles, which he traversed, lecturing, and propagating his principles of education, as he went along, with a rapidity which would appear almost incredible to those who know not how "speed is winged" by a sincere ardour to serve mankind. Mr. Lancaster did not arrive in Ireland until the sixth of November; his first lecture was not delivered in this city for some time after; there was an interval of a week between each of his three lectures, yet he was able to leave Dublin, in a bad and unfavourable season, visit the distant quarters we have alluded to, exclusive of his numberless bye-journeys, and return to this metropolis before the 19th of December. An early encomiast, whose fancy was made a little creative by observing the extraordinary exertions of this singular character, remarked, that



“Lancaster is here now. The next instant he is in the east. We hear of him there, and he is presently in the south. He is expected in the west, but next day he is found in the north!” We will not go so far as the warmth of this gentleman’s enthusiasm has led him, but we will with sincerity say, that if the colouring of this picture be pencilled down to the scope of human exertion, it will exhibit a faithful portrait of Joseph Lancaster. Commendation, when it is employed to compliment any man who disinterestedly sacrifices his property and his repose for the good of the human race, never fails to run into exaggeration: but if there ever was a man on whose behalf there was least danger of its running into excess, that man is Joseph Lancaster. Mr. Lancaster has been now several years at his present pursuit, without a relaxation of zeal or energy. All kinds of bodily fatigue and mental anxiety he has suffered in his career of philanthropy, and he has never yet either looked for or enjoyed the slightest reward, except the approbation of a benevolent heart. We have never known an instance in which the gratuitous efforts of any man have been so ardent or so indefatigable. There is no man whom the shafts of calumny have not reached; even Joseph Lancaster can describe their malevolence. “He certainly has been profuse in his contributions for the good of his country,” say the envious, to whom the fame of others is ever insupportable, “he has been laborious and active without premium or compensation, but he is—vain!” By what criterion is his vanity judged? Is it deducible from all his hardships and fatigues, from all his sacrifices and losses? Is it to be inferred from his plain and humble demeanour, from his unostentatious habits, from his contempt of parade and show? Is it to be inferred from the entire tenour of his life, from the rigid uniformity of his conduct, that has left him the same man in 1812 that he was in 1805? But forgetting our narrative, we are arguing the point on a question, upon the merits of which there is never a dissentient voice, except where envy and malice make their combination to prove that no effort of man can obtain the meed of universal suffrages.

We have already observed, that Mr. Lancaster arrived in Dublin previous to the celebrated 19th of December. He received a specific invitation from Lord Fingal to dine at the Rotunda, and the high honour of having his name toasted, and associated with ‘The Friends of Religious Freedom,’ was beside conferred upon him. We were witnesses of the sensation that seemed to run through upwards of eight hundred noblemen and gentlemen of the first respectability, when Mr. Lancaster rose to return thanks for the compliment of having his health drank, and really if we were not present, we could be never persuaded of the universal interest excited. His address had all the strong characteristics of his mind; it was plain, candid, and energetic. He confessed that large scenes of conviviality neither suited the turn of his disposition nor accorded with the maxims of his creed; but he was nevertheless gratified at the splendid illustration he had seen around of the effects of ‘union, harmony, and brotherly love.’ All the topics

he touched upon were received with acclamations of applause. His ingenuous statement of what he had 'from King George's own lips, which no man living could tell but himself, and which he had derived neither from courtier nor statesman,' relative to his Majesty's opposition to Catholic Emancipation, flowing *alone* from a scruple of conscience, called forth special marks of approbation. He dwelt upon this topic at some length, and he impressed with great force, (what indeed was already the feeling of every man present) that the views of a mind influenced by an impulse of religion, were, more especially in a sovereign, entitled to consideration, respect and esteem. He closed his address by a feeling and emphatic appeal on behalf of 'the poor children of Ireland,' for even here Joseph Lancaster could not forget the duties of his ministry, and he retired amidst tumults of applause, leaving an impression on the assembly which will doubtless prove in no little degree advantageous to his benevolent purposes.

Shortly after this memorable night, Mr. Lancaster set out on his journey to Limerick. He lectured at Edenderry, Tullamore, Moate, Mount Mellick, and Roscrea as he went along. The auditories were in general numerous and respectable, exhibiting in every instance the strongest marks of pleasure and satisfaction.

The citizens of Limerick received him with their accustomed liberality. From that distinguished and promising young nobleman, Lord Glentworth, he experienced peculiar attention, and Messrs. Harvey, Ryan, Mahony, and numberless others whose names we have

not had the satisfaction of learning, were active in promoting his views. A school on a small scale had been for several years conducted in Limerick, on the Lancasterian plan; and the Report of the Treasurer (an active friend of the institution) was, "that the improvement of the pupils was facilitated in a four-fold degree within a given period, since the introduction of the system!" A school on a large scale is in contemplation; and a considerable sum has been already raised to carry it into effect.

At the special request of Sir Edward O'Brien, of Dromoland, Bart. (one of those few "owners of the soil," who can spend an ample fortune in Ireland, in promoting agriculture and manufactures; in ameliorating the condition of his tenantry, and giving employment to the poor) Mr. Lancaster visited Ennis. He lectured to upwards of 400 persons in this populous town, and received from them all the attention and politeness for which they are remarkable. A school is to be immediately established in Ennis, for we perceive that, at a Meeting of the Gentry of the County, held during the Assizes, under the title of "Friends to the Lancasterian System," a sum was raised by subscription, amounting to 250*l.* and that, besides, annual grants amounting to 36*l.* had been ensured for the support of the institution. Sir Edward and Lady O'Brien have a Lancasterian school in great perfection at Dromoland, and we have the further pleasure to add, that the last Ennis Chronicle acknowledges the receipt of "a sum of 50*l.* by the Rev. Frederick Blood, from Sir

Edward O'Brien, for assisting the establishment of a Lancasterian school in the village of Corofin, where one is expected to be completed about May." The long room over the market-house, (the property of Sir Edward) is to be made the theatre of instruction; and the patriotic Baronet has, in addition, given an annuity of 10*l.* to assist the maintenance of a school-master.

After lecturing three times in Limerick, Mr. Lancaster left that city for Cork, exhibiting in his way, according to his invariable custom, the excellence and utility of his system at Charleville and Mallow, in both of which places he had numerous auditors at a very short notice. In Cork he made his usual exertions, and after he left this city, Killarney, Tralee, Youghal, Fermoy, Clonmel, Waterford and Ross, were severally visited by him. His reception in all those places, but especially Waterford and Ross, was uniform; predilection to his system, attention to his lectures, and personal kindness to himself, were observable in all. He visited schools and charities of all persuasions as he went along, and he had the singular felicity of observing that his principles equally interested and prepossessed all. At his lectures all denominations attended; and among his newly acquired patrons are to be found persons of all religious sects. Mr. Lancaster has ever made it a primary object to deprecate proselytism and to abolish all traces of religious exclusion, yet he has been successful; it forms then no unimportant section in the history of this country, that education is at length purchased at the heavy

sacrifice of foregoing the indulgence of bigotry. Mr. Lancaster has travelled through this country from North to South, decrying intolerance every where; and it is now ascertained for the information of Great Britain and Europe, that even with this formidable opponent to contend with, he has been able fully to establish his system in Ireland.

We have noticed the principal incidents which occurred to Mr. Lancaster since his arrival amongst us, but our hasty sketch must be of course dissatisfactory and greatly imperfect. We understand however that a new publication, entitled, "*A History of the Rise and progress of the Royal Lancasterian System,*" will shortly make its appearance, when the innumerable admirers of our philanthropist will be gratified with an ample detail of all particulars of his tour through Ireland, as well as his proceedings and exertions at the other side of the water. We shall not lengthen out this article by adding any observation upon the benefits that must be derived from what has been already achieved by Mr. Lancaster's visit to Ireland. The incalculable advantages that must result to the kingdom at large, is one of those self-evident propositions which are only obscured by an effort at illustration.

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*Unitarian Church, Glasgow.*

*Glasgow, March 10, 1812.*

The managers for the building of the Unitarian Chapel in Glasgow, beg leave to inform the religious public through the medium of the *Monthly Repository*, of the progress made towards the completion of their plan, and to solicit for it the aid of the friends of free enquiry and rational Christianity. They have taken

a lease at 22l. a year of a piece of ground in an advantageous situation. The plan of the chapel has been fixed upon; the building of it began last week, and, according to the contract, will be finished at the end of August for 1465l. Under the chapel will be a cellar for cotton, which is expected to let for at least 60l. per annum, and thus to discharge the interest of the whole sum which it is necessary to obtain by loan or subscription. Those, who are acquainted with the numbers and circumstances of the professors of Unitarianism in Glasgow, will be surprized to learn that they have already raised nearly 700l. in subscriptions, and 50l. in donations. The managers, considering this first attempt to erect a place of Unitarian worship in Scotland, as an object most worthy of the aid and encouragement of the enlightened and benevolent Christian, earnestly request Unitarian ministers in England to patronize and recommend their scheme; they will be thankful for donations however small, and offer *their own security* for paying the interest, and by degrees the principal, of all sums borrowed in the form of subscriptions. They rejoice in the prospect of still greater increases in the number and respectability of the Unitarian Church in this city; and they look forward with high satisfaction to the time, when, after discharging the debt at present contracted, the funds of the chapel may be in part applied to the erection of Unitarian chapels in many other parts of Scotland.

Subscriptions and donations are received here by the following persons as managers; Messrs. Robert Smith builder; G. Auchincle, James Ross, and Wm. Rae, merchants.

#### *Letter from the Rev. Th. Browne.*

Mr. Editor,

I request permission to recommend my services as an active and diligent minister to such congregations of Unitarian Christians as may be at this time destitute of one. I would give them two, three, or even six months to judge of my qualifications and suitableness, and if they were of opinion that I expected my connection with them to involve in it unreasonable terms, I would retire at the expiration of the stipulated time without giving them the smallest cause of offence either publicly or pri-

vately. My great anxiety is not to spend in privacy and professional inactivity those powers, such as they are, that a kind Providence has given me, but whilst I am able, to be doing good and making myself as useful as possible to my fellow-creatures. I shall be at liberty to engage with any congregation at the end of the present month.

Your most obed. Servant,

THEO. BROWNE.

*St. George's Colgate,  
Norwich, March 10th, 1812.*

#### *Unitarian Book Society.*

The Anniversary of this Society was holden on Thursday the 25th ult. at the London Tavern, Henry Hincley, Esq. Treasurer, in the chair, supported by Alderman Goodbehere, Mr. Timothy Brown, Mr. Brooksbank, &c. &c. It appears that many of the institutors of the Society in 1791, have recently departed this life. The Secretary, the Rev. Jere. Joyce, read a very affecting letter from Mrs. Harries, widow of Mr. H. the seceding clergyman, [See M. Repos. p. 118.] announcing the death of that gentleman: he also stated in feeling language the late removal from their earthly sphere of usefulness of those two extraordinary females, Mrs. Lindsey and Mrs. Jebb.—The health of a gentleman, in the company, was given from the chair, and received with much interest, who, it was said, had within a few days been *disowned by the Society of Friends* for being a member of the *Unitarian Society*. We hear, also, that another charge which led to this expulsion was that the gentleman referred to, *did not deny* being the writer of some strictures in this work on the Yearly Epistles. As we hope the public may be put in possession of the whole case, we shall content ourselves for the present with giving this information.

#### *Resolutions and Petition of the Protestant Dissenting Ministers.*

##### RESOLUTIONS.

At a General Meeting of the Protestant Dissenting Ministers of the three denominations residing in and about the cities of London and Westminster, holden by adjournment at the Library in Redcross Street, on Tuesday, April 21. The Rev. John Evans in the Chair.

RESOLVED, That it is the natural right of all men to worship God agreeably to the dictates of their own consciences.

That all human laws which serve to restrict them in the exercise of this right, are unjust in their principle, and in their tendency and operation highly injurious to the best interests of religion.

That this Body regard with deep concern the existence, on the Statute Books of their country, of several laws of this description, which, in whatever measure recommended at the several periods of their enactment by the plea of political necessity, are at present, from the change that has taken place in the circumstances of the times, and the more liberal spirit which prevails among all classes of the community, no less unwarranted by such plea, than they are repugnant to the principles of Christianity.

That, with the view of asserting their claim to the unrestricted freedom of divine worship, and to an equal participation with their fellow subjects of the privileges of the constitution, from which they are excluded on account of their religious profession, a Petition be presented from this body to both houses of Parliament, praying for a repeal of all the Penal Statutes now in force, whose operation extends to the province of Religion.

JOHN EVANS, Chairman.  
PETITION.

To the Right Honourable the Lords Spiritual and Temporal, in Parliament assembled :

The humble Petition of the undersigned, being Protestant Dissenting Ministers of the Three Denominations, residing in and about the Cities of London and Westminster,

Sheweth,

That your Petitioners conceiving the right of worshipping God according to the dictates of their own consciences to be derived from the Author of their being, and confirmed by the Founder of their Christian faith, and therefore not to be subject to the controul of human authority, cannot but regard with deep concern those statutes which restrain and limit the exercise of this right, and impose conditions and penalties that seem to them as unjust in their principle, as they are injurious to the vital interests of true Religion.

That your Petitioners consider those statutes as originally designed to guard against evils which no longer exist, and

as expressive of sentiments with regard to the nature and extent of religious liberty which no longer prevail—at a period when the subjects of the British empire, however they may differ with regard to the principles of their religion and their mode of professing it, concur in a cordial attachment to the family on the throne, and when enlightened views of religious liberty, and a corresponding liberality of spirit have been diffused among religious professors of all denominations.

That your Petitioners, expressing their lively gratitude for the concessions made to their religious rights in the course of the present reign, earnestly but respectfully pray that every remaining Penal Statute, which extends its operation to the province of religion, may be repealed, and that whilst they conduct themselves as loyal, obedient, and peaceable subjects to the state, they, in common with all their fellow-citizens, may be put in possession of complete religious freedom, and allowed to worship their Maker, and maintain their Christian profession, according to their own views, and their incumbent duty, without being subjected, under the sanction of law, to any penalties or disabilities in consequence of their dissent from the established church.

That your Petitioners, confiding in the wisdom and justice of this Right Honourable House, pray that their cause may be taken into consideration, and the relief granted to them for which they supplicate.

*A List of the Committee of Deputies, appointed to protect the Civil Rights of the Three Denominations, of Protestant Dissenters, for the year 1812.*

William Smith, Esq. M. P. Chairman, Park Street, West. John Gurney, Esq. Dep. Chairman, Sergeant's Inn. Joseph Gutteridge, Esq. Treasurer, Camberwell. James Collins, Esq. Dep. Treasurer, Spital Square. Messrs. Joseph Stonard, Joseph Towle, Samuel Favell, Henry Waymouth, John Towill Rutt, Joseph Bunnell, George Hammond, Thomas Stiff, William Freme, Joseph Luck, William Hale, Thomas Wilson, Nathaniel Child, Ebenezer Maitland, Thomas Maitland, William Alers, Joseph Wilson, John Addington, Joseph Benwell, William Esdaile, William Savill.

## MONTHLY RETROSPECT OF PUBLIC AFFAIRS ;

OR,

*The Christian's Survey of the Political World.*

Discussion is recommended as a great improver of the human mind; and, if this is really the case, the last month has afforded ample matter, on which the men of this world may engage their thoughts. The subjects too, if they do not too much engross us, are of importance: and it is useful to all, whose concerns are involved in them, to have clear ideas of the points in agitation. The Catholic Question and the new restraints on the Toleration Act come home to those, who are not members of the Established Sect: and that sect, desirous of retaining pre-eminence, must, like Diotrophes, see with concern any attempt in the others to regain that equality, which belongs to all Christians. The commercial world is deeply interested in the East India Question, in whose charter there will be some changes. The Bank has such possession of the circulating medium, that all classes turn their eyes with fear to the depreciation of its paper, and the consequences of its system, which is fixing its roots more deeply into the soil, and threatening very extensive ruin. The manufacturing part of the community has been employed on the Orders in Council, and we are sorry to add have been pressed besides by the disturbances which have taken place in various parts of the country; and the general question of internal politics, which has engaged the attention of the City of London, has been prosecuted with great indiscretion at Manchester, where it has produced a disgraceful scene of riot and confusion.

The Catholics have prepared a prodigious number of petitions, and present themselves before parliament in a very different point of view, from what they have hitherto appeared in. The Protestants of Ireland are very generally united to them: and it comes now as it were from one third of the United Kingdom, supplicating to be placed on

the footing of other subjects. They have presented a petition to the Prince Regent, which may be considered as the exposition of their principles; and in this they disavow every obnoxious doctrine, relative to the civil power, which has been fastened upon them. The power of the Pope to deprive kings of their thrones and to absolve subjects of their oaths of allegiance, is particularly specified and as absolutely denied; and they declare themselves as much bound to keep their faith with heretics as with their own body. They enter too more into points of religion than might seem necessary, and in fact in the grand question which occasions all the difficulty they might use the words of their brethren of the Established Sect in one of its articles: "The Church hath right and authority in matters of religion." The difference between the two sects is that the thirty nine articles of one have no authority but under an act of parliament, whereas the Romish sect believes, that its church, as they call it, may decree in matters of religion independently of the civil power. Here rests the whole difficulty: and if it were to be settled by half a dozen bishops of each side, they would soon come to a conclusion, though we will not venture to say, that it would meet with the cordial assent of the laity of either party. To the true Christian the decision is very easy: for he acknowledges no master but Christ, to whose words he makes his appeal; and a church is a voluntary association, from which the idea of dominion is excluded—"That is exercised," saith our Lord and Saviour "among the Gentiles, but it shall not be so among you."

In England scarcely any movement has been made on this important question. A petition against the Catholics from Oxford has been obtained in the University, but it speaks only the sense of a majority of the resident masters or rather of the

higher dignitaries, for the body at large, if polled, would be decidedly in favour of religious liberty. The Deputies of the Dissenters in London have had a meeting on the occasion, in which it was thought prudent not to stir, but the body of Dissenting Ministers of the Three Denominations are impressed with the necessity of considering the question more at large, and have come into the measure of that worthy clergyman of the Church of England, Mr. Wyvill, and have addressed the legislature to purge the statute book of all its enactments on the subject of religion, which tend to set one sect against another and to embitter Christian affections.

Three Dissenting Ministers at Norwich, have been refused a licence on the ground of not having procured the certificate of their appointment, said to be required by the Toleration Act. In this interpretation the magistrates are justified by a Dissenting Minister, who, in notes to a Fast Sermon published this month, has given his own interpretation of the act, which is in unison with the high church party, and totally opposite to the opinion of his brethren, and of the last century. Whether the judges are of the same opinion we shall soon learn: but surely the question might have been left to their decision, without affording arguments or advantages to the opponents. It is obvious that, if the interpretation contended for is granted, the Dissenters have no alternative but to preach without licence, or to apply to the legislature for an interpretation of the act. The early Christians took the former course; and when meetings take place upon the same Christian principles the interference or support of the legislature will be unnecessary.

Whilst the Papists and the Dissenters are thus claiming our attention, it is with pleasure that we see a party rising, which we trust will increase rapidly in numbers from all the sects. It has been raised by the prudence, the industry and the zeal of a distinguished member of the establishment; a clergyman of considerable fortune and independent principles. We need not mention the name of Wyvill, the true friend of civil and religious liberty. He circulated copies of his petition, through a very large part of the country, and he has had the satisfaction to see it presented to parliament by

Mr. Whitbread, and signed by upwards of nine thousand persons, chiefly clergymen, gentlemen, and the higher orders of merchants, manufacturers and tradesmen. This petition goes upon true Christian principles, and prays for the removal of all religious tests and penalties, that every man may adopt what religion he pleases, and be accountable to the state not for matters of conscience but for civil crimes. If the Catholic Emancipation is rejected, this will afford matter for another debate, and the principles of the Established Sect, will undergo a severe discussion. It will be seen how far the experience of the past has operated upon them, and whether they can embrace in their true extent the doctrine of love, the genuine maxims of the gospel.

The Lancasterians have had a triumph in a very extensive district of London, around the line from Blackfriars' Bridge to Clerkenwell Church: and the Bellians have met with success in Dorsetshire. In the former district, a very respectable meeting was holden, over which Alderman Smith, late Lord Mayor, presided, whose plain and inartificial speech on the influence of knowledge on morals, aided by his own experience in the magisterial chair, of which he gave very important instances, pointed out in the strongest manner the necessity of educating the poor. The resolutions were introduced by Mr. Waithman in a very eloquent and impressive manner, and supported by Mr. Quin, in a speech that would do honour to any assembly. They were resisted by a gentleman, who threw out the most illiberal and unfounded assertions that could be devised, representing the Quakers as Socinians, and the opposers of Lord Sidmouth's Bill, as ready to support their opinions by force. For the honour of the meeting, he had on the shew of hands only two to support him in some resolutions, and in others he stood alone. A Committee was formed and a liberal subscription commenced. Of the Dorsetshire meeting we know nothing but by the advertisement, from which it appears that the bishop of the diocese was appointed president, five peers, one right honourable and two honourables, a dean and an archdeacon, vice presidents, and these with five baronets, seventeen esquires, and nineteen without any distinction to their names form a committee.

The chief people therefore of the county may be considered as the supporters of the plan for educating the poor, according to their first resolution "in the principles of the establishment, and in schools for such purpose formed on Dr. Bell's system." This society by another resolution connects itself with the Anti-national Society, to which an account of the state and progress of the Dorset society is to be annually transmitted by the president. Thus the Bellian system will have a fair trial in Dorsetshire, where we trust our friends will not be inactive; and indeed we have not the least doubt, that the better education that is given to the poor, the greater success we shall have in instructing them in the principles of Christianity; and whatever anti-scriptural terms they have learned by rote in their schools will easily be erased from their memory or at least cease to have any impression on their minds, when they come to compare the three creeds in their prayer-book with the simple and easy faith of the gospels.

In London the Anti national Society has opened a school on Holborn Hill, and are preparing another in Baldwin's Gardens, Grays Inn Lane, as the central school. They do not intend to open any more in the metropolis, being of opinion that their funds would be exhausted in partial efforts, and that it would be more advisable for parishes either separately or in unison with others to provide schools for themselves, which if constituted on the system of exclusion are to be considered as parts of the general Anti national body. The committee however promise to afford assistance towards the building of these schools: but more particularly in providing proper persons to inspect them, or in training persons for that purpose. We are not surprised at these resolutions, which manifest the first falling off from their original plan,—

*Parturiunt montes, nascitur ridiculus mus.*

Tumults have arisen in various parts of the country, and we are sorry to say that, in one part, they have been owing to the injudicious conduct of men, who ought to have considered better the danger of occasioning a ferment in the public mind. At Manchester between one and two hundred persons signed a

requisition for a meeting, for a complimentary address to the Prince Regent; and, in consequence, either themselves, or their more injudicious friends, issued papers, in which were severe reflections on the Catholics, and insinuations of the danger threatening us by a Pope Buonaparte. These were answered with asperity by papers on the opposite side of the question, and the appearance of things seems to have produced a wavering in the councils of the agitators of this unfortunate meeting. People, from all sides, crowded into the town, where they learned that the meeting was put off, but, as might be expected in such a multitude and on such an occasion, a riot ensued, and the hall of meeting was broken into, and soon presented a scene of devastation. Happily no great mischief was done, indeed not more than the callers of the meeting can easily make up out of their own pockets. These individuals met afterwards in some other place; where they agreed on an address, which was left for signatures in various parts of the town: but the Prince will take it but as a poor compliment, that an address must be in such a manner smuggled; and, if the ministers did not devise the original scheme, they will not thank the planners of it for their officiousness.

The East India Company has applied for a renewal of its charter, and has also published a correspondence with ministers on the subject, by which it appears, that the public is likely to be more consulted than it has been, and the strange anomaly of foreigners enjoying an intercourse with the east, from which our own countrymen are excluded, will be set aside. The state of India is unparalleled in history. A company of merchants, from being mere traders, has taken possession of immense territories: but their right to trade depends on charter, and, consequently, their whole authority will cease on the expiration of that charter. To whom then would the territories acquired by them under the charter belong? evidently to the sovereign of this country; for a subject cannot possess dominion exclusively of him. Hence it becomes a matter of great political prudence, if a new charter should be granted, to make proper regulations respecting the commercial concerns of the proprietors of India stock, and the dominion to be exercised,



over a vast territory. The subject branches out into an immense discussion, and it will be ably treated in both houses. Numerous petitions have been prepared from commercial towns for the opening of the trade, against which the East India Company plead, that it will be injurious to those who embark in it: but of this question we cannot allow them to be fair judges. We doubt, also, whether their Mameluc system is beneficial; and whether it would not be better for all parties to allow Englishmen to possess landed property in India, and engraft themselves with the natives of that extensive country.

The dispute on the right of the Livery of London to be received by the sovereign on the throne, has been revived; for they had a meeting, in which an address to the Regent was agreed to, containing many severe remarks on the conduct of ministers. This address was not allowed to be presented but at the levee; and, in consequence, at the next meeting several resolutions were entered into, which were directed to be conveyed to the Prince by the sheriffs. However, the substance of the petition and resolutions will be laid at the foot of the throne; for, at a meeting of the Common Council a similar address was carried, and this is to be presented by the Mayor and Common Council, who are always received in state, their address being read and answered. Thus the City of London has expressed its sentiments fully; for the Common Hall was nearly unanimous, and all the exertions of power and commercial influence could not produce a majority in favour of ministers in the Common Council.

Abroad, the eyes of Europe have been fixed on the motions of armies in the north. The French have overrun Prussia, but are received there as friends, and the King in his edicts proclaims them such, received them in his capital as such, lodged their generals in palaces, and gave them royal entertainments. His troops also are enrolled with those of the great nation. Yet we doubt very much whether this visit of his friends is by any means acceptable to the unfortunate sovereign. He has no means of resisting the torrent. His royal existence depends on the nod of the mighty Emperor, whose plans are

beginning to develop themselves. It is supposed that he will soon head his immense army which is to give law to the north. The lofty Autocrat will probably be humbled, and Sweden, though protected by our fleets, must tremble for its existence; though we should rather suspect, notwithstanding an envoy from us with dollars is said to be in Sweden, that the French heir to the crown will not forget that he is a Frenchman, nor withdraw himself from the politics of the great nation.

The war between the Turks and Russians is thus held in suspense, and it is evident that if the French attack the former, the latter will easily overrun again the territory that he has lost. Austria is to be cordially united with France in its new undertaking, and the two emperors are to have a meeting to plan together, most probably, a new division of territory. Thus the mighty ones of the earth go on their accustomed course, and the reign of peace is retarded; but as light overcame the primeval darkness, so out of this horrible confusion shall a new state arise, in which the heroes and great men of the present day will be considered in no better light than boxers and prize-fighters. Sicily is not completely tranquillised. It was not likely that the late change would take place without leaving bitter remembrance in the minds of those who have lost their accustomed power and influence in the government.

A melancholy day has passed in Cadiz, though in the account of it the joy of the inhabitants was expressed by every manifestation that could be devised: in illuminations, splendid dresses, masses and feasting. The afflictions of the Spanish nation have not yet impressed upon it a due notion of liberty; they retain their slavish despotism, and willingly devote themselves to the worst of slavery. They have completed the great work of the constitution. This they have sworn to defend: and, to make the whole more solemn, the Regency and the Cortez, and, with great concern we add, the British ambassador, went to one of the churches to solemnise that ceremony which is called the mass, in which the whole assembly present kneels down to adore the wafer-god. The Regency swore to "defend and maintain the catholic, apostolical, and Roman religion, without permit-

ing any other in Spain." Adieu to all hopes of this country. Better to bend under the severest yoke of political tyranny with religious freedom, than to enjoy the utmost possible civil liberty under such an abominable ecclesiastical thralldom. We cannot expect a country to be crowned with success which thus devotes its inhabitants either to groan under a superstition which debases the human mind, or to sink into an apathy and contempt of all religion. Fine speeches were made on the occasion by the Regency and the president of the Cortez, magnifying the prospects of happiness and glory under the new system, looking forward to it for the preservation of true religion and real liberty; but, alas! these are all pompous words, and when divested of their glare, they proclaim the melancholy tale: Spaniards, ye are doomed to be the dupes of your priests; the words of our Saviour and eternal life shall not reach your eyes or your ears, but under the contaminating hands of the Inquisition. No man shall dare to utter his thoughts on religion, without exposing himself to the rancour of priestcraft. We quit this melancholy subject, impressed with the sincerest regret for the unhappy nation, and trusting that if this wretched constitution should succeed in Spain, still the colonies will think for themselves, and separate from a country which imposes such a yoke upon its subjects. In the interior of the country, the guerrillas con-

tinue their usual occupations, but the French interest is gradually strengthening itself. The English have marched out of Portugal and are besieging Badajoz, which is defended by an able engineer. An outwork has been taken, and our troops are only three hundred yards from the walls, but still the place is expected not to surrender without much loss on the part of the assailants. The report of the Spanish colonies is more favourable to the mother country, for the insurgents at Mexico are said to be completely subdued; but little dependence can be placed on accounts from these distant possessions. The United States continue their warlike preparations, but there is every reason to hope that they will not give up their love of peace on account of the inconveniences that have befallen them from the folly and wickedness of Europe.

In parliament many questions have been agitated; among them the flagellation of soldiers was peculiarly interesting: the allowance to the Princesses brought forward many pertinent remarks on a book, said to have been printed, but not published; by Mr. Perceval, relative to the conduct of the Princess of Wales; but the most important question is that relative to the Catholics, which has been decided against them by the house of Lords, and is expected to occupy the House of Commons for two nights with the same success.

## OBITUARY.

1812. Feb. 8th. died at Woolton, Mr. THOMAS LLOYD, assistant teacher at the Rev. W. Shepherd's school. He was a man of singularly extensive acquirements, being well versed in the Latin, French and Italian languages, and possessing a tolerable acquaintance with the German and the Greek. In mathematics he was profoundly skilled. His integrity was unimpeachable, and his manners were at once simple and cheerful. About fourteen years ago the exercise of his poetic talent unfortunately became to him the fruitful source of distress, and in its consequences brought him to an untimely end. Having composed a song, which was pronounced,

by a jury of his country, to be seditious, he was sentenced to suffer two years imprisonment, and to pay a fine of 50*l*. Soon after he was conveyed to the House of Correction, at Preston, which was appointed as the place of his confinement, his brother addressed to him a letter in which he expressed himself in terms of strong indignation at the result of his trial. This letter was opened by the jailor, and by him transmitted to a magistrate, who, instead of proceeding against the writer, gave orders that the unconscious prisoner, to whom it was addressed, should be put into close confinement. These orders were but too well obeyed. Every morning Mr. Lloyd

was conducted from his sleeping cell to a solitary apartment, totally destitute of furniture—he not being allowed even a chair to sit on, nor any book except the book of common-prayer. Here he was locked up till bed time, when he was carefully guarded back to his place of rest. This process lasted for six months, during which time he was on no occasion suffered to quit his day room, to open the only window of his apartment, or to hold intercourse with any one, save his keepers. At the end of that time he was, in consequence of the remonstrances of Councillor Scarlett, put on the same footing with his fellow prisoners. It was soon evident, however, that his health was dreadfully impaired—and though during the remainder of his confinement, he was treated with humanity, and was promoted to the confidential situation of acting clerk to the prison—he left Preston at the expiration of the term of his imprisonment with a confirmed asthma, which yearly becoming more and more oppressive, for the last 12 months rendered the prolongation of existence a painful toil, and finally terminated his mortal career with acute suffering. The magistrate, in consequence of whose interposition Mr. Lloyd was so harshly treated, has by a few months preceded his victim to that “bourne” from whence “no traveller returns.” In this circumstance perhaps he was fortunate: for had he lived to read this record of the mischief which he has done, its perusal would, in all probability, have by no means tended to dissipate the horrors of the grave.

left with me, one was to write to you, to settle all arrears to Unitarian societies and funds. He more particularly enjoined me to say, that from the time he first began to think upon the subject, and quitted the church, the convictions of his mind upon the truth of those doctrines that Jesus Christ taught, had been more and more strengthened and confirmed; that they had promoted his great happiness in life, and given him unshaken, though humble, confidence, in the mercy, justice and goodness of the One only God. On his sick-bed, he was more than usually animated and eloquent, speaking to all who visited him of the unspeakable satisfaction he had derived from the opinions he had adopted, and how bright they made his way as he approached the nearer to eternity. He further wished me to express his sentiments upon what we owe to the Great Founder of our Religion, the Prophet sent from God, the Messiah, the man Christ Jesus. Nice shades of difference he never entered into, as believing them not of that importance that some do, though he did not believe him to form any part or portion of the Indivisible, Omniscient Being, who made heaven and earth and all things they contain, yet he thought our warmest gratitude, love, veneration and esteem, for all the good things he had done and suffered in his life, death and resurrection, for his brethren of mankind, were most justly his due, and unless we feel them in our hearts we cannot shew our love for him as we ought by keeping his commandments.”

*Addition to the Account of the Rev. E. Harries, p. 118. (An Extract from the Letter referred to, p. 272.)*

“Amongst some injunctions he

## NOTICES.

A Collection of Hymns, primarily designed for the use of the congregation assembling in George's Meeting, Exeter, is in a state of considerable forwardness, and will be ready for publication early in June.

It consists of somewhat more than three hundred hymns, of which about twenty have never before been introduced into any collection.—As the names of the authors are not given, the Editors have felt themselves at

liberty to make or adopt any alterations whatever, which they considered as of themselves improvements, or which appeared necessary by a due regard to the object and ends of religious worship. They have been particularly desirous to increase the number of suitable hymns, peculiarly referring to Christian privileges and requisitions: and while they have constantly kept in view the grand truth that the Father is the only true God, and the only proper object of worship, they have studiously endeavoured to avoid all expressions directly implying opinions which are commonly controverted among those who are united by their adherence to this fundamental principle. It has been their object to enable the Christian worshipper to sing with the understanding; but they trust it will not be found that in doing this, they have sacrificed any thing really calculated to excite and cherish the warmest and noblest affections of the heart.—The collection is printed in demy 12mo, on a good paper and distinct type. Farther particulars may be known, by applying to the Rev. J. Manning, or Rev. Dr. Carpenter, Exeter.

Agreeably to a proviso of the last annual meeting of the Welch Theological Unitarian Society, held at Neath, the next annual meeting is appointed to be held at Aberdâr, near Merthyr Tydvil, on Thursday, the 25th of June 1812—and not at Landilo as was once intended.

Mr. Kentish has just published a Second Edition of his Sermon before the Western Unitarian Society, last year, on the Connection between the Simplicity of the Gospel and the leading Principles of Protestantism.

The Annual Association of Unitarian Ministers in Lincolnshire, Cambridgeshire and Norfolk, will be holden

at Wisbeach, on Wednesday and Thursday the 3rd and 4th of June. Mr Madge and Mr. Aspland are invited and expected to preach on the occasion.

The Anniversary of the Western Unitarian Book Society will be kept at Bridport, on Wednesday, the 17th of June: The Sermon to be preached by Mr. Aspland.

Mr. Aspland has in the press a Sermon preached on Wednesday the 8th inst. at the Old Jewry Meeting-house in Jewin Street, on behalf of The Widows' Fund, for the Relief of the necessitous Widows and Children of Protestant Dissenting Ministers:—The Subject, *The Beneficial Influence of Christianity on the Condition and Character of the Female Sex.*

The Annual Meeting of the Subscribers and Friends to the Unitarian Fund will be held as usual on Whit-Wednesday, which falls this year on *May the Twentieth*, at the Chapel in Parliament Court, Artillery Lane, Bishopsgate Street. The Sermon on behalf of the Fund will be preached by the Rev. W. Severn, of Hull; or in case of failure, by the Rev. Edmund Butcher, of Sidmouth. Divine service to begin at 11 o'Clock.

After Service, the Society will proceed to business. (See Advertisement on the last page of the Wrapper.)

A General Meeting of the Subscribers and Friends to the projected **UNITARIAN ACADEMY** will be held on Thursday, May 21st. (See also Advertisement on the last page of the Wrapper.)

The Annual Assembly of **GENERAL BAPTISTS** will be held in Worship Street, on Whit Tuesday, May 19th. Divine Service to begin at 11 o'Clock.

*For Correspondence, see the Fourth Page of the Wrapper.*

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M A Y.

[Vol VII.]

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**BIOGRAPHY.**

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*Letters of Mr. Bartholomew  
Hoare.*

(Concluded from p. 218.)

**LETTER III.**

*To the Rev. Samuel Slater, Minister of the Dissenting Congregation at Colyton, in Devon.*

DEAR SIR,

As the late signal mercy I have received, has in all probability set our next interview at a much greater distance than I had otherwise intended; so I hope this consideration may free my present addressing you from the imputation of impertinence, which otherwise it might justly be deemed, unless your peculiar candour should prevail on you to give it a more favourable turn.

As I had never been present at an ordination, so from the first notice I determined to give my attendance on the 28th ult. at Sidmouth: but from some unforeseen disappointment relating to the horse I had hired, I unhappily failed of what I prefer to any other consideration of that nature, your company on the way thither: which likewise rendered my arrival much too late for the whole solemnity. However, I happily

was soon enough to be numbered amongst Mr. Towgood's auditors; whose discourse was drawn up in terms and delivered in a manner quite suitable to the occasion: as he set this transaction in a just and rational light by asserting the right of ordination to be primarily in each respective congregation, disclaiming all pretences of conferring any latent gift or qualification; and that no more was intended by that rite, than the recommending the persons ordained to Almighty God for his especial blessing and assistance, and to their flocks as persons duly qualified to be pastors in the Christian church. Which also I think Mr. Amory very seasonably premised, when about to enter on the interrogatory part of this exercise; the giving you my sentiments on which was the chief design of this epistle. And here as I think Mr. Kiddel's answers relating to the Reformation, his motives as to entering into the ministry, and his resolutions of demeaning himself agreeable to that character to be very satisfactory; so I must confess when he came to the controverted articles of Christianity, he did not answer my expectation. For as the word

God (though its real import be no more than a great king, yet) in our common language is always understood to respect the Supreme Being, who in scripture by way of eminence is styled “the blessed and only Potentate,” and “the God of our Lord Jesus Christ;” and though St. Paul indeed declares Christ to be “over all God blessed for ever:” yet it is evident that to reconcile this expression to the general current of the New Testament, it ought to be taken in a qualified sense as spoken of him, whom that primitive writer Justin Martyr calls *God by the will of the Father*: and whom as the sacred writings abundantly testify, God the Father as the reward of his obedience has invested with all the authority, power and dominion which He possesses.

As to the Holy Spirit, as neither a throne, nor kingdom, nor church nor people, are any where assigned him in scripture; nor to the best of my remembrance a single petition either immediately or by consequence addressed to him, I can’t conceive how the same with a very little variation may be declared of him as of the other two persons: much less how an Unitarian could with the least propriety sum up his confession with that glaring interpolation of *1 John v. 7.* which the most eminent confessor\* of the present century, of which the three kingdoms can boast, (now with God) has beyond all peradventure proved to be spurious, both in his tracts against Martyn and also in his *Address to the Convocation.*

It was the subject of an affectionate prophet’s lamentation of

old; (which I wish there was not too much reason to resume in our days) “That his brethren and countrymen were not valiant for the truth,” which as it is the most valuable thing in the world, so, I think, all, but especially ministers, ought tenaciously to adhere thereto; though it should have the misfortune to lie under the most discouraging circumstances. But I cannot be persuaded, that to act the part of a reconciler is quite consistent therewith. However I cannot discover any material objection, which the most bigoted Tritheist could have advanced against Mr. Kiddel’s whole declaration.

As it seems to be of very little moment with respect to another life, in what sphere we are to pass over the present; so I have always concluded that to fill up that station well, which the divine Providence has assigned us, will entitle us to as resplendent a crown and place us as near the throne of God and the Lamb in the present state, as if we had filled an archiepiscopal throne and worn a mitre here below; since we are all by virtue of our covenant relation said to be “a royal priesthood” and made “kings and priests unto God by his Son;” which inclines me to look on a great part of Mr. Moore’s performance as an exuberance of affection, to—, for which due allowances ought to be made.

I can assure you, Sir, I should not have so freely animadverted on this solemnity, but to that friend, who is as my own soul. But waving all apology, I am, &c.

#### LETTER IV.

*To the Brother of the Writer.*

—What greatly enhances my

\* Rev. Mr. Emlyn, of Dublin.

grief on your account is, what indeed you pretty well know before, that it is out of my power either to extricate you out of this wretched situation, or to assist you in it: for you well know that my business which consists chiefly of keeping a small shop here in the country is what (especially of late) brings a mere trifling advantage with it. For the present exorbitant price of the necessaries of life puts it out of the power of the common class of mankind to apply any part of their earnings to the purchase of clothing; and as to the debts, which they contracted before the advance, I can discover no distant hope of their being in any condition to discharge them. This circumstance renders my present situation very embarrassing on account of my traders. You well know my foundation at entering into a little trade was very slender, and an increasing family, tender constitution, together with a variety of unavoidable afflictive incidents, have conspired to prevent an amendment in my circumstances: indeed my utmost ambition as to trade is to be able to make short payments for my goods, because such as can do so, are at liberty to deal when and with whom they shall think proper and not undergo the mortification of looking on and seeing themselves imposed on without remonstrating. This is certain, that no man does well in trade of any kind, unless he has the command of it. This therefore has still been the summit of all my wishes: because could I have attained this, it would have enabled me to assist my dear relatives in their necessity and the indigent, fatherless and widows in their affliction, to have set my

children in a way of passing through life with comfort, decency and usefulness, and of contributing towards the support of that religious society, with whom we statedly join in the worship of Almighty God. But this is a situation, in which, perhaps, an All-wise and Gracious Being does not see proper to place me; and I hope I shall still make it my endeavour, as I have hitherto, to acquiesce in the following petition of Mr. Pope's Universal Prayer:

"This day be bread and peace my lot;  
All else beneath the sun,  
Thou know'st if best bestow'd, or  
not,  
And let thy will be done."

As to the inquiry which you make in relation to our family, I shall endeavour to satisfy you as far as it lies in my power; but it cannot be expected to be either so correct or particular as could be wished: because our grandfather was removed from this world before our father had reached eighteen months of his life: so that he was deprived of all that his immediate predecessor could have informed him, in his growing up, concerning the family. However there was a brother, who was a Nonconformist minister at Beminster, where he continued to the day of his death, (which happened more than thirty years since) greatly esteemed for his piety and learning by all his acquaintance; and my father, observing my uncommon inclination to books, (even from my childhood) has several times took me with him, for two or three days together, when a lad, to visit this uncle. My father entertained some hope, as the old gentleman was childless, that when

apprised of my genius, he would have taken and brought me up a student; (for he had several young gentlemen at a time in his house, to whom he taught the classics and prepared them for higher seminaries of learning,) but his wife was a perfect Xantippe, and dictated to him in all his undertakings, which prevented his complying with my father's proposal, when he moved him about it: for he answered that he hoped a secular calling would turn out as much for my advantage upon the whole, and that he could not grant him his desire consistent with his peace. But this I doubt, you will think a needless digression. This uncle, I well remember, I have several times heard give my father a detail of the family; for he (as I have been since told) was a great antiquarian: but youth is too inattentive to subjects of this nature. What I retain of his discourses on that head is his asserting—that our's was heretofore a very considerable family—that one of our ancestors had the honour of knighthood conferred upon him—that in those intestine troubles betwixt Henry VI. and Edward the IV. when most of the considerable families in England engaged on one side or the other, several of this family took commissions under Henry VI. whose cause failing and being by some means or other, rendered obnoxious to the victors, our ancestors removed from one of the midland counties, (if I remember right, it was Huntingdonshire,) and retired and settled at Comb-pyne, in this neighbourhood. I cannot recollect any thing said by him particularly relating to them, till the contests betwixt Charles I. and the parliament; in whose army two brothers of the family bore commissions; and after the king's death were in the administration during the interregnum: all which time I particularly remember he said one of them resided in London and kept a coach and splendid equipage (which in those days was, I imagine, something extraordinary,) till the Restoration put an end to that form of government. Their brother from whom we are descended at the same time possessed an estate of 400*l.* per annum at Comb-pyne; who married three wives successively, and had several children by each wife. By the first wife in particular, he had but one son, (whose name I bear) and one daughter: to him at his death he left 300*l.* per annum of his estate: he, I have been told, always appeared like a gentleman and particularly wore a sword, when he was dressed (which by the way I suppose was as distinguishing then, as a commission of the land tax is now.) This young gentleman dying a bachelor by a fall from his horse, and leaving a testamentary disposal of all his estates real and personal to his only sister, and she intermarrying with one Broughton in this neighbourhood, had by that marriage a daughter; who intermarrying with the predecessors of the Oke family of Pinhay (which family you know) carried thither the family estates, who possess them to this day. The elder brother by the second wife was our great grandfather; who had also an estate left him by his father: and our grandfather had possessed it after his mother had he survived her, it being I imagine what is called copyhold; but when the Duke of



Monmouth made a descent here in the West, our grandfather (who was a man of an excellent character, of which I have been assured by several who remembered him) from a belief, that James II. was breaking in upon the constitution and introducing popery and arbitrary power, with a great number of sober, serious persons took up arms under that unfortunate nobleman; and, after his defeat, to avoid the effects which the engaging in that inauspicious enterprise produced, he retired to London, till the Revolution put an end to the danger: but being of a weak constitution he died not many years after of a gradual decay and left a wife and two children, a girl about three years of age, and our father near eighteen months; and dying intestate, the mother became administratrix; and soon after intermarried with a second husband, who spent all he could possibly lay hold of, of our grandfather's substance: the effects of which our father and we have very sensibly felt. But a wrong step in marriage, as well as in death is not to be corrected: however, I have heard, that my grandmother lamented it to the last hour of her life. As to those commissions which any of the family at any time bore in the army, or what place they filled up in the government, I cannot say. But I remember the old gentleman particularly, that they continued about London and left some descendants; that they had distinguished themselves by their martial deeds; and that they were men of great stature and strength of body. For in relating this of them I recollect an oddity in my uncle's conversation which was his addressing my father thus—"cousin, our family were formerly remarkable for their stature and strength, but (continued he) the race is dwindled by their taking wives who were little of stature." And that at my return home I made my mother (who you know is an undersized woman) smile on telling her, that she must need be unacceptable to the gentleman we had been visiting, as being of the size that had reduced the stature of his family. But alas! How few of the patriots, or heroes, which two or three centuries ago distinguished themselves by a love for, or defence of their country have we transmitted down to us: three or four of the most illustrious perhaps we may meet with in the annals of those times! the rest are all overwhelmed by the stream of time and sunk into oblivion beyond all recovery!—As to the bearing of the family, I can say nothing to any purpose; this however at the time of my recollecting the foregoing particulars, I remember my uncle to have mentioned; and, I believe, specified what it was, but as I knew nothing of the science of heraldry, I cannot recollect it: but I well call to mind, that his haughty wife at one time in particular scornfully smiled at his mentioning it, and said her family had a coat of arms also, but she was not so vain as to make that the subject of her conversation. And I have heard my father more than once relate that a silver seal, which was his grandfather's, on which was engraven the family arms, was laid up by his mother as a thing of value; and that when he grew towards the state of manhood, he surreptitiously took it away and soon after lost it;

that on his mother's missing it she made inquiry about it, and on his acknowledging his taking it, she gave him repeated charges not to embezzle or lose it on any account; that she often interrogated him about it, even to the end of her life; but that he never acknowledged his having lost it to her, well knowing it would give her much concern, and bring on himself her just reproaches. But still as I said above, what the figure on the coat armour was, I know nothing of; it being a thing

which I then understood so little, that I did not attend thereto, as I might have done when those opportunities offered, which now are lost for ever. All here are much as usual as to health: they join me in my affliction on your account. Pray write to me soon, for I shall expect your answer with an impatience equal to that regard, wherewith I am,

Dear Brother,

Your most affectionate and anxious

Brother,

B. H.

Musbury, Jan. 10, 1757.

## EXTRACTS FROM NEW PUBLICATIONS.

*Two Letters from Mr. Henderson to Dr. Priestley, communicated by Dr. P. to the Gentleman's Magazine, April, 1789.*

[From "A Selection of Curious Articles from the G. M." In 4 volumes, 8vo. 1811. Vol. III. pp. 167—171.]

*Dr. Priestley's Introductory Letter.*

MR. URBAN,

As one of your correspondents has expressed a desire of having some information concerning the late Mr. Henderson's pretension to intercourse with spirits, &c. I send you two of his letters to me, which are curious in themselves, and may throw some light on the subject. They will likewise give a better idea of the man than any thing written by another person concerning him can do. Also, as I imagine it is generally supposed that I am the person intended by the *Doctor*, whom the writer of Mr. Henderson's life represents as believing he had this power, the reader may be able to judge from the second letter of the probability of this circumstance.

When I lived at Calne, and presently after the publication of my *Disquisitions relating to Matter and Spirit*, I received an anonymous letter from Bristol about some intercourse with spirits; and hearing that Miss Hannah More had said, that the letter probably came from Mr. Henderson, I wrote to him about it; and as the letter was carried by a friend who was going to Oxford, I told Mr. Henderson, that, if he could call up any spirit, my friend was willing to be disposed of as he should think proper for the purpose. In what manner I expressed myself I do not now recollect; but it is evident that Mr. Henderson did not consider me as very credulous on the subject.

J. PRIESTLEY.

*Mr. Henderson's First Letter, Hanham, Aug. 29, 1774.*

SIR,

I hope your goodness will pardon this presumption from a stranger unworthy your notice; and likewise my not franking this letter,

as I have no franks and can get none. If you can condescend thus much, I have one request more, that you would answer me.

I was brought up with some prejudices of education, which I hope I have now got over. This I owe in no small measure to the candour of my father, who, though he inculcated his own principles on me, left me to my own judgment. At first I received these principles without hesitation, and soon became acquainted with the best arguments for them. I had no opportunity for a long time to converse with judicious men of contrary sentiments, so that I easily vanquished those who contradicted me. But yet my mind suggested many difficulties which I could not solve. Hence I began to doubt. Imparting my doubts to some friends, I was told there were mysteries in religion; that I should take God's word for them, and pry no further. This satisfied me for a while, but not long; for I considered, let a mystery be what it may, God would not deliver absurdities. Again, it does not follow that all our bible is divine because some is. And if any part of our Bible contain absurdities, &c. that part is not divine. I could not get books on any subject. I wanted instruction on predestination, remission of sins, assistance of the spirit, eternity of hell torments, and various other points. My friends could not satisfy me. At length I surmounted these difficulties, wading through many doubts, and little less than infidelity. I now believe that the prophecies in our Bible were given by God; that the Gospels are true; that whatever we believe should ac-

cord with the speeches of Christ therein recorded. I believe the doctrine of original sin to be absurd. I believe the spirit of God only assists our apprehension. I believe the foreknowledge of God, held by the Arminians, to be equal to the decree of God, held by the Calvinists; that they are both wrong; and the truth is, the pains of hell are purgatory. These I believe; and have reasons which I think substantial for them. Many things I yet doubt of; among these are the Trinity, and the mediation of Christ.

I am in such a state of mind as to be shocked at no assertion, and to submit to any argument which I cannot answer.

I beg that you would be pleased to assist me in the mediation of Christ; for I own I do not like the doctrine of his being a sacrifice; yet he is so represented by Paul and John. And, though I am not certain of the infallibility of the Epistles, yet I do not chuse to contradict them, lest they may be true.

JOHN HENDERSON.

P. S. Please to direct for me, at Mr. Wait's, grocer, in Castle-street, Bristol.

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*Mr. Henderson's Second Letter.*

SIR,

I hope you will not take it ill, when your friend informs you that I have not seen him. I was from my rooms (for a few hours) when he came to seek me. I staid at home all the following day, but found no more of him. Had I known where he lodged in Oxford, I should have visited him. Excuse me then that I must take

the other communication you proposed, and send this by post.

Of the anonymous letter from Bristol, which you mention, I know nothing. It was, probably, written by some one, I hope well-meaning, who wished to check your philosophic Disquisitions of Matter and Spirit. That such information should excite the curiosity, especially of one so incredulous, I cannot wonder. But such curiosity I neither blame nor neglect.

That I may satisfy you, I will tell you, 1. Who I am; 2. Whether I believe those things; 3. Whether I be willing to demonstrate their truth sensibly; 4. What good ground that information had.

I. As to myself, I shall only write what I think pertinent to this purpose. I had a small school education. I loved reading and thought from my earliest years. Peculiarly I was attached to religious, and, though at first I knew not the term, metaphysic studies. These (both in the *authors* and *systems*, or courses of learning), having no teacher, meeting with none but such as slighted, blamed, pitied my turn of thinking, or only wondered at it—these I pursued not *regularly*, but as they occurred to a boy discountenanced, uninformed, with scattered intervals of scanty leisure, and a very few unselect, out-of-the-way books. As one thought introduces another, so does a book. Both increased to me in time. So did some kind and degree of seeming knowledge. Opinions multiplied and varied; but doubts exceeded. Sceptical as those made me, they did me good; 1. In making me never positive; 2. Nor

unwilling to change; 3. Nor a despiser of those who thought otherwise than I. I mention my being very doubtful, the rather because you will agree with me, that, when one thinks no certainty is to be found, one will be less nice in assenting to insufficient evidence. Perhaps I am an instance. I have nothing to add of myself, but to thank you for your kind attention to letters of mine (some years ago), for your hints, and the books you lent and gave to me. Do not you recollect it?

II. Do I believe those things? 1, I have no reason to think them absurd or impossible; 2, They are commonly asserted in all ages; 3, And generally believed; 4, I find myself more at ease in believing them; my notions are suitable. Thence, it may be on bad proof, I assert that there are such things. You will the less wonder at such a belief, when I add, that I not only assent to spirits, apparitions, magic and witchcraft, but that I allow Belimen's philosophy and Swedenborg's visions. Yea, I deny hardly any thing of that sort. So you will perceive that I easily believe, and require not too much demonstration.

III. Whether I be willing to demonstrate their truth sensibly? 1, I do not know that I can give any such exhibition. 2, The faith itself is not interesting, nor have I the least wish to convince any. 3, My conscience is not clear that such acts are innocent. 4, They would not be, at least may not, demonstrations. A sensible man, when I had asked, 'Would you be convinced if I shewed you a spirit?' answered, 'No; I should grant any thing at the time, but afterwards I should think you had

frighted me out of my senses, and then you could make me believe any nonsense.'

IV. What good ground had that information? I will tell you all I know. I have asked Miss More. She says, had you asked her, she would have told you that she knew nothing of the matter. Many people have known that I studied astrology, geomancy, and magic, and was of an abstract mind. They surmised. Common things looked extraordinary. Little things were greater. I was reported a conjuror. I was teased to tell fortunes, raise spirits, and sometimes to cast out a devil. Some pretended to a graver curiosity, and asked me for a positive answer to, 'Have you not seen and raised a spirit?' I always replied, 'I will tell you any thing about them out of books, but as to my own experience I will not say.' Can you deny it? I said, 'I will not deny it.' Thence, they affirmed it abroad. To sum up all: 1, I believe. 2, I think I have reason. 3, No one was ever witness to any appearance with me. 4, I never told any one that ever I raised a spirit. 5, I will not deny it; I have said sometimes, that I thought I had seen a spirit.

As I take it, your main wish is to know, 1, If I believe such an exhibition possible? I do. 2, If I have done it? I never did say, nor mean to say, that I have; (but for some reason) I will not deny it. 3, If I can do it? I do not know that I can. 4, If I be willing to try? I had rather be excused.

I have now answered your letter as satisfactorily as I can. You see you need not be in any

apprehensions for your philosophy, on account of any experimental knowledge of mine. If I can say any thing more that is worth the while on this subject, or a better, I shall be glad of an epistle from you.

Farewel, I esteem you; and opinions I regard little. I am obliged by your friendly expressions in the letter. I wish you all good and success in doing it. I should have answered sooner, but for bad eyes, and the company of strangers.

JOHN HENDERSON:

*Pembroke College, Oxford; or at Hanham, near Bristol, when in that Country.*

*Anecdotes of Mr Henderson, of Pembroke College, Oxford.*

[From the same. Vol. IV. pp. 221-224.]

April 3, 1789.

MR. URBAN,

Much has been said in your Miscellany, respecting the late Mr. Henderson, of Pembroke College, Oxford,\* whose extraordinary abilities, and eccentricity of character, justly rendered him during his life, an object of general curiosity, and will continue to stamp an adscititious value on any authentic particulars that may be recorded of him.

A correspondent in your last Magazine requests Mr. Agutter to favour the world with an account of "the literary courses Mr. Henderson took, and the various authors he conversed with, in his penetrations of the obscure regions of magic, divinity, and physic." As Mr. Agutter will in all probability return a copious

\* He died Nov. 2, 1788, in the 32d year of his age.

answer to the inquiries of this correspondent, I shall avoid a discussion of the points alluded to by him, and shall content myself with exhibiting a few *traits* of Mr. Henderson's character and deportment, collected during that acquaintance which I maintained with him at the university of which he was a member.

It may not perhaps be impertinent or superfluous to mention some particulars relative to the commencement of our acquaintance. I had never seen Mr. Henderson before he entered at Pembroke College, though his fame had previously reached my ears. One morning while I was occupied in my apartments at this college, I was surprised by the unexpected appearance of the joint tutors of our society, introducing to me a stranger, who from the singularity of his dress, and the uncouthness of his aspect (I speak not with any disrespect), attracted my notice in an uncommon degree. His clothes were made in a fashion peculiar to himself; he wore no stock or neckcloth; his buckles were so small as not to exceed the dimensions of an ordinary knee-buckle, at a time when very large buckles were in vogue. Though he was then twenty-four years of age, he wore his hair like that of a school-boy of six. This stranger was no less a person than Mr. Henderson, who had that morning been enrolled in our fraternity, and had been recommended to apartments situated exactly under mine, which I believe was the sole reason of his being introduced to me in particular, as it was not otherwise probable that I should have been singled out as the person who was to initiate this *fresh-*

*man* in the ways and customs of the college.

Mr. Henderson passing some hours of that day with me, I was gratified with a rich feast of intellectual entertainment. The extent and variety of his knowledge, the intrinsic politeness of his manners, his inexhaustible fund of humour and anecdote, concurred to instruct, please, and amuse me.

From this period to the time of my relinquishing an academical residence (a space of about four years), I was frequently honoured with the society of Mr. Henderson. I had therefore many opportunities of being acquainted with his natural disposition, his habits of life, and his moral as well as literary character.

His temper was mild, placable, and humane. He possessed such a spirit of philanthropy, that he was ready to oblige every individual as far as lay in his power. His benevolence knew no bounds; and his liberality was so diffusive that it submitted with difficulty to the circumscription of a narrow income. He was fond of society, and well qualified to shine in it. He was frank, open, and communicative, averse to suspicion, and untinctured with pride or moroseness.

His mode of life was singular. He generally retired to rest about day-break, and rose in the afternoon: a practice, however, that was frequently interrupted by the occasional attendance which he was obliged to give to the morning service of the college chapel. He spent a great part of the day in smoking, and, except when in company, he usually read while he smoked. He had no objection to the liberal use of wine and spi-

rituous liquors; and, notwithstanding his philosophic self-denial in other respects, he did not always scrupulously adhere to the rules of temperance in this particular. But this failing, which, I believe he did not often practice, and which never led him into any glaring impropriety of conduct, was lost amidst the general blaze of merit and virtues with which his character was adorned.

The following remarkable custom was frequently observed by him before he retired to repose. He used to strip himself naked as low as the waist, and taking his station at a pump near his rooms, would completely sluice his head and the upper part of his body: after which he would pump over his shirt, so as to make it perfectly wet, and putting it on in that condition, would immediately go to bed. This he jocularly termed "an excellent cold bath." The latter part of this ceremony, however, he did not practice with such frequency as the former.

His external appearance was as singular as his habits of life. I have already mentioned those exterior traits which struck me in my first interview with him, and the same peculiarities remained with him during the whole time of my being honoured with his acquaintance, and, I believe, to the end of his life. He would never suffer his hair to be strewed with *white dust* (to use his own expressions), daubed with pomatum, or distorted by the curling irons of the friseur. Though under two and thirty years of age at his death, he walked when he appeared in public, with as much apparent caution and solemnity,

as if he had been enfeebled by the co-operation of age and disease.

With regard to his moral and religious character, he was a pattern highly worthy of imitation. He was in the strict sense of the phrase, *integer vitæ scelerisque purus*. He shewed a constant regard to the obligations of honour and justice: and recommended both by precept and example, an attention to moral rectitude in all its ramifications. He had the courage to reprove vice and immorality wherever they appeared; and though he was sometimes treated on these occasions with contumely and insult, he bore with a moderation truly Christian, so ill a return for his well-meant endeavours. In his principles of religion he was orthodox, without being rigid. His devotion was fervent, without making too near an approach to enthusiasm or superstition. He was perfectly acquainted with the religious dogmas of every different sect, and could readily detect the respective fallacies of each. But, however he might differ from these sectarists, he behaved to them, on all occasions, with great politeness and liberality, and conversed with them on the most amicable terms of general sociability.

His abilities and understanding were eminently conspicuous. His penetration was so great as to have the appearance of intuition. So retentive was his memory that he remembered whatever he learned; and this facility of recollection, combined with a pregnancy of imagination and solidity of judgment, enabled him to acquire a surprising fund of erudition and argument; a fund ready at every

call, and adequate to every emergency.

His learning was deep and multifarious. He was admirably skilled in logic, ethics, metaphysics, and scholastic theology. Duns Scotus, Thomas Aquinas, and Burgersdicius, were authors with whom he was intimately conversant. He had studied the healing art with particular attention, and added to a sound theoretic knowledge of it, some degree of practice. His skill in this art he rendered subservient to his philanthropy; for he gratuitously attended the valetudinarian poor wherever he resided, and favoured them with medical advice, as well as pecuniary assistance. He had a competent knowledge of geometry, astronomy, and every branch of natural and experimental philosophy. He was well acquainted with the civil and canon laws, and the law of nature and nations. In classical learning and the belles lettres he was by no means deficient. He was master of the Greek and Latin tongues, as well as of several modern languages. He affected not elegance, either in his Latin or English style; but was happy in a manly, perspicuous, and forcible diction, which he preferred to the empty flow of harmonious periods. He was versed in history, grammar, and rhetoric. In politics, he was a firm Tory, and greatly disapproved the general conduct of the Whig party. In this respect he resembled his friend Dr. Johnson.

His skill in physiognomy remains to be mentioned: he spoke of the certainty of this science with all the confidence of a Lavater. He constantly maintained that by the mere inspection of the countenance of any individual in the world, he was able, without having either seen or heard of the person before, to give a decisive opinion of his disposition and character. Though I am inclined to consider this as an extravagant boast, I am ready to allow that the characters of many persons may be discovered by such inspection, and that Mr. Henderson frequently succeeded in a wonderful manner in his attempts of this kind.

He pretended to a knowledge of the occult sciences of magic and astrology. Whether this was, or was not, a mere pretence, I leave to the judgment of the enlightened reader. Suffice it to remark, that his library was well stored with the magical and astrological books of the last century.

I never knew any one whose company was so universally courted as that of Mr. Henderson. His talents of conversation were of so attractive a nature, so variable and multiform, that he was a companion equally acceptable to the philosopher and the man of the world, to the grave and the gay, the learned and the illiterate, the young and the old of both sexes.

Yours, &c. C. C.



## MISCELLANEOUS COMMUNICATIONS.

*Dr. Enfield's Sermon on the Progress of Religious Knowledge.*

Dr. ENFIELD has left the character of an elegant, accomplished writer ; but there is one sermon of his, particularly, which entitles him to the higher praise of a Christian Reformer,—no discourse extant, not excepting Dr. Priestley's on Free Inquiry, breathing a more ardent spirit of improvement, or more nervously and eloquently expressing the bold speculations, the glowing anticipations, which have, in all ages, animated great minds. This sermon is "On the Progress of Religious Knowledge," and is the first of "Three Discourses," by three separate authors, (Dr. Enfield, Mr. Godwin and Mr. P. Holland,) published in one 8vo. volume, in the year 1780: the volume is dedicated to "Samuel Shore, Esquire, of Norton Hall, Derbyshire," who (agreeably to the prayer of the authors) still lives "to bless his nearest connections," and whose "name and influence" still "support the schemes of usefulness and benevolence," by encouraging which, in their day, he attracted the respect of these united friends.

Dr. Enfield's text is Matt. xiii. 33—the *leaven in the measures of meal*. The subject is introduced by some elegant remarks upon the difference between man and other animals in point of improvement. "The bee, the ant, or the beaver of the present race, appears to have no larger portion of knowledge or skill, and to be capable of no greater variety in its productions, than the same animal in the earli-

est ages of the world. Whereas human nature admits of such essential improvement, from the continued labours of individuals through a succession of generations, that there is not perhaps a greater difference between the most sagacious and the most stupid animal existing on the face of the earth, than between the human savage, who subsists on the plunder of the forest, and the ingenious artist, or 'the deep-judging sage,' formed in the polished state of society."

He next notices the rise of the greatest amendments in the human condition from the smallest beginnings: "little did the man who first observed the polarity of the load-stone, or he who executed the first rude sketch of the art of printing, imagine to what valuable purposes their respective discoveries would afterwards be applied."

The author then turns to the proper subject of his discourse, the progress of religious knowledge ; and sketches with a beautiful pencil the history of the Divine Dispensations from Adam to Moses, from Moses to Christ, and from the establishment to the corruption of Christianity. Here occurs a fine eulogium on the Unitarian Reformers :—"Soon after the first dawn of the Reformation, several great men arose, who possessed such strength and acuteness of understanding, and freedom of spirit, as to be able, at one effort, to separate the pure religion of Christ from the mass of absurdities and superstitions with which

it had been mixed; and to conceive themselves, and represent to others, a system of faith so rational and scriptural, that all the labours of modern times have done little to improve it. These bold innovators, however, placed themselves on a ground so far removed from the old establishment, and even from the commonly received system of the reformed church, that they gained few followers, and only brought upon themselves, and those who had penetration and fortitude enough to become their adherents, the censures and anathemas of those churches which claimed to themselves the merit of orthodoxy. By appearing at the head of a small and despised sect, they only furnished the multitude with appellations of obloquy and contempt for free inquirers in succeeding ages."

Two causes are next specified as hindering "the progress of free inquiry, and of its natural offspring, rational ideas on religious subjects," in later times; viz. subscription to articles of faith, and the propensity of the vulgar to mysticism and enthusiasm. Notwithstanding these obstructions however, the preacher represents the cause of truth as surely, though gradually, advancing, and expatiates, with an unusual spirit of eloquence, upon the happy signs of the times. He prophecies of the Methodists, that "when the rage of novelty is over, and the heat of passion is abated, many who now despise the name of reason, will listen to her 'still small voice;' that their present blind attachment to their leaders will give way to the desire of knowledge and love of truth; that their zeal will be directed by judgment, and tem-

pered with moderation; and that they will settle into the respectable character of *rational Christians*."—The pages of this work attest the preacher's sagacity.

Other obstacles to the spread of true religion are particularized—in the spirit of indifference; in slothfulness, timidity and selfishness. The following observation, found in this part of the sermon, is admirable: "*In accomplishing schemes of reformation, discretion should be employed to regulate, not to restrain, the operations of courage.*"

The reader's heart will kindle into delight at the preacher's vivid picture of Christian ministers sustaining the character of reformers. "It is only from those who have established their principles on the firm basis of free inquiry, who are duly sensible of the importance of knowledge, particularly moral and religious, to the happiness of mankind—and who at the same time possess inflexible integrity, a bold and enterprising temper, and an invincible independence of spirit, from whom great attempts in the work of reformation are to be expected. Such men, instead of *timidly keeping out of the way of danger by insisting wholly on general truths*, or on a nearer approach to the ground of controversy, *making a cowardly retreat behind a set of phrases of doubtful meaning*, will avow and support, with all plainness and frankness, whatever they judge to be important and seasonable truths. *They will not think it sufficient that they barely teach no error*, but will esteem it their duty to assist their hearers in searching after truth, and establishing rational principles of religion and morals. Having

dared to conceive the great idea of reformation, they will dare to attempt the execution. Fortified in the consciousness of their upright and benevolent intentions, they are prepared to receive with equal indifference, the cautious advice of the timid, the ridicule of the licentious, the scorn of the vulgar, the indignation of bigots, and the persecution of tyrants. If they should have the misfortune to be anathematized as heretics, *for the very virtues for which many an orthodox martyr has been canonized*, they will console themselves with the reflexion, that the censures of men cannot destroy the merit of their character, and with the hope that the good seed which they have sown with so much labour and hazard, will not perish in the ground."

This animating representation of the duty of ministers, is followed by a forcible appeal to the laity:—"While ministers of religion thus strenuously exert themselves for the propagation of truth and religion in the world, let wise and good men of every class unite to afford them their hearty countenance and steady support. Shaking off that lethargic spirit of indifference to the progress of knowledge, virtue and happiness, which is the natural offspring of an uncultivated understanding and a selfish temper; alike disdaining, tamely to submit their judgment to the authority of ecclesiastic guides, or blindly to follow the track marked out by their ancestors; *and boldly daring, under the direction of reason, to advance, even by untrodden paths, into the regions of new opinions, and to draw aside the veil of mystical sanctity, which prejudice has spread over*

*long established errors*; let them pursue their researches after truth with an ardent, liberal and courageous spirit. On doubtful questions let them suspend their judgment, till they have passed, by the slow gradations of patient thinking, from uncertainty to rational conviction: and let them submit without hesitation to the authority of reason, wherever her decisions can be clearly ascertained, even though they should be obliged to surrender some of their favourite opinions, and to suffer the odium of opprobrious appellations. Let not any timid apprehension of the danger of innovation—let not a spirit of indifference under the specious disguise of moderation, induce them to practise themselves, or to expect from their ministers, a quiet acquiescence in prevailing prejudices and errors, which they judge to be injurious to the interests of virtue and religion. In full confidence, that *truth and happiness can never be at variance*, let them be always ready to allow, as well as to take, *an unlimited latitude in argument*, and give every possible encouragement to free inquiry."

The exhortation is then applied particularly to Protestant dissenting congregations; and the discourse thus concludes, maintaining to the last its title to be pronounced one of the best sermons in the English tongue:—"Finally, let both ministers and people heartily unite their endeavours to restore the original purity and simplicity of Christian doctrine, and to rescue Christian worship from every incumbrance or disgrace, which priestcraft or fanaticism has brought upon it: always remembering that it is more consistent

with the true spirit of Christianity, *the great author of which was*, in the most respectable sense of the appellation, *a reformer*, to be ever ready to encourage and promote improvements in religious opinions and practices, than to be rigidly tenacious of ancient tenets and forms, merely because they are such: and that (in the words of a good writer\*) ‘It is an honest, impartial, and unprejudiced freedom of thinking and discoursing upon all subjects whatever, conducted with humility, decency and information, which ought to distinguish the religion of a Christian from that of all the world besides.’ In this manner it may be hoped that the friends of truth, virtue and religion will unite to carry forwards the good work of reformation. Nor shall it be doubted, that their united efforts will produce the most glorious and happy effects. Yes, I will foretel (and may it please the great Lord of Nature to fulfil the prediction), that the cloud which was once ‘no bigger than a man’s hand,’ shall at length spread over the whole heavens, and water every region of the earth with the dews of heavenly wisdom; that truth shall at last triumph over error, charity over persecution, and religion and virtue over prophaneness and immorality; that all the nations of the world, subjected to the laws of truth and righteousness, shall become the spiritual kingdom of God; and that the whole earth shall be one holy temple consecrated unto the Lord. Amen.”

*Extract from a Theological Correspondence.*

SIR,

The following extract from a correspondence between a lady and a doctor in divinity of the church of England, seems to me to deserve a place in your excellent Repository, and may serve as an answer to all persons who wish to recommend defences of the un- and anti-scriptural word used by the sectarians of Rome, England, and Scotland, in their addresses to the Divinity.

“I feel myself much honoured by your referring me to so valuable a work, as there is no question in my mind of your’s being; but I must be allowed to decline the reference. Till I find the word *Trinity* in the Bible, it is a matter of indifference to me what any person explains the word to mean. Its theory formed no part of the system of religion which my lord and master Christ taught me, and what any person in after ages ingeniously but fancifully may choose to suppose that he comprehends its explanation to be, can be of no authority or importance to me.”

An ingenious writer has lately, I perceive, observed the impropriety of using the word *Trinity* when an English word may be so much better substituted for it, and is a true translation of the word *Trinitas*, namely *Threeness*; and hence he recommends the following reading. “O holy, blessed, and glorious Threeness, three persons and one God.” Threeness in Oneness is certainly more intelligible to an Englishman than Trinity in Unity. I remain, Sir, your constant reader,

ACHOU DA.

\* See Squire Indifference for Religion Inexcusable, § 2.

"*Nolo Episcopari.*"

SIR,

As a farther illustration of *Nolo Episcopari*, I would refer your correspondent who made inquiry respecting it, to a passage in Chandler's Life of Bishop Waynflete, as quoted in a late number of the Monthly Review.—"The sub-prior and another monk were deputed to wait on Waynflete at Eton college, with the news of his election. From sincere reluctance, or a decent compliance with the *fashion of the times*, he protested often and with tears, and could not be prevailed on to undertake the office to which he was called, until they found him, about sun-set, in the church of St. Mary, when he consented, saying, He would no longer resist the divine will." S. P.

### Epitaph.

SIR, Oct. 1, 1811.

The following epitaph appears worthy to be known beyond the circulation of the *curious* book to which it is annexed. It was published in 1807, by Mr. Johnes, in a dedication of "*The Travels of Bertrandon de la Brocquire*," to the memory of his sister; Mrs. Hanbury Williams, who died in 1806. Mr. J. attributes this epitaph on his sister to his friend, the Rev. Mr. Shepherd, of Gateacre. May I be allowed, without offence, to regret that the very ingenious author, a Christian teacher, not unworthy of the name, should have been here contented without advancing a step beyond the *pulvis et umbra sumus* of a Pagan poet. Such omissions have been too common among us *rational* Christians, and thus we

have suffered our good to be evil spoken of.

### VERBUM SAT.

*Epitaph on Mrs. H. Williams.*

Stranger, or friend! with silent steps  
and slow,  
Who wanderest pensive thro' this hal-  
low'd gloom,  
Muse on the fleeting date of bliss below,  
And mark, with reverence due, *Eliza's*  
tomb

For 'tis not pride that rears this sculp-  
tur'd stone,  
To spread the honours of heraldic fame;  
Here *love connubial* pours the plaintive  
moan,  
And dews, with bitter tears, *Eliza's*  
name.

Here sad remembrance fondly loves to  
dwell,  
And wrings with woe a widow'd hus-  
band's breast,  
While aye she points to the dark narrow  
cell,  
Where the cold ashes of *Eliza* rest.

Stranger, or friend! hast thou a part-  
ner dear?

Go, press her closer to thy aching heart:  
With silent wing the moment hastens  
near,

The dreadful moment, when ye too  
must part!

### *Calvinistic Doctrine of Atonement.*

SIR, May 5, 1812.

Your "*Old Correspondent*," in p. 230, of the present vol. appears to have been satisfied with his stage coach repartee, more than, in justice, he ought to have been. I have heard many Calvinistic sermons, and have read not a few of the writings, both abstruse and popular, of that description of Christians; but I have never met with any expression of sentiment, even among the wildest and least judicious of them which would justify the interpretation put by your correspondent on their doctrine of *par-don of sin through a meritorious*

*atonement.* There may be some daring Antinomians, who are ignorant and vicious enough to reason in the manner which he justly reprobates; but it is sufficiently known that all the proper Calvinists disavow the sentiments, the spirit, and the practice, of such persons.

I am not explaining, or adducing evidence for, the doctrine in question: my only object is to plead for a fair and equitable construction of it. Whether it be held as stated by such authors as Tomkins, Ritchie, Price, Fuller and Magee, or in the high and (in my humble apprehension) untenable sense of Gill and Brine, or in any intermediate method of explication, — all dispassionate men must admit, that the believers of the doctrine of Atonement uniformly maintain it as *a scheme of rectitude and mercy, to secure inviolate the honour of the Divine Perfections, and to restore sinful men to holiness and felicity.* Does not the “Old Correspondent” know that, according to Calvinists and those who, in this point, nearly coincide with them, *faith* in Christ is the condition *sine qua non* of pardon; and that no faith is held to be efficacious but that which operates in the production and preservation of righteousness and holiness, sincere, universal, and constant? Is it not a common topic in their sermons and practical writings, that, should a man reason as your correspondent represents them to reason, it would indicate a state of mind destructive of any rational hope that he was a *pardoned and happy character*?

If it is not trespassing too much on your pages, I beg permission to

adduce, as no slight evidence of what I have advanced, a passage from a very respectable and able work recently published, Dr. Williams’s *Defence of Modern Calvinism.*

“We also maintain, that a true and lively faith is *productive* of good works, as a good tree bringeth forth good fruit; and that its character may be best known to us by its effects; but surely, as a cause is distinct from its effects, as a good tree differs from its fruits, and a principle in the mind from its operations, so a *good faith* is a different thing from *good works*, and therefore should neither be identified nor confounded. But though Calvinists avoid this, they are in the constant habit of insisting, that a fruitless faith is not saving. They urge the importance of good works on several accounts; for they know that God requires universal obedience — that they are well pleasing to God — that Christians are justified and renewed, in order that they may walk in them unto all pleasing — that they are profitable unto men — that Christ is the author of eternal salvation to them that obey him — and that they are bound, in duty and in gratitude, to observe all things whatsoever Christ has commanded. They reprobate with warmth a dead faith, and inculcate with earnestness ‘charity and all other virtues and good deeds,’ as indispensable towards forming the Christian character.

“They are taught by experience, as well as by scripture, that except they abide in Christ by faith, they cannot glorify God by bringing forth much fruit; yea, that they ‘can do nothing,’ — nothing that deserves the name of Chris-

tian obedience, or acceptable service. They know that 'without faith, it is impossible to please God,' as well as that the faith which is dead and not productive of holy obedience is unavailable both for salvation hereafter and for justification in this life. Calvinists are persuaded that we should be careful and strenuous to maintain good works, and to discharge all personal and relative duties; that no sin should have dominion over us, and that we should have no fellowship with the unfruitful works of darkness, but rather reprove them. They seek for glory, and honour, and immortality, by patient continuance in well-doing." pp. 109—111.

I am, Sir,

Yours respectfully,

VICINUS.

*Calvinistic Doctrine of Atonement.*  
London, May 9, 1812.

SIR,

Every friend to civil and religious liberty, must acquiesce in the general sentiment in favour of that important measure,—the emancipation of the Catholics; and it will consequently give them pleasure to perceive the numerous advocates that have come forward in behalf of that injured class of the community, by means of the press. The thanks of all liberal-minded persons are due to you, sir, for the many excellent pieces with which you have favoured the public, from time to time; and it is to be hoped, that at no distant period, your endeavours, in common with the other supporters of religious liberty, will be crowned with success.

But, however every attempt of individuals, by fair argument, to promote such a cause is to be ap-

plauded, any effort to strengthen it by abuse is to be condemned; and I cannot avoid suspecting, that your "Old Correspondent" has chosen this subject, not for the purpose of vindicating the rights of the Catholics, but to cast an odium upon another sect of christians—the Calvinists, by misrepresenting their doctrinal sentiments.

In reply to an objection, made by a gentleman in the "stage coach," to the Catholics being fully tolerated, on the ground that their priests had the power to absolve them from their oaths, your "Old Correspondent" remarked, "There are other professors of christianity more dangerous to society than the Catholics, taking the matter up on your own ground; I mean those who maintain that whatever crimes they commit, they have only to confess them, and to believe that another person was punished in their stead, and by, his righteousness they are made perfectly righteous, and are perfectly safe: God will behold no unrighteousness in them," &c.

On perusing this passage, I confess, sir, my curiosity was raised to know what class of "professors of christianity" your correspondent alluded to; I had not the most distant idea that the Calvinists were the "mark aimed at." My indignation was roused against these, as I imagined, new "professors," which your "Old Correspondent" had exposed. But this was soon changed to another sentiment, when I arrived at the conclusion of the article, where your correspondent avows that the theological creed of the gentleman beforementioned, was the "mark," at which he had "aimed" this mighty "stroke." This gentleman, he had previously informed

us was a Calvinist; and consequently the whole body of that sect was included in it.

To endeavour, therefore, to resist a wrong impression which may possibly be made on some of your readers, respecting the religious creed of so large a portion of professing christians, I beg leave to observe, that the account, as given of it by your "Old Correspondent," in his "stage-coach conversation," is *false*. The Calvinists do *not* "maintain that whatever crimes they commit, they have *only* to confess them, and believe that another person was punished in their stead, and that by his righteousness they are made perfectly righteous, and are perfectly safe." They do, indeed, consider their own righteousness of so little account, that they cannot depend upon it for everlasting felicity; and therefore apply to the "fountain open for sin and uncleanness," and depend upon the righteousness of "Him who was made sin for" them, "who knew no sin, that" they "might be the righteousness of God in him;" but at the same time, they are of opinion that *repentance and an abhorrence of sin*, are as absolutely necessary to salvation as *faith*; and those who abhor sin, I should apprehend, are not "dangerous to society."

Your "Old Correspondent," may, perhaps, consider himself as possessed of every virtue in its highest degree; though some, from the specimen here given, may not have a very exalted idea of his candour or veracity. He may feel conscious of superior worth and excellence, and may place his trust in his own righteousness. I envy him not his security: I would rather mine should be placed on a firmer

foundation, even on the rock Christ.

I entirely concur with your correspondent, as to the futility of the objection against the Catholics before-mentioned; but surely the Catholic cause can be defended without having recourse to misrepresentation and falsehood.

I remain, Sir,

Your constant Reader,  
A CALVINIST.

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*Bark Money.*

SIR,

Though your pages are dedicated to much more important concerns, than the financial arrangements of a kingdom, yet as the nature of paper-money is, by the circumstances of the times, forced upon every man's consideration, the following document relative to it may deserve attention. The middle bark of the mulberry tree served the purpose of paper in England, but the difference between the two systems consisted in this, that the government of the country in the East, derived all the advantage of its bark-money, whereas in our country the profits, and immense they are, are enjoyed by the proprietors of the Bank, and the bankers of country towns, by whom the paper money is issued. Should any of your readers happen to be in possession of any farther information respecting this bark-money, namely, as to the mode of its fabrication, the preventives from forgery, its gradual effects on the kingdom, and its present state; I shall be obliged to them to communicate it, through your Repository, or inform me from what quarter I may derive it.

I remain

Your constant reader,  
PHILO-CHRYSUS.



*Extract from the Voyages and Travels of Marco Polo, page 135. In Pinkerton's Collection of Voyages.*

"The money of the great Khan, is not made of gold or silver, or other metal, but they take the middle bark from the mulberry tree, and this they make firm and cut into divers round pieces, great and little, and imprint the king's mark thereon: Of this paper-money therefore the Emperor causeth an huge mass to be made, in the city of Cambalu, which sufficeth for the whole empire, and no man under pain of death, may coin any other or spend any other money, or refuse it in all his kingdoms and countries, nor any coming from another kingdom, dare spend any other money in the empire of the great Khan.

"Hence it follows that merchants after coming from remote countries unto the city of Cambalu, bring with them gold, silver, pearl, and precious stones, and receive the king's money for them; and because this money is not received in their country, they change it again in the Empire of the great Khan, for merchandise, which they carry away with them. He also payeth stipends to his officers and army, in the above mentioned money; and lastly, whatever thing he needs in his court, he buyeth with this money. Wherefore there is not a king to be found in the world who exceedeth him in treasure, not expended on the mint as elsewhere."

*Sketch of English Protestant Persecution. Letter III.*

SIR, April 29, 1812.

Since I sent you my last letter I have procured a sight of the latin

work by Fox, mentioned page 220: in the valuable library of Dr. Williams. It is in one folio volume. The following is an exact copy of the title page, which may be acceptable to some of your readers.

*Rerum in Ecclesia gestarum, quæ postremis et periculosis his temporibus evenerunt, maximarum quæ per Europam persecutionum, ac sanctorum Dei Martyrum, cæterarumque rerum si quæ insignioris exempli sint, digesti per Regna & nationes Commentarii. Pars Prima. In qua primùm de rebus per Angliam et Scotiam gestis, atque in primis de horrendu, sub Maria nuper Regina, persecutione, narratio continetur. Autore Joanne Foxo Anglo. Baileæ. 1559.* It appears from Fox's Life in Biog. Brit. (iii. 2022) that the 1st Book of his *Commentarii* was published at Strasburgh in 8vo. in 1554, while the author was an exile during the persecution under Mary. From the folio volume I quote the 1st page, of which I gave Mr. Peirce's very correct translation (P. 220). *Quod ni fecisset, sunt qui putant episcopos ultimum ei supplicium molituros. Nam ita audiui a famulo ipsius, Ducem Suffolciæ clam Hoperum, qui eorum conatus non ignorabat, præmonuisse.* The Duke of Suffolk was likely enough to be well informed, being uncle to the king, by his marriage to Mary, the sister of Henry, and Queen Dowager of France. Fox afterwards refers to Edward's protection of Hooper, against the bishop, in the following terms, *Eum nec regis voluntas nec causæ equitas tueri possit.* There is also preserved, the authority given to Ridley by the King in council to consecrate Hooper, without incurring a Pre-

munire, should he "omit and let pass certain rites and ceremonies offensive to his conscience." (Ridley's Life, p. 312.) In justice to the memory of Ridley, who appeared prominent in this persecution of Hooper, it should be mentioned that they afterwards became intimate friends as hinted by Fox, before they were united by the sufferings of martyrdom. The author of Ridley's Life (1763,) quotes the following passage from his letters to Hooper, when they were both in prison. "My dear Brother, I understand by your works that we thoroughly agree, and wholly consent together, in those things which are the grounds and substantial points of our religion, howsoever in time past, in smaller matters and circumstances of religion, your wisdom and my simplicity made us to think differently." (p. 324). At page 220, I ventured to describe the *Reformers*, as wanting nothing but a *safe* opportunity to burn popish idolators as well as idols. As this is a hard saying for Protestants, even now, to hear, I beg leave to sustain my opinion, with a passage which I have since met with in Bale's account of Lord Cobham, first published 1544, of which I have a reprint in 1729. At the conclusion (P. 109) he compliments "Kynge Henrye the VIII. now lyvyng," who "after the most godlye example of Kyng Josias, vysyted the temples of his realme," and "utterlye, amonge other, destroyed the synnefull shryne of Becket." Bale adds, "If he had upon that and soche other abhomynable shrynes brent those ydolatrouse prestes, which were, (and are yet,) theyr chefe maynteners, he had fulfilled that

godlye historye throughout. But that which was not than perfourmed in hope of theyr amendement, maye by chaunce lyght upon them hereafter, whan no gentyll warnynge will seme to be regarded."

This priest of the reformation, who had been a *protegè* of Lord Cromwell, on whose fall he retired into the Low Countries, appears to anticipate a *Hecatombe*, if I may be allowed the expression, of popish victims, as a burnt-offering to protestant ascendancy, on the accession of Edward. By those who really governed, in the name of that Prince, Bale was recalled, beneficed in England, and at length made Bishop of Ossery in Ireland; where, according to Dr. Leland, the historian, he became "a violent and acrimonious impugner of popery." The advancement of such an avowed *fierce polemic*, shews what the papists would probably have suffered from protestant persecutors, had time and opportunity matured their purpose.

And now, before I return to the sufferers under the commission, an account of which concluded my last letter, I shall mention some earlier instances of protestant persecution, which then escaped my notice.

During the first year of Edward's reign, there appear to have been expectations of Gardiner's eventual conformity to the new faith, which had been established by a new Head of the church. He was now joined with Ridley, in a protestant *crusade* against the Anabaptists. *Strype* is my authority for this rather curious fact, in his Eccles. Mem. (ii. 68,) where he observes, at the end of the year 1547, "At this time Gardiner and Ridley, were appointed to deal

with two Anabaptists of Kent.— So at the same time that Ridley exhorted Gardiner to receive the true doctrine of *justification*, against which he was very refractory, he prayed him to be very diligent in confounding the Anabaptists in his diocese; and that he would be steady in the defence of the sacrament against them." Thus Pilate and Herod were made friends, that Jesus might be effectually persecuted. This coalition of papist and protestant, was surely nothing better than an union of guides, alike blind to the rights of conscience and the requirements of religion. These scrupulous, and probably conscientious churchmen, could warmly differ, in expounding a *conundrum* of the schools, and yet cordially agree to persecute—*strain out a gnat and swallow a camel*; violate mercy, one of the weightier matters of the law, and yet pay tithe of mint and anise and cummin.

The Anabaptists who were thus subjected to the ecclesiastical censures of Gardiner and Ridley, appear to have professed more rational and truly scriptural views of that religious usage, unhappily entitled the sacrament, than even the latter prelate entertained. Ridley had, in 1544, been converted from a belief in transubstantiation, chiefly by meeting with "the Book of Bertram, or Ratramnus, priest and monk of Corbey, concerning the body and blood of the Lord;" written in latin, about 840, a translation of which, by Ridley, or under his direction, was printed in 1549. Thus, as Strype remarks, "though Ridley were not for that gross corporal presence in the sacrament, yet he approved of treating that *holy mystery* with all de-

votion and honour, and affirmed that in it there was truly and verily the body and blood of Christ, effectually by grace and spirit." Ridley's biographer, the Rev. Gloucester Ridley, even writing so lately as 1763, commends the bishop (P. 664,) for having "always believed and maintained a real presence by grace to faith, and not a mere figure only: although there were some English fanatics, such as John Webb, George Roper, and Gregory Paske, who believed that the sacrament was only *a bare sign of Christ's body, and nothing more than a remembrance of it*;" the very doctrine maintained with great ability, but I know not with what consistency, by a late successor of Ridley's colleague, in the see of Winchester. I refer to Bishop Hoadley's *Plain Account of the Nature and Design of the Lord's Supper*. It will here be not uninteresting to add, that these three *English fanatics*, as to whom bigotry and superstition may still account *their lives madness, and their end without honour*, after escaping the fire of protestant persecution, were burned together at Canterbury, in the reign of Mary. Clarke, in his *Martyrologie*, (P. 159,) having mentioned the burning of Ridley and Latimer, in 1555; says,

"About the same time, John Webb, was brought before the Bishop of Dover, Doctor Harpsfield, and some others, where such common articles were objected to him as against others, to which he answered, that he did believe that the sacrament of the Lord's Supper, was left in commemoration of his death, and not that it was transubstantiated into his body. After which he, with George Roper and Gregory Paske and

two other godly men, were all brought forth together; who all constantly adhering to the truth, were condemned, and carried to to the place of their martyrdom. By the way they said divers psalms. *Roper*, at the stake, putting off his gown, fetched a great leap. And so they all three were consumed in the flames, at Canterbury, abiding their torments most patiently, and rejoicing that they were counted worthy to suffer for Christ's gospel sake."

These were probably Anabaptists, and two of them might be those with whom Gardiner and Ridley were appointed to deal, in 1547. There was, about the same time, one *Robert Cook*, expressly called an *Anabaptist*, by *Strype*, who "denied original sin, and concerning the Lord's Supper dispersed divers odd things," by which he "created trouble to Parkhurst and Coverdale."

By the assistance of the same industrious enquirer, *Strype*, I find that in the next year, 1548, an attempt was made to engage the growing mind of the young king, now eleven years of age, on the side of persecution. "William Thomas, Esq. (afterwards executed for treason in the reign of Mary)" drew up for the special use of Edward, a large collection of thoughts, on civil and ecclesiastical government, entitled "Questions of State Policy." Of these, the following is the tenth. "Whether religion, beside the honour of God, be not also the greatest stay of civil order, and whether the unity thereof be not to be preserved with the sword and rigour?" (Id. ii. 101.) This useful hint was soon followed by a proclamation set forth, most consistently by a

protestant council, who, as Luther said of himself, should be always learners, "to put an end to all controversies in religion."

We presently find a goodly company of Protestant persecutors, among whom were Cranmer, Latimer and Sir Thomas Smith, sitting in judgment, April 27, 1548, "in the chapel of the blessed Mary in St. Paul's," upon one John Champnies, of Stratford on the Bow, in the county of Middlesex. This clergyman appears, by *Strype's* narration of his opinions, to have refined upon the doctrines of grace, as the harsh and exclusive dogmas of Calvin are improperly called, till he published a book in favour of the system called *Antinomian*. He was, however, now brought "utterly to abjure the said errors, and all other heresies, false doctrines, and damned opinions contained in his book, and all other Anabaptists' errors, and all other heresies in general, contrary to the faith of Christ." Jortin has remarked (*Eccl. Hist. Pref.*), as quoted by Wakefield (*Mem.* i. 123), "Men will compel others, not to think with them, for that is impossible, but to say they do, upon which they obtain full leave not to think or reason at all; and this is called *Unity*."

With such unity, persecutors of every age and description have been obliged to be content, though no doubt, they have often regretted the imperfection of "human laws," that, as Young well expresses it, they cannot "take vengeance on the mind." Cranmer and his associates accepted the submission of their prisoner, imposing the following sentence. First, a prohibition to preach these errors.

Secondarily, that the said Champnees with all speed convenient, and with all his diligence, procure as many of his books as are past forth in his name, to be called in again and utterly destroyed, as much as in him shall lie." Next appears their *Christian* method of restoring a brother *in the spirit of meekness*. "Thirdly, that the said Champnees, on Sunday next, shall attend at Paul's cross upon the preacher, all the time of the sermon, and there penitently stand before the preacher aforesaid with a faggot on his shoulder." (Concil. Mag. Brit. iv. 39).

We are now arrived again at the year 1549, where I find contemporary with the commission for Protestant persecution, a session of Parliament ending with "an act of grace and general pardon," excepting those who said "that infants were not to be baptized, and if they were baptized, that they ought to be rebaptized when they come to lawful age—that Christ took no bodily substance of our blessed lady." Strype, from whom I quote this passage (Ec. Mem. ii. 189) adds, "Those who held these tenets were those called Anabaptists, whereof several were now in prison."

These prisoners must have been confined to await the sentence of the so often mentioned *commission*. The names and stories of very few of them have been preserved, though they were probably numerous. For the well-known passage of Johnson on *war* may, with a slight alteration of terms, be applied to *persecution*. "Of the thousands and tens of thousands that perished, a very small part ever felt the stroke of an *executioner*. The rest languished in *dungeons*, amidst

damps and putrefaction; pale, torpid, spiritless and helpless; and were at last whelmed in pits, without notice and without remembrance. Yet from a very *unfeeling* passage in Latimer's 4th sermon, preached before King Edward VI. it may be inferred that even the *executions* were not few.

He says, "the Anabaptists that were burnt here, in many towns in England, as I heard of credible men, I saw them not myself, went to their death, as we will say, without any fear in the world, cheerfully. *Well, let them go.*" Latimer then compares them to "another kind of poisoned heretics, called Donatists," who "went to their execution, as though they should have gone to some jolly recreation or banquet, to some belly cheer, or to a play." Latimer's Sermons, 1758, ii. 140.

The records preserved of prosecutions and sentences under this commission are, however, very scanty, yet considering the impending fate of the principal commissioners themselves, and their *zeal for God, though not according to knowledge*, we may consider them as strikingly exhibiting, according to Shakespeare,

Man! proud man,  
Drest in a little brief authority;  
Most ignorant of what he's most assured.

I have pursued a more circuitous course than I expected, and must again propose in another letter to conclude the sketch of Protestant persecution in England during the reign of Edward.

R. G. S.

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*Unitarians in Transylvania.*

SIR,

I lament that the inquiries of Senex (p. 82) have not called forth

some account of the Unitarians in Transylvania; though I confess I am not surprised at the silence of your correspondents; for where nothing is known there is nothing to tell. I suspect that the author of "The Religious World displayed," was himself acquainted with Professor Markos's book only at second hand, and even that is higher authority for a quotation, than I fear most of our *sectographers* are able to produce.

In *Maty's New Review* for the year 1783 (Vol. IV. p. 477), I find a brief account of the following work: "Transilvania, sive magnus Transilvaniæ principatus olim Dacia Mediterranea dictus, orbi nondum satis cognitus. Nunc multifariam ac strictim illustratus. Auctore Josepho Benko, Transilvano-Siculo, &c. Tom. 2. 8vo. Vindobinæ, 1778."

"The account of Unitarians," says *Maty*, "takes up from p. 215 to p. 229 of vol. 2. We have here a short abridgment of their history, their confession of faith, and their church government. In the year 1776, their numbers were 28,697, and their churches 117."

This assessment gives upwards of 253 persons to a congregation; according to which rate, Professor Markos represents them as upwards of 40,000 in number in 1787—an increase of more than 11,000 in eleven years.

"There is a supplement to the work," adds *Maty*, "which contains some curious things about the Unitarians, particularly with respect to their coming into Transylvania, taken from a manuscript tract, entitled, *Notanda quædam de fratribus e Polonia exulibus*."

If this work could be procured,

perhaps a translation of it, or at least of the substance of the information relating to Unitarians, would be acceptable on your pages.

JUVENIS.

Mr. Matthews on the new Unitarian Academy.

Bath, April 3, 1812.

SIR,

Having read and considered the circular letter, containing "The Resolutions of the Friends of the Unitarian cause, and the plan of the new Unitarian Academy," I would beg leave to offer a few remarks thereon, through the medium of the *Monthly Repository*. The reasons assigned for attempting such an establishment, I presume will be generally approved, and the object deemed highly worthy of encouragement. The commencement of the subscription is auspicious, and we may hope the result of due endeavours to extend it will be—*complete success*.

But the accomplishments, and the public benefit, may not be so speedy in their arrival as we could wish. In the mean time, it concerns the friends of the Unitarian cause, to be doing all they can for its advancement, if they believe, as I trust they do, that it is the reviving, growing cause of primitive Christianity. The scriptural admonition to believers formerly was, that they should be "diligent in business, fervent in spirit, serving the Lord:" and though some professed believers in our days are prone to call in question any good effects of *Unitarian* fervency, or religious exertion, yet is this no good reason why its advocates should be discouraged, or why they should not be zealous in promoting the practice of *Uni-*

arian worship, as the *Lord's service*. The particular promotion which I now have in view, is, in situations where Unitarian believers have not the aid of a learned or regular minister. The cause of religious truth may be advanced by sincere and sober endeavours, where the learning of the schools is wanting—and indeed the simple dignity of Christian truth is such, that large, or fresh supplies of human learning are not absolutely essential to its best interests.

From the printed address above alluded to, it appears that many of the societies, in different places, “both of those that have existed for a long period, and of those that have newly sprung up, have been kept together only by the occasional services of ministers in their neighbourhood, or by the zeal and activity of individuals, not ministers, among themselves, who have officiated in reading the scriptures and carrying on Divine Worship.” This part of the statement, I cannot but deem so important as to require very particular notice. From such examples of usefulness, due encouragement should be drawn: such auspicious beginnings may well be expected to become influential and happy. Nor can I think that the present ministers and superintendants of Unitarian affairs, in London, could be better employed than in promoting an extension of such religious offices, where regular ministers are not settled. Serious, sensible, and benevolent men, of the same faith, are not uncommon in towns and districts where no settled minister resides. To admonish and excite such brethren to the best use of their faculties, and religious dispositions, must be

a brotherly and Christian work, and I am seriously of opinion it would be crowned with abundant success.

Such has been the consequence of free inquiry on religious subjects for many years,—such the demonstrations of Christian doctrines by a succession of pious and learned men, that light has gone forth abundantly; the sacred scriptures have become more extensively than ever understood, and their genuine import prized. Reading and reflection have prepared the minds of many, throughout our country, to estimate the value of religious truth and liberty. Ecclesiastical and interested systems have been freely appreciated. The pomp and splendour of national establishments, of spurious Christianity, have lost their charm. The public mind has largely revolted from the darkness and imposition of former times, and has a strong bias towards rational simplicity and scripture truth. The large increase of population seems to have been attended with a proportionate increase of knowledge, and a love of Christian, not of licentious freedom. This complexion of our times is manifest in various ways, and especially in the secession of multitudes from the national church. Nor is the anxiety of many of the beneficed teachers of that church, lest their supremacy should be gradually lost, the least remarkable proof of the salutary effects of free inquiry. In such times we have cause to hope that “the corruptions of Christianity,” in *Trinitarian* worship especially, may be happily lessened, and the genuine truth and simplicity of primitive Christianity become re-

deemed. This great and most desirable change—this renovation of holy scriptural religion, will, doubtless, sooner or later, take place, after a long and dark night of apostacy. But *means*, under Providence, must be used: and what means can be supposed more suitable than endeavours to bring into active usefulness, on an extensive scale, among the sober and well-informed commonalty, the powers and energies of the human mind? Among men prepared to lay aside the weight and burden of ecclesiastical prejudice and dominion, which neither they, nor many of their fathers, have been able to bear.

That *the national church is in danger*, has often been said, and echoed by interested churchmen, in this country, but never with more alarm than now. This is notorious. The professed champions of the church may continue to complain; but the influencing motives are obvious; and complaint from such men is natural. But while sincere Unitarians have no particular views of overturning any church, merely as such, and are purely concerned for the interests of truth, and the personal improvement of their fellow-men, they must leave the event to Providence, which works by his own instrumental means; and the end of his working they are sure will be right. This is their ground of procedure and of trust.

With such views, and on such principles, I would recommend to the Unitarian committee or board, in London, the issuing of brotherly admonitions to their fellow-professors, in districts throughout the country, where stated ministers are not settled, exhorting

those of ability to become instruments in *carrying on* Unitarian worship, the avowed worship of One Eternal God, agreeably to the doctrines of his blessed Son, our appointed High Priest, Common Lord and Saviour. The simplicity of Unitarian principles and worship, requires not the aid of robes, lofty pulpits, and splendid houses, as essential in social devotion. Where, consistently with numbers and means, plain and commodious buildings may be erected, they are desirable, and will of course by degrees be prepared; but where those means are wanting, and the number of brethren small, a decent room, or part of a building, may be appropriated and licensed for the sacred use; or, in some instances, a family sitting room may be well employed, for social worship. If conveniencies serve, it may be a Christian office to invite any of the neighbours to attend and be witnesses of the order, and partakers of the benefits, of such serious employments. To this end the previous distribution of small and pious Unitarian *tracts* may be an excellent preparative. A plain moveable desk, purposely constructed for the use of the officiating brother should be provided, and when used decently covered; suitable seats or chairs may be easily had. Let all things be done decently and in order.

The main article of religious *exercise* will of course be the solemn reading of portions of sacred scripture, both in the Old and New Testaments; those portions will doubtless be preferred which treat of social and religious duties, and devotional godliness. Other devotional books (there being many



which are rational, pious, and well-known) the committee may advantageously recommend a selection of. In the mean time the good sense, discretion, and experience of the parties using such helps, may be relied on as sufficient to determine their choice, according to their peculiar circumstances. It can hardly be necessary to add that the most clear and solemn principles of Unitarian faith should be conspicuous in every work that is used, whether in the department of doctrine, prayer, or psalmody. It may sometimes happen that a serious brother, officiating for the general edification, may be so *gifted* (for there are *gifts* both by nature and grace, independent of human learning) as to address a small congregation profitably, without reading, and if so such a service may be most acceptable. But in general, it is probable that a solemn public reading of a printed religious discourse, may be more commonly useful. Of such discourses there exist a great abundance, from the hearts and pens of many learned and pious Unitarian ministers—men whose works, though their authors are dead, yet speak—and speak excellent truths. Others yet live, and live worthy of the works they have sent forth. Many of those invaluable volumes of discourses, though familiar to more general readers, may be new to the greater part of such country congregations, whose members but for such opportunities of hearing, might never know of the existence of such religious instructions. To those whose reading may have extended to all the works which may be selected for the purpose in view, it must ever

be pleasing and profitable to refresh their memories and feelings, and to partake with others of what they had before approved as excellent. If the understanding be well-informed, and good affections excited and strengthened by public hearing, the main end of *preaching* is answered: and by the use of correct and animated compositions respecting those truths which never change, a great point may be secured, i.e. the prevention of weak and incongruous addresses, which though delivered *extemporaneously* from the best motives, may sometimes prove worse than unprofitable.

Among the names which now occur to me, for selection of discourses, I will mention the following, viz. The doctors *Lardner, Samuel Clark, Foster, Price, Jebb, Priestley, Toulmin, Rees, Carpenter*; and of untitled brethren, *Abernethy, Bourne, Lindsey, Kentish, Fawcett, Jardine, &c.*

Others might be pointed out, perhaps to equal advantage, and which must be well known to the London committee. From the whole mass of excellence a sufficient variety might be easily selected, and sent, either as *presents*, or at *reduced prices*, where the cost was an object with country correspondents. But it would generally happen that money for such purchases would be readily paid, by those who were sincere in the cause.

The success of this plan of instruction and edification may depend, in a considerable degree, on the diligence and qualifications, natural and acquired, of those members who mostly officiated. I say *mostly*, because it seems desirable that public reading should

not be uniformly confined to one person, in a place or district, if it can be conveniently avoided; but that the talents of more than one, where talents exist, should be encouraged, both for social good, and that accidental disappointments may be less likely to happen. Grave and moral characters are *necessary*, and should be preferred before age, or literary skill, where, in the latter, moral rectitude and seriousness are less conspicuous. The *life* should “adorn the doctrine of God our Saviour.” Under the head of *discipline*, in such congregations, *brotherly love*, and that *morality* which is founded in reverence of religion, will furnish the best *prevention* of the need, either of *authority* or *censure*. Diligence in religious duties, and fervency of spirit in the performance, are excellent patterns of practice, and guards of *union* in all congregations: and as experience proves the advantage of frequent religious assemblies, I would propose its being strongly recommended, that *evening* meetings be holden, wherever they conveniently may be, at least once in the week, as well as on the Christian sabbath. Their diffusive usefulness, especially in populous districts, may be great, and they must be found beneficial to the most religiously experienced;—while the setting open of a door, for evening instruction and edification, to the poor and laborious, after the toil of the day, is a work of Christian charity, which will not fail of a blessing.

I must now apologize for having stated my opinions so much at length, and with the warmest wishes for the success of what I

have recommended, take my leave for the present.

W. MATTHEWS.

*Mr. R. Flower on Dr. Buchanan's Christian Researches in India.*

*Marden, near Hertford,*

SIR, *April 25, 1812.*

In perusing the writings and the records of sensible, intelligent and benevolent men, who seem to have the benefit of mankind much at heart—when we find, or suppose we find, a beclouded imagination often mistaking error for truth—how great is the disappointment.

I have been led to this reflection in the perusal of Dr. Buchanan's *Christian Researches*, a work highly interesting to every well-wisher to the Christian cause. To see a person foregoing the comforts of a settled habitation and the sweets of domestic life, to travel at the peril of health, and oftentimes at the risk of life itself, is truly admirable, and demands both our respect and admiration; but it is lamentable if the perpetuation of error and idolatry should be the effect of such virtuous sacrifices.

The part of the *Researches* I now allude to will be found in page 261 and onward, entitled, *Vestiges of the Doctrine of Revelation in the East*—which vestiges are, “Trinity in Unity, Incarnation of the Deity, Vicarious Atonement for Sin, and the Influence of the Divine Spirit.” I need not attempt to prove to Dr. B. or his intelligent reader, that the various idolatries of the Eastern nations and the sacrifices offered by them, did exist much earlier than Christianity itself. History, sacred and profane, attests the facts, nor does the Dr.

call in question the antiquity which the Hindoos ascribe to such practices—how those ceremonies or doctrines which existed previous to Christianity itself, can be called a vestige of that which follows, I am at a loss to account, and must leave the learned Doctor, and the advocates of vicarious and human sacrifice to solve this difficulty.

Nothing is more evident than this conclusion, that which existed previous to a system cannot be a vestige of that system. If this be admitted, and I think it cannot be denied, it would be well if the next Christian researches made by the learned Doctor, would be an inquiry, if these idolatrous notions and practices of the worship of a triune god, vicarious sacrifice and an incarnate God, be not more antient than Christianity itself, and have been injudiciously, nay, criminally incorporated into Christian creeds, and may be accounted amongst the worst corruptions of Christianity.—Amongst the various teachings of our Lord, he has directed us how and who to worship, and I would certainly ask the Dr., or the advocate of the triune worship, where our Lord taught this doctrine? was it in the conversation with the woman of Samaria, which was directed immediately to this subject? was it when he taught his disciples to pray, and left on record an example of prayer, which one would have supposed would never have been mistaken. Or is the worship of a triune God, to be found in the devotional exercises of our Lord himself, or in any of the teachings of the apostles on that subject?—This simple enquiry is surely of importance enough to engage any one whose time is devoted to Christian research.

The Doctor's notion of the worship of a triune God, necessarily leads him into difficulty, and before the reader proceeds three pages he finds in a note a recommendation of Idolatry.

In giving an account of the places of worship and their appendages, he describes as the most remarkable, the Caves of the Elephanta, in an island, near Bombay, and "containing a triad of three faces," each face of the triad, being five feet in length; the whole of the statue and the spacious temple which contains it, is cut out of the solid rock of the mountain. In the the note, page 265, after a description of this graven image and the ancient temple of which he recommends a repair, is added—"every Christian traveller can assign a reason for wishing the emblem of a Trinity in Unity, existing in an ancient heathen nation, should remain entire during the ages of the world."—Surely every Christian sees a reason why this idol ought not to be continued; and even the pious Jew, instructed by the less perfect system of Moses, must see the reason: how will it square with the second commandment, 'Thou shalt not make unto thyself a graven image or any likeness of any thing that is in heaven or earth! If in the repair and embellishment of the Elephanta, some new convert should be employed by an Episcopalian divine, in restoring the hideous idol of three faces and one body, and had at first ornamented the wall with the inscription of the Decalogue, after the manner of the English churches, surely when he recollected the 2d command-

ment his hand would tremble and his tool fall to the ground, when called to perform this act of violation.

The chain of argument relative to vicarious and human sacrifice, is equally fallacious.—“The heathens use sacrifice respect the institution of vicarious and human sacrifice; this could not be by chance, therefore it is a vestige of Christianity.”—This mode of reasoning may be thus illustrated.—The worshippers of Moloch thought him an implacable being, requiring human and vicarious sacrifice, they, therefore, sacrificed their dearest relations, the infants of their bosoms, the pride and beauty of youth, the tenderest ties of nature, given for their protection, are violated:—this simple argument of the antiquity of idolatry, is sufficient to shew that human and vicarious sacrifice is no vestige of Christianity. The same mode of reasoning may also be applied to the tradition of an incarnate Vishnos.

The reader of these Researches is no doubt struck most forcibly with the dreadful account given of the worship of the God, Juggernaut, and still more awful account of the inquisition of Goa; and the question naturally arises to every reflecting mind, which is the greatest evil, the idolatrous worship of this heathen god, or the institution of corrupted Christianity, as represented by the Doctor, in its present state in Goa? One is shocked and disgusted at the narration of the worship at Juggernaut, and if there is any consolation arising, while we peruse the hideous account of the sacrifices made at their annual festival, it is, that the sacrifices are voluntary, but in the account

given us of the Inquisition, we find its victims are the victims of force, seized unsuspectingly for holding opinions which have arisen, perhaps, from the writings of Christians themselves for mere mental errors, immured in dungeons, and undergoing every species of torture, which depraved imagination can invent till death, or burning at an auto da fe, shall release them from their miseries; this is more dreadful than the voluntary sacrifices made annually at Juggernaut.

When we consider this pile of Christian corruption was not erected at once, but by one abuse after another, in successive gradation, and is the work of ages, it carries with it a sufficient caution and admonition to prevent the recommendation of perpetuating any error in religious worship and ceremony.

Another reflection that presented itself on reading this awful account, was, how dreadful is it, that the blood and treasure of our country should be wasted, and its force directed in support of such institutions as the Inquisition at Goa, existing in Spain and Portugal; but as this will lead me into the extensive field of political controversy, I shall conclude with the hope that Dr. Buchanan will revise this part of his *Christian Researches*, before another edition is called for—assuring the Dr. that the propagation of Christian truth is my only motive for offering these remarks.

I remain,

Yours, &c.

RICHARD FLOWER.

*An Indian Speech.*

SIR,      March 20, 1812.  
The enclosed *Speech* as pub-

lished in America, has been communicated to me in a letter from a friend, who when resident in England, was occasionally your correspondent. He is now settled at Mount Pleasant on the *Hudson*, thirty miles from New York, where there can be no doubt of this *Speech* being considered as authentic.

R.

The Speech of *Sagoua Ha*, which signifies *the Keeper awake*, a Chief of the *Seneca* nation of Indians, known by the white people by the name of *Red Jacket*, in answer to a speech of the Rev. Mr. Alexander, a missionary from the Missionary Society in New York, to that nation. Delivered at a Council held at Buffalo Creek, New York, in May, 1811.

*Brother*, We listened to the *talk* you delivered to us, from the council of *Black-coats*\* in New York. We have fully considered your *talk*, and the offers you have made us, which we perfectly understand, and we return our answer to them, which we wish you also to understand. In making up our minds, we have looked back, and remembered what has been done in our days, and what our fathers have told us were done in old times.

*Brother*, Great numbers of *Black-coats* have been among the Indians, and, with sweet voices and smiling faces, have offered to teach them the religion of the white people. Our brethren in the east listened to them, turned from the religion of their fathers, and took up the religion of the white people. What good has it done? Are they more happy and more friendly one to another than

we are? No *Brother*, they are a divided people, we are united—they quarrel about religion, we live in love and friendship—they drink strong waters, have learnt how to cheat, and practice all the vices of the white people, which disgrace Indians, without imitating the virtues of the white people. *Brother*, if you are our well-wisher, keep away and do not disturb us.

*Brother*, We do not worship the Great Spirit, as the white people do, but we believe the forms of worship are indifferent to the Great Spirit; it is the homage of a sincere heart that pleases him, and we worship him in this manner. According to your religion, we must believe in a Father and Son, or will not be happy hereafter. We have always believed in a Father, and we worship him, as we were taught by our fathers. Your book says, that the Son was sent on earth by the Father. Did all the people who saw the son believe in him? No, they did not, and the consequence must be known to you, if you read the book.

*Brother*, You wish us to change our religion for yours. We like our religion and do not want another. Our friends [pointing to Messrs. Granger\* Parish† and Taylor‡] do us great good. They counsel us in our troubles and tell us how to make ourselves comfortable. Our friends, the Quakers, do more than this. They give us ploughs and instruct us how to

\* The agent of the United States, for Indian affairs, who resides at Buffalo.

† The Indian interpreter.

‡ The agent of the Society of Friends for improving the condition of the Indians, who resides near the Alleghany River.

\* The appellation given to clergymen by the Indians.

use them. They tell us we are accountable beings, but do not say we must change our religion. We are satisfied with what they do.

*Brother,* For these reasons we cannot receive your offers. We have other things to do, and beg you to make your mind easy, and not trouble us, lest our heads should be too much loaded, and, by and by, burst.

*Mr. Wright's Reply to Questions on Church Discipline.*

*Wisebeach, May 1, 1812.*

SIR,

I still regard the declaration of the freedom of the Lord's Table, in the Unitarian churches at Glasgow and Edinburgh, as "a great triumph of Christian liberality over bigotry and narrow plans of discipline." To this your correspondent, who subscribes himself *An Unitarian*, objects; and calls upon me to answer several questions. (See p. 153.) I should have paid an earlier attention to his remarks and questions had leisure permitted.

Your correspondent is right in supposing, "That every person who happens to be present when the Unitarians of Glasgow are going to eat the Lord's supper, is at liberty, if he chuses, to join with them; without any questions being asked, about what he believes, or what are his motives for so doing." Before he objected to this, he should have been prepared to show that Christ has invested churches with authority to sit in judgment on the faith and motives of others, and to decide authoritatively whether they be so correct as to entitle them to a place at the Lord's Table. But would not such authority imply

dominion over faith and conscience? Paul's advice to the church at Corinth, when they had attended to the Lord's Supper in a very disorderly manner, was not that they should examine and scrutinize each other, nor that they should act as a court of inquisition upon the faith and motives of others, who might wish to join with them; but that every one should examine *himself*, and so eat of the bread and drink of the cup: beyond this neither he nor any of the apostles, nor even Christ himself, authorized Christians to go. The very act of coming to the Lord's Supper is an expression of faith in Christ; the motives which influence men to do it, can be correctly known to God only, to him alone are they accountable. The church at Glasgow thinks it sufficient, to have the nature of the Lord's Supper explained, to exhort men to examine themselves and so partake of it: beyond this they claim no authority: and those who do, ought to establish their claim by the New Testament, before they sit in judgment on others, and to beware, lest they be found usurping the prerogatives of Jesus Christ, lording it over their brethren, and taking a rank, however humble, in the family of Antichrist. Paul's question, *Who art thou that judgest another's servant?* may be justly put to all those who usurp the authority of sitting in judgment on the faith and motives of others.

I will now answer your correspondent's questions. I admit that "there were some persons formerly called brethren, with whom the apostle Paul would not allow the churches he planted to eat;" but

I contend this has nothing to do with the point in hand : for 1, these were not persons offering to join with them at the Lord's Table, but persons who had been baptized and for some time united with them, as brethren, in the Christian church. 2. The eating referred to by the apostle (see 1 Cor. v. 11.) intends not the Lord's Supper; he is speaking of voluntarily making them our companions, choosing them for guests at our own table, or becoming such at theirs. 3. He does not recommend the withdrawing from the society of persons on account of their supposed errors in judgment or in religious practice ; but because their conduct was grossly immoral. The object of his advice is the discountenancing immoral professors of the gospel, and the prevention of scandal to Christianity. Immoral persons may be prevented coming to the Lord's Table, by suitable admonition and reproof, without churches exercising inquisitorial powers, or passing a bill of exclusion against all who will not submit to them in the exercise of such powers. If, after all, improper persons, or persons from improper motives, should sometimes come to the Lord's Supper, the fault is theirs not ours; for we are only guests, not masters of the feast ; and not unto us but to God are they accountable. We ought not to assume an unauthorized power to prevent a merely apprehended evil.

To your correspondent's second question, I reply, that the New Testament certainly teaches Christians to regard one another as parts of the same family, and churches to act as harmonious families, always cultivating mutual understanding and good will, by a con-

stant reciprocity of duties and kind offices ; but I see not what this has to do with the point in hand. The churches we read of in the apostolic writings were not all free from discord and disorder. By becoming a part of the congregation, and uniting at the Lord's Table, do not persons become part of the family of Christ, in any given place ? And are not all the duties of Christianity to be enforced upon them as such ? If strangers happen to be there, and choose to eat the Lord's supper with them, need this disturb the harmony of the family ? What injury can it do them ? In all churches there may be some who are mere nominal Christians, and some unworthy characters ; the most rigid plans of discipline have not prevented this. There may be tares among the wheat ; but Christ said, let both grow together till the harvest.

To his third question I reply, that I apprehend "all who believed the apostle's doctrine in primitive times were baptized ;" but I see not how this affects the freedom of the Lord's Table. At that time there could be but one opinion on the subject of baptism ; but we know there are now various opinions on the subject, among persons of equal integrity, learning and piety ; nor can I discover what authority we have to make our peculiar views of baptism a term of communion, any more than our particular views of any other subject. Your correspondent should prove that Baptists, of whom I am one, have a right to judge for others respecting baptism, and to exclude them from the Lord's Supper if they will not conform to their judgment. For my thoughts more at large on

this point I must refer him to my Essays on Church Discipline and Open Communion.

To his fourth question, I have only to say, that I conceive all who believe that Jesus is the Christ, are so far initiated as to be entitled to all Christian privileges. We invite none to the Lord's Supper, but those who believe in Christ and are desirous of obeying him; but we pretend not to decide on their faith or their sincerity, we appeal to their understanding and conscience, and leave them to act according to their own conviction and choice. Their coming to the Lord's Table, is an expression of faith and obedience to Christ; their motives in coming we leave to God.

On his last question, it may suffice to observe, the Unitarian church at Glasgow is not conscious of "deviating from the plans pursued by the apostles and primitive Christians in regard to communion;" nor can your correspondent convict that or any other church of such deviation, unless he can prove that any who offered to unite with the primitive churches in the Lord's Supper were authoritatively excluded.

I certainly am not aware that those with whom I act have "a cant about liberality and bigotry; but am persuaded the most ardent love of truth, and the most diligent examination of the scriptures, with a view to knowing and doing the will of God, are perfectly consistent with the utmost liberality, and most determined opposition to bigotry: it may suit some persons, who wish to be thought very liberal, but are bigoted on some particular point, to call an habitual opposition to bigotry in every form cant. That Jesus and his

apostles gave sufficient rules for the regulation of the conduct of Christians is fully granted; but that either he or they laid down a precise plan for the discipline of the church in all ages is denied; those who assert that either he or they did lay down such a plan have only to produce it from the New Testament, and the question is decided.

This article is already too long, to allow of my making any particular remarks on the questions of your correspondent P., who dates from *Maidstone*, (see p. 34.) to which the gentleman to whom I now reply, wishes to direct my attention: in fact I agree too much with P., especially in his views of the utility of baptism, for it to be eligible for me to make any reply to his communication; if we differ at all, it is on baptism as a term of communion; and I am not sure P. would contend that it ought to be made a term of communion.

I remain, Sir,

very respectfully,

Yours, &c.

R. WRIGHT.

*Letters to a Student.*

LETTER II.

Is it too flattering to my wishes to suppose, that after having read the preceding letter, you are ready with ingenuous candour to ask, how may I conduct myself wisely and honourably through the scenes before me, and on which, as you have warned me, so much depends? Should you be disposed to make this enquiry,

My first advice will be, ever entertain sentiments of respect and veneration for your tutors: gentlemen, whose lives have been devoted to literature and science; gentlemen, who have made the



different parts of literature, which it is their respective province to teach, the peculiar objects of their attention and pursuit; gentlemen, whose attainments have secured to them a considerable share of reputation and fame, and promise to add a lasting glory to their names; gentlemen, whose abilities and acquirements have been held in high estimation, and entitled them to be called up to the chairs they fill, by those who must be supposed to be better acquainted with their merits than your opportunities or discernment can be allowed to render you: gentlemen coming under such recommendations, have a strong and indisputable claim to your high respect. You ought to look up to them with a veneration similar to what you feel, similar to what you pay to the names of the sages of Greece and Rome, to an Aristotle, a Socrates, a Plato, or Cicero. You can scarcely carry your respect too high, provided you endeavour to preserve the independence of your mind on any human authority. Their claims to your respect are strengthened by the advanced years to which they have attained, and by the superiority of the posts which they fill.

On every ground, reverence to tutors is the first academical duty. It ranks next in obligation to filial reverence; and will certainly be paid by every modest, ingenuous and virtuous mind. The tutor indeed is to be considered as invested with a kind of parental authority; he is in the place of a parent and acts by a power delegated to him by the parent. The regards which you pay to him are testimonies of respect and gratitude to the parent who has transferred his own authority to him.

Consider your tutors in this light: the principle of filial virtue will be strengthened in your breast; their opinions will weigh with you, and your attendance on their instructions will be pleasant and improving. It is certain that a low idea of the character, literary furniture and talents of a tutor, will have an unhappy effect upon the mind, and be a bar to improvement under him. It ought therefore, never to be taken up, but on the most indisputable evidence, nor to be entertained but on the fullest conviction. Nay, if any unfavourable or unamiable peculiarities of temper, or deficiencies in any particular branch of knowledge should give occasion for it, it is wise, as well as candid, to call in every consideration, which can be drawn from other parts of his character, or from his attainments in other branches of his knowledge to counteract the depreciating estimate which some particular circumstances may produce. For by these means his authority will preserve some hold on the mind, which is of the utmost importance to the student himself, to secure his obedience to discipline and his attention to study.

Let sentiments of respect for a tutor be cherished; it will have a happy and useful influence on the mind of the academic. He will be disposed from the expectation of advantage, as well as from a sense of propriety and duty, to attend lectures with regularity and constancy. This is a point of great importance, not only on account of the improvement, which may be derived from a single lecture, and which by absence would be lost; but to form a habit of regular assiduity, which

commencing with an attendance on public lectures, will extend its influence to the whole management of time and studies. Besides, a young man cannot frequently and on slight pretences, absent himself from lecture without inducing a suspicion of secret disrespect to the professor, or of idleness and of indifference to his own progress in knowledge. It disgraces the student himself and undermines the authority of the tutor. It is a practice disreputable and mischievous; where it is connived at, science and knowledge can never advance. Ignominy, and, as the last remedy, expulsion, and not a pecuniary mulct, should be the punishment of it.

With one of your tutors, with him who provides the commons, your connection reaches beyond the lecture room; and draws after it an obligation, with respect to your deportment in his house and at his table. It is not enough that, in this case, you behave with general respect; the comfort of a tutor and the harmony of the family are much affected by an easiness of disposition, with regard to the accommodations of the house, and the articles of the table. A fastidious taste, on these points, is beneath the young philosopher, much more the young divine. It cannot be always gratified, and must expose those who indulge it to perpetual uneasiness. Should things be not perfectly agreeable, it may be of use in future life, to have been inured to some instances of self denial, and to have preserved a good temper under circumstances which ruffle some minds. You will, my friend, make allowances, for the difficulties attendant on the arrangements of a large family, and for the accidents to which, either through the care-

lessness or perverseness of servants, the table is liable. Your residence is but of a transient nature; and in a house, in which you are not to take up a long abode, you may with more reason be expected to exercise so much self-command and benevolence as, in little things, to bear and forbear.

I am, Your, &c.

On Matt. xvi. 18.

The *Gates of Hell*, (*Hades*) *shall not prevail against it*. "*Hades*, here translated, *Hell*, is generally used to signify the invisible mansion of departed spirits, good or bad. But the ancient heathens did not think, that all departed souls were in *Hades*; three sorts of the dead were thought to be kept out of that mansion, viz, the *Insepulti*, the *Aori*, and the *Biaothanati*, the souls of them that were after buried, till their funeral rites were performed; the souls of such as died an untimely death, until the time that their natural death should come; and the souls of such as died a violent death for their crimes, *creditum est insepultos, non ante ad inferos redigi, quam justa perceperint*, Tertullian de Anima, c. 56.

Quære, whether this might not be one reason for inserting in the ancient Creed, "after the article of our Saviour's burial, that of his descent into *Hell*, or *Hades*; to signify to the heathens, who had the aforesaid apprehensions, that though our Lord died a violent death, yet he descended or passed into *Hades*, and was not excluded thence, because he did not die for any offence of his own."

Dr. CLEGG's Sermon, at the ordination of Mr. John Holland, jun. at Chesterfield, in Derbyshire, August 11th, 1736, p. 7, 8. Note.

## REVIEW.

“ Still pleased to praise, yet not afraid to blame.”

POPE.

ART. I.—*Select Psalms in Verse, with Critical Remarks by Bishop Lowth and others, illustrative of the Beauties of Sacred Poetry.* London, Printed for Hatchard, 1811. Small 8vo. pp. 288.

Poetical devotion more frequently pleases than Dr. Samuel Johnson\* was willing to admit: and his reasoning against it, is founded on verbal definitions, rather than on any real discordancy in the two ideas. It must, at the same time, be acknowledged, that there exists a considerable diversity of opinion, as to the merit of several compositions which claim to be devotional poems. Nor, perhaps, can we so well account for this variety of sentiment as by referring it, for the most part, to the difference and the force of our early associations. Many of the habits of our childhood and youth, exercise a sway, unperceived by ourselves, over our judgments no less than over our manners. Hence, probably, arises the attachment of men to certain poetical productions, which have little or nothing to recommend them, on the score of intrinsic excellence. This fact, we conceive, best explains Mr. Addison's predilection† for the old ballad of *Chevy Chase*, and the zeal with which Bp. Hurd‡ has vindicated the unnatural chorus of the Grecian stage.

There are poems, however, and

those, too, devotional, which give general satisfaction: such are the Psalms of David, from which the anonymous editor of the volume before us, has made a selection which, we think, must gratify readers in whom elegance of taste and a spirit of piety are united. We propose to accompany him through his Preface, his Biographical Notices, and his Extracts from his favourite poets and critics. It may be necessary to premise that as his selection is obviously intended for private use, and not for social worship, our remarks upon it will have a constant view to this distinction.

Being convinced that a very large proportion of the Psalms have never yet had justice done to the beauties of their poetry, by any of their numerous translators, he desisted from the task, which he had undertaken, of exhibiting a complete metrical version of this book. He has therefore only selected such as he thought most worthy of the public eye;—many of them well known and justly admired, some taken from our older poets, and a few from MSS in the British Museum. From Lowth's Lectures on Sacred Poetry he professes to have made frequent quotations: he regrets that Dr. Geddes did not live to finish his translation of the Psalms; and he adds some account of the MSS which himself has used, and offers critical observations which display the delicacy and correctness of his judgment. There follows an historical sketch

\* Works. (Murphy's Edit.) Vol. IX. 274—277. † Spectator, Nos 70, 74. ‡ Hurd's Horace, Vol. I. 129, &c. 5th ed.

of the Old Version (Sternhold's, &c.) extracted from Mr. Ellis's *Specimens of early English Poets*.

In the *Catalogue Raisonné* of "those who have translated the whole Book of Psalms," occurs the name of Henry King, Bishop of Chichester. He was the friend of Dr. Donne; and further particulars of him, as well as more specimens of the poetry of Dr. S. Woodford, may be seen in *I. Walton's Lives*, &c. and in the instructive notes subjoined to that work, by its learned editor. The contrast between Sir J. Denham's happier productions and his translation of the Psalms, was thus described by Watts.

"The bard that climbed to Cowper's hill,  
Reaching at Zion, shamed his skill."

Of Watts himself, in the character of a *translator*, this editor has not formed the most favourable opinion: with few exceptions, we subscribe to the decision, that his Psalms are commended far beyond their real merits: we believe that the fact is owing to the early associations of which we have before spoken; and we agree with Mr. Cottle, who is here quoted, that "it is a violation of terms to call that a version which, rightly denominated, is no other than a collection of hymns, or 'divine poems, founded upon the Psalms.'" To Merrick, we consider the editor as in some degree unjust. It is true that this translator is rather elegant than forcible, that his version has too much of a classical air and style, and that his metres are frequently reprehensible. But, though we dislike his translation of the Psalms, as a whole, we regard him as singularly happy in some parts of his under-

taking, and often perceive the skill and taste and beauty, if we do not meet with the sublimity and raptures of a poet. We have a strong objection, we confess, to any anomalous measures in serious poetry. It might be shewn from examples afforded by our versifiers, and by writers of a yet higher rank, that they give a great facility to incoherence of ideas, to the exclusion of sense, and sometimes of grammar, for sound.\*

The translation of the eighth Psalm by C. Pitt, is truly excellent, though, perhaps, more paraphrastical than was to be wished. Merrick's version of the same Psalm, is also very meritorious, and would not have disgraced this selection: we prefer it to his execution of the tenth, which has a place in these pages. The thirteenth is given as rendered by the late Dr. Cotton. Concerning this gentleman, the world has known something more, since the publication of Hayley's *Life of Cowper*. We are able to add that his life was pious, that his manners were attractive, that he had the talent of engaging, in particular, the affection of young persons, that all his writings were directed to the most useful objects, and that he brought up a large family, the offspring of two marriages, with much success. His versions of the thirteenth and forty-second Psalms first appeared, if we mistake not, in a periodical work, entitled *The Visitor*, which was said to be edited by Dr. Dodd.

We here meet with the nineteenth Psalm, as might be expect-

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\* On this subject see Mason's *Gray*, (1778) Vol. I, 136—137, and Stewart's (D.) *Elements*, &c. 393—384 (2d. ed.).

ed, in the language of Addison's muse. But this translation, we believe, has been assigned, by some persons, to Andrew Marvel; and we should be sincerely grateful to any of our readers for enabling us to trace it to its real author.

According to the editor, "Mr. Cottle's translation of the twenty-third Psalm, scarce [*scarcely*] yields in point of elegance to the celebrated paraphrase of it by Addison." This praise we look upon as excessive; that others may judge between us, we shall produce the stanzas of Mr. C.

O Lord, amid this desert wide,  
Thou art my shepherd, thou my guide;  
From day to day, from year to year,  
I shall not want, for thou art near.

Thou hast ten thousand gifts bestow'd,  
And strew'd with flow'rs my mortal road.

Through pastures fair, I take my way,  
Or by the peaceful waters stray.

All those who call upon thy name,  
Shall find thy bounty still the same;  
Goodness and mercy shall attend  
The man who makes his God his friend.

And when th' appointed time shall come,  
That I must seek my narrow home,  
Follow where all the prophets led,  
Down to the chambers of the dead:

Close my sad eyes on ev'ry scene,  
Which once my dear delight had been;  
Forsake the fair abodes of men,  
And dust to dust return again;

I will not dread, for thou art near;  
Thy smile shall calm each rising fear;  
Thy rod and staff new joy impart,  
And cheer, with hope, my fainting heart.

Confiding in Jehovah's power,  
I then will meet the trying hour;  
And hail, with my expiring breath,  
The cold and lonely vale of death.

Our fathers pass'd that gloomy road,  
Awhile, our fathers there abode;  
None hath in heav'n his anchor cast,  
Who hath not Jordan's billows past.

When death shall summon me away,  
If thou but smile, my night is day;  
That dark and dreary vale once trod,  
And I ascend to thee my God!

Surely, the allusion in the concluding couplet of the last stanza but one, has neither elegance nor pertinency.

The version, in this volume, of the fiftieth Psalm, is anonymous (*Th' uplifted eye and bended knee &c.*): it was written by Thomas Scott, a Dissenting Minister at Ipswich, and author of an excellent *Translation of the Book of Job in English verse.*

In the translation of the 92d. by Sandys, there is much to admire; and it is remarkable that such correctness of expression and elegance of numbers distinguish a writer who lived in an age famous for quaintnesses, conceits and pedantry, a writer who was not only the contemporary, but the friend of G. Herbert. The ninety-sixth is presented from Watts. Of the 104th, in addition to one by Sir II. Wotton, a translation is here set before us, executed by "a very eminent scholar," whose name is concealed, but whom we believe to be Dr. Vincent, Dean of Westminster, to whom this little volume is inscribed. It is performed with so much terseness, skill and harmony that we are tempted to subjoin a specimen: our readers will compare it with verses 16—23 of the Psalm.

The trees full of sap  
With joy rear their head,  
The Cedars their boughs  
O'er Libanus spread;  
Secure in their covert,  
The bird flies for rest,  
She sings on the branches,  
She broods on the nest.

The pine yields a home  
The stork to secure,  
The goat on his crag  
Defies his pursuer:  
E'en creatures too feeble  
Themselves to defend,  
On caves and concealment  
For safety depend.

The moon by thy law  
 Encreases and wanes,  
 The sun keeps the course  
 Thy wisdom ordains;  
 He sets, and the lion  
 Roams wide for his prey,  
 But flies to his cavern  
 When morn brings the day."

The version of the Hundred and Thirteenth Psalm, by G. Gascoigne, will be found extremely plaintive and impressive, notwithstanding the occasional obsolescence of the diction; and a poetical spirit pervades the translation of the same Psalm, by Phineas Fletcher.

Lovlin (of whom, by the way, and of Lord Coleraine, we should be glad to know more,) Crashaw and Watts have supplied the editor with versions of the Hundred and Thirty-seventh Psalm. There is a translation of it by *Theodosia* (Mrs. Steele,) which is characterized by genuine pathos, and with which, probably, he was unacquainted; it will be called to the recollection of some of our readers by the first line,

'Where Babel's rivers winding stray.'

Ogilvie's translation of the 148th, ('Begin my soul, the exalted lay,') is very spirited and grand.

In an appendix are given a paraphrase by Grotius, in Latin verse, of the Seventy-second Psalm, a French ode, framed on the Nineteenth, by J. B. Rousseau, and a version, in the same language, by Godéau, of the Hundred and Twenty-first. These add to the value of the selection.

This volume bears much the same relation to the devotional poetry of our country, which some recent selections do to English poetry in general. In the specimens here exhibited from our writers of a distant age, there is an

energy of thought and expression, and an elevation of piety, which many of their successors have not reached. The editor is evidently a man of taste and diligence, and of a liberal mind. His critical remarks are derived from the purest sources;\* he prefers "the chryselline stream" to waters less pure and less delicious; and, altogether, his compilation is calculated to increase our relish of these sacred poems, which furnish a pleasure proportioned to the care and sensibility with which they are examined.

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ART. II. *Hints to the Public and the Legislature, on the Nature and Effect of Evangelical Preaching.* By a Barrister. Part V. 8vo. pp. 164. Sherwood and Co. 1812.

There is great danger that the Barrister should write longer than he is read. At first, he somewhat interested the public, and greatly incensed the *soi-disant* 'Evangelical' party; but these latter are becoming indifferent to his censures, which will only interest the people whilst they sting the sect at whom they are aimed. We would therefore hint to our author, *ne quid nimis*.

We have paid so much attention to the Barrister in our former volumes [III. 104—107. 499—508. IV. 505—509. VI. 45, 46.] that a slight notice of the present publication will suffice.

Our author sets out with an eulogy on Lord Sidmouth, and, as was natural in the panegyrist of such a statesman, blunders about toleration, which he has

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\* v. g. Lowth, Geddes, Hurdis, Green, Smith's Notes to Longinus, Michaelis, Delany, Chandler, &c.

yet to learn to be the right of ignorant teachers. He should have furnished a scale of ignorance by which the fitness of teachers is to be weighed: so many degrees of theological ignorance, for instance, beneath Lord Sidmouth, to constitute incapacity. Accuracy, here, would still depend upon the degree in which his lordship's religious knowledge is estimated. For ourselves, not rating this active peer very high, we should not fear the exclusion of many men from the ministry, if the *minimum* of capacity were set much below his lordship's standard.

In the Barrister's objections to the misnamed 'Evangelical' doctrines we concur; and we approve of his attack on the Articles of the Church of England, as the source of Methodism. The following paragraph is excellent:

"We are oftentimes referred, when all other defence fails, to the Fathers of the Church. There is something, indeed, venerable in this appellation; its association is parental, and disposes the mind instinctively to a feeling of reverence. But we must not deliver over our judgment to the dominion of sound. The Father of the Christian Church is its Founder. I know of no other legitimate line of pedigree through which it can be traced. The compendiums of religious opinions, whatever attestation they bear, whether of Fathers or Councils, are of no weight, not the slightest—except in as far as they accord with that system of moral truth, whose testimony is eternal. All public formularies of faith are, to speak in the mildest terms of them, superfluous. To consult the articles with the gospel before us, is to walk in the realms of light with a dark lantern," pp. 96, 97.

Towards the conclusion of his pamphlet, the Barrister expresses his admiration of Mr. Lancaster's liberal plan of education, and his disapprobation of the new scheme of national education; as *national*

that is foolishly and presumptuously styled, which of necessity is confined to a part, and a minor part, of the nation. Is he not aware that the Methodists are the main supporters of Mr. Lancaster, and that the new clerical institution is secretly designed for his own avowed object, the stoppage of the current of Methodism?

As the Barrister has not condescended to correct any of the errors which we have before pointed out in his work, we are not much encouraged in our attempts to set him right; but for the sake of such of our readers as are also his, we cannot forbear stating that the author of "*The Light of Nature pursued*," was not "*the celebrated Dean Tucker*," (p. 135. *Note*) but Abraham Tucker, Esq. of Beachworth Castle, near Dorking, Surrey: of whom and his work an account may be seen in Mr. Lindsey's *Historical View of the Unitarian Doctrine*, pp. 404—435.

ART. III. *Ignorance of the Day of our Death. A Sermon, preached at Stourbridge, on occasion of the sudden Removal of Mr. Phæbe Swain, who died February 14 1811, in her 71st year. By the Rev. B. Carpenter.* 8vo. pp. 23. Belcher, Birmingham. 1s.

The design of this discourse is to shew that our *ignorance of the day of our death* is a merciful dispensation of Providence. This interesting topic is well handled, and the preacher has in our judgment satisfactorily established the proposition with which he set out. He has cited some examples, and put some cases, which give his sermon an air of originality, and, if we may use the word, a *striking*.

ingness, which we have rarely observed in funeral discourses.

We extract, with pleasure, the following brief memoir of Mrs. Phæbe Swain.

"She was born at Wolverhampton, in 1740, of pious parents; and early imbibed a strong sense of religion. When her father, less attentive to his profit than to the excellence of the articles which he fabricated, and through a fire which consumed great part of his property, became unsuccessful in business, she piously and nobly resolved to exert herself in order to assist in supporting her parents; and her efforts, through a divine blessing, were not in vain. She established a school at Burton, in which her first concern was to instil principles of piety and virtue into the minds of her pupils. Less care was bestowed than there is in the present day, on those secondary accomplishments which occupy that time and attention which ought to be devoted to more important attainments. But the number of respectable females now living, who were brought up under her care, bear testimony to the goodness of that system which she adopted. When confinement became injurious to her health, and she had acquired what she thought a sufficient competence for herself and her father, they removed to this town in the year 1785. Here her unremitting attention and affectionate attachment to her father, under his growing infirmities, shone in a very conspicuous manner. Her active mind was still directed to the instruction of the young; and she paid a constant and assiduous attention to the Sunday schools, which were instituted the same year in which she came to reside in this place.

"She was always ready to visit and comfort the sick, and to patronize to the utmost of her ability every benevolent plan, and was regular in her attendance upon public worship. Undoubtedly she had her peculiarities and defects; which I think arose from want of judgment and from not attending to the observation of the wise man, that "to every thing there is a proper season." But notwithstanding these defects, I hold her forth to the young as an example of dutiful attachment to parents. I hold her forth to the teachers and visitors of Sunday schools, as an

example of unwearied assiduity. To the rich I hold her forth as an example of benevolence and hospitality, rather exceeding her ability; and to the worshippers of God, as an example of regular and diligent attendance in his house. She sometimes looked forward with painful anxiety to the bed of sickness; and prayed that when her last change came, it might be speedy. Her request was granted: having breakfasted as usual the stroke of death came upon her. Whilst supported by an attendant, one of her neighbours observed that she had been a good woman. "Yes," she replied, "I am going to receive my reward, through my Lord Jesus Christ." After this she spoke but little, suffered nothing, and in the evening expired in the most serene manner." (pp. 21—23).

ART. IV. *The Rights of Conscience asserted and defined, in reference to the modern Interpretation of the Toleration Act. In a Discourse delivered at Essex Street Chapel, February 5, 1812, being the Day appointed for a General Fast, to which are annexed Notes and an Appendix, illustrative of the Toleration Act. By Thomas Belsham. 8vo. pp. 41. Johnson.*

This is an admirable assertion and defence of "the sacred unalienable rights of conscience," which the preacher shews, "extend to the adoption, the profession, and the peaceable promulgation of religious principles." We wish, and perhaps shall not wish in vain, that this able argument for religious liberty may find its way into the hands, and impress the minds of our magistrates, senators and statesmen.

Some notes on the Toleration Act are appended to the Sermon, which we shall take the liberty to quote, and probably to consider, in another department of our work, on a future occasion.



## TOLERATION ACT.

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*The Toleration Act, intituled, an Act for exempting their Majesties Protestant Subjects, dissenting from the Church of England from the Penalties of certain Laws.*

Forasmuch, as some ease to scrupulous consciences, in the exercise of religion, may be an effectual means to unite their majesties Protestant subjects in interest and affection,

I. Be it enacted, by the king and queen's most excellent majesties, and with the advice and consent of the lords, spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that neither the statute made in the 23d year of the reign of the late Queen Elizabeth, intituled "An Act to retain the Queen Majesty's subjects in their due obedience; nor that statute made in the 29th year of the said Queen, intituled, an Act for the more speedy and due Execution of certain branches of the Statute made in the 23d year of the Queen Majesty's reign, viz. the aforesaid Act; nor that branch or clause of a statute, made in the first year of the reign of the said Queen, intituled, an Act for the Unity of common Prayer, and Service in the Church, and administration of the Sacraments, whereby all persons, having no lawful or reasonable excuse to be absent, are required to resort to their parish church or chapel, or some usual place, where the Common Prayer shall be used, upon

pain of punishment, by the censures of the church; and also, upon pain that every person so offending shall forfeit for every such offence twelvepence. Nor that statute made in the 3d year of the late king James the First, intituled, an Act for the better Discovering and Repressing Popish Recusants. Nor that after statute, made in the same year, intituled, an Act to prevent and avoid Dangers which may grow by Popish Recusants. Nor any other law or statute of this realm, made against Papists or Popish Recusants, except the statute made in the 25th year of king Charles the Second, intituled, an Act for preventing Dangers which may happen from Popish Recusants. And except also the statute made in the 30th year of the said king Charles the Second, intituled, an Act for the more effectual preserving the King's Person and Government, by disabling Papists from Sitting in either House of Parliament, shall be construed to extend to any person or persons dissenting from the Church of England, that shall take the oaths mentioned in a statute made in this present Parliament, intituled an Act for removing and preventing all Questions and Disputes concerning the Assembling and Sitting of the present Parliament, shall make and subscribe the declaration, mentioned in a statute, made in the 30th year of the reign of King Charles the Second, intituled, an Act to prevent Papists from Sitting in either House of

Parliament. Which oaths and declaration, the justices of peace, at the general sessions of the peace, to be held for the county or place where such person shall live, are hereby required to tender and administer to such persons as shall offer themselves to take, make and subscribe the same and thereof to keep a register. And likewise none of the persons aforesaid, shall give or pay, as any fee or reward, to any officer or officers belonging to the court aforesaid, above the sum of sixpence, nor that more than once, for his or their entry of his taking the said oaths, and making and subscribing the said declaration: nor above the further sum of sixpence for any certificate of the same, to be made out and signed by the officer or officers of the said court.

II. And be it further enacted, by the authority aforesaid, that all and every person and persons already convicted, or prosecuted, in order to conviction, of recusancy, by indictment, information, action of debt, or otherwise, grounded upon the aforesaid statutes, or any of them, that shall take the said oaths mentioned in the said statutes made this present Parliament, and make and subscribe the declaration aforesaid, in the court of exchequer, or assize, or general or quarter sessions, to be held for the county where such person lives, and to be thence respectively certified into the Exchequer; shall be thenceforth exempted and discharged from all the penalties, seizures, forfeitures, judgments and executions, incurred by force of any of the aforesaid statutes, without any composition, fee, or further charge whatsoever.

III. And be it further enacted, by the authority aforesaid, that all and every person and persons that shall, as aforesaid, take the said oaths, and make and subscribe the declaration aforesaid, shall not be liable to any pains, penalties or forfeitures, mentioned in an act, made in the 35th year of the reign of the late Queen Elizabeth, intituled, an Act to retain the Queen Majesty's Subjects in their due Obedience, nor in an act made in the 22d year of the late king Charles the Second, intituled an Act to prevent and suppress seditious conventicles. Nor shall any of the said persons be prosecuted in any ecclesiastical court for, or by reason of their non-conforming to the Church of England.

IV. Provided always, and be it enacted, by the authority aforesaid, that if any assembly of persons dissenting from the Church of England, shall be held in any place for religious worship, with the doors locked barred or bolted, during any time of such meeting together, all and every person and persons that shall come to, and be at such meeting, shall not receive any benefit from this law, but be liable to all the pains and penalties of all the aforesaid laws recited in this act, for such their meeting, notwithstanding his taking the oaths, and his making and subscribing the declaration aforesaid.

Provided always, that nothing herein contained shall be construed to exempt any of the persons aforesaid from paying of tythes, or other parochial duties, or any other duties to the church or minister; nor from any prosecution in any ecclesiasti-

cal court, or elsewhere, for the same.

VI. And be it further enacted by the authority aforesaid, that if any person dissenting from the Church of England as aforesaid, shall hereafter be chosen, or otherwise appointed, to bear the office of high constable or petit constable, churchwarden, overseer of the poor, or any other parochial or ward officer, and such person shall scruple to take upon him any of the said offices in regard of the oaths, or any other matter or thing required by the law to be taken or done, in respect of such office, every such person shall and may execute such office or employment by a sufficient deputy, by him to be provided, that shall comply with the laws on this behalf; provided always, the said deputy be allowed and approved by such person or persons, in such manner, as such officer or officers respectively should by law have been allowed and approved.

VII. And be it further enacted by the authority aforesaid, that no person dissenting from the Church of England, in holy orders, or pretended holy orders, or pretending to holy orders, nor any preacher or teacher of any congregation of dissenting protestants that shall make and subscribe the declaration aforesaid, and take the said oaths at the general or quarter sessions of the peace, to be held for the county, town, parts, or division, where such person lives, which court is hereby empowered to administer the same; and shall also declare his approbation of, and subscribe the articles of religion mentioned in the statute, made in the 13th year of the reign of the late Queen Elizabeth, except the 34th, 35th, and 36th, and

these words of the 20th article, viz, The church hath power to decree rites and ceremonies, and authority in controversies of faith, and yet, shall be liable to any of the pains or penalties mentioned in an act made in the 17th year of the reign of King Charles the Second, entitled, an act for restraining non-conformists from inhabiting in corporations; nor the penalties mentioned in aforesaid act, made in the 22d year of his said late majesty's reign, for or by reason of such persons preaching at any meeting for the exercise of religion. Nor to the penalties of 100*l.* mentioned in an act made in the 13th and 14th of King Charles the Second intitled, an act for the uniformity of public prayers and administering of sacraments, and other rites and ceremonies, and for establishing the form of making, ordaining, and consecrating of bishops, priests and deacons, in the church of England, for officiating in any congregation for the exercise permitted and allowed by this act.

VIII. Provided always, that the making and subscribing the said declaration, and the taking the said oaths, and making the declaration of approbation and subscription to the said articles in manner as aforesaid, by every respective person or persons herein before mentioned, at such general or quarter sessions of the peace as aforesaid, shall be then and there entered of record in the said court, for which sixpence shall be paid to the clerk of the peace, and no more; provided that such person shall not at any time, preach in any place but with the doors not locked, barred, or bolted as aforesaid.

IX. And whereas, some dissent-

ing protestants scruple the baptizing of infants, be it enacted by the authority aforesaid, that every person in pretended holy orders, or pretending to holy orders, or Preacher, or Teacher, that shall subscribe the aforesaid articles of religion, except as before excepted: and also except part of the 27th article teaching infant-baptism, and shall take the oaths, and make and subscribe the declaration aforesaid, in manner aforesaid; every such person shall enjoy all the privileges, benefits, and advantages, which any other dissenting minister as aforesaid, might have or enjoy by virtue of this act.

X. And be it further enacted, by the authority aforesaid, that every teacher or preacher in holy orders, or pretended holy orders, that is, a minister, preacher, or teacher of a congregation, that shall take the oaths herein required, and make and subscribe the declaration aforesaid; and also subscribe such of the aforesaid articles of the Church of England, as are required by this act in manner aforesaid, shall be thenceforth exempted from serving upon any jury, or from being chosen or appointed to bear the office of church-warden, overseer of the poor, or any other parochial or ward office, or other office in any hundred, or any shire, city, town, parish, division, or wapentake.

XI. And be it further enacted, by the authority aforesaid, that any justice of the peace may, at any time hereafter, require any person that goes to any meeting for exercise of religion, to make and subscribe the declaration aforesaid, and also to take the said oaths or declaration of fidelity, hereinafter mentioned; in case

such person scruple the taking of an oath, and upon the refusal thereof, such justice of the peace is hereby required to commit such person to prison, without bail or mainprize, and to certify the name of such person to the next general or quarter session of the peace, to be held for that county, city, town, part, or division, where such person then resides; and if such person so committed shall, upon a second tender at the general or quarter sessions, refuse to make and subscribe the declaration aforesaid, such person refusing shall be then and there recorded, and shall be taken thenceforth to all intents and purposes, for a popish recusant convict, and suffer accordingly, and incur all the penalties and forfeitures of the aforesaid laws.

XII. And whereas, there are certain other persons, dissenters from the church of England, who scruple the taking of any oath, be it enacted by the authority aforesaid, that every such person shall make and subscribe the aforesaid declaration; and also this declaration of fidelity following: I, A. B. do sincerely promise and solemnly declare, before God and the world, that I will be true and faithful to King William and Queen Mary. And I solemnly profess and declare that I do from my heart, abhor, detest, and renounce, as impious and heretical, that damnable doctrine and position, that Princes excommunicated, or deprived by the Pope or any authority of the See of Rome, may be deposed or murdered by their subjects, or any other whatsoever. And I do declare that no foreign prince, person, prelate, state or potentate, hath, or ought to have any power, jurisdiction, superiority

ty, pre-eminence, or authority, ought to enjoy, by virtue of this ecclesiastical or spiritual, within act.  
this realm.

And shall subscribe a profession of their christian belief, in these words.

I, A. B. profess faith in God the Father, and in Jesus Christ his eternal Son, the true God, and in the holy Spirit, one God blessed for evermore, and do acknowledge the holy scriptures of the Old and New Testament to be given by divine inspiration.

Which declaration and subscription shall be made and entered of record, at the general quarter sessions of the peace, for the county, city, or place, where every such person shall then reside. And every such person that shall make and subscribe the two declarations and profession aforesaid, being thereunto required, shall be exempt from all the pains and penalties of all and every the aforementioned statutes made against popish recusants, or protestant nonconformists, and also from the penalties of an act made in the 5th year of the reign of the late Queen Elizabeth, entitled an act for the assurance of the Queen's royal power, over all estates and subjects within her dominions, for or by reason of such person's not taking, or refusing to take the oath mentioned in the said act. And also from the penalties of an act made in the 13th and 14th years of the reign of King Charles the Second, entitled an act for preventing mischiefs that may arise, by certain persons called Quakers, refusing to take lawful oaths, and enjoy all other the benefits, privileges, and advantages, under the like limitations, provisoes and conditions, which any other dissenters should or

XIII. Provided always, and be it enacted by the authority aforesaid, that in case any person shall refuse to take the said oaths when tendered to them, which every justice of the peace is hereby empowered to do, such person shall not be admitted to make and subscribe the two declarations aforesaid, though required thereunto, either before any justice of the peace, or at the general or quarter sessions, before or after any conviction of popish recusancy, as aforesaid, unless such person can, within thirty-one days after such tender of the declaration to him, produce two sufficient protestant witnesses to testify upon oath, that they believe him to be a protestant dissenter, or a certificate under the hands of four protestants who are conformable to the church of England, or have taken the oaths and subscribed the declaration abovenamed, and shall produce a certificate under the hands and seals of six or more sufficient men, of the congregation to which he belongs, owning him for one of them.

XIV. Provided also, and be it enacted by the authority aforesaid, that until such certificate, under the hands of six of his congregation, as aforesaid, be produced, and two Protestant witnesses come to attest his being a Protestant dissenter, or a certificate under the hands of four Protestants as aforesaid, be produced, the justice of peace shall, and hereby is required, to take a recognizance, with two sureties, in the penal sum of fifty pounds, to be levied of his goods and chattels, lands and tenements, to the use

of the king's and queen's majesties, their heirs and successors, for his producing the same; and if he cannot give such security to commit him to prison, there to remain until he has produced such certificate, or two witnesses as aforesaid.

XV. Provided always, and it is the true intent and meaning of this act, that all the laws made and provided for the frequenting of divine service on the Lord's day, commonly called Sunday, shall be still in force, and executed against all persons that offend against the said laws, except such persons come to some congregation, or assembly of religious worship, allowed or permitted by this act.

XVI. Provided always, and be it enacted by the authority aforesaid, that neither this act, nor any clause, article, or thing herein contained, shall extend, or be construed to extend, to give any ease, benefit or advantage to any papist, popish recusant whatsoever, or any person that shall deny, in his preaching or writing, the doctrine of the blessed Trinity, as it is declared in the aforesaid articles of religion.

XVII. Provided always, and be it enacted by the authority aforesaid, that if any person or persons, at any time or times after the 10th day of June, do and shall willingly and of purpose, maliciously or contemptuously, come into any cathedral or parish church, chapel, or other congregation permit-

ted by this act, and disquiet or disturb the same, or misuse any preacher or teacher, such person or persons, upon proof thereof before any justice of the peace, by two or more sufficient witnesses, shall find two sureties, to be bound by recognizance in the penal sum of fifty pounds, and in default of such sureties shall be committed to prison, there to remain till the next general or quarter sessions, and upon conviction of the said offence at the said general or quarter sessions, shall suffer the pain and penalty of twenty pounds, to the use of the king's and queen's majesties, their heirs and successors.

XVIII. Provided always, that no congregation or assembly for religious worship, shall be permitted or allowed by this act, until the place of such meeting shall be certified to the bishop of the diocese, or to the archdeacon of that archdeaconry, or to the justices of the peace, at the general or quarter sessions of the peace for the county, city or place in which such meeting shall be held, and registered in the said bishop's or archdeacon's court respectively, or recorded at the said general or quarter sessions, the register or clerk of the peace whereof respectively, is hereby required to register the same, and to give certificate thereof to such person as shall demand the same, for which there shall be no greater fee or reward taken than the sum of sixpence.

## POETRY.

## THE PHILOSOPHY OF EVIL.

*(From Mr. G. Dyer's Poetics.)*

It was when dark November frown'd ;  
 Country and town alike were dreary ;  
 Nothing was smiling all around,  
 Nought within cheary.

" Oh ! for some pure ætherial sphere,  
 " To which no dregs of matter cling,  
 " Where flows serene th' all-perfect year,  
 " From mind's pure spring."

It might not be—a form I view—  
 Stern was his front, and fierce his eye ;  
 His robe mix'd of November's hue,  
 On crimson dye.

Clamour and Rage, and trembling Fear,  
 In grim wild state before him go ;  
 And in his hand he couch'd a spear,  
 As towards some foe.

" Sing not to me," he cried, " of loves  
 " Sigh not to me in Pity's strains ;  
 " Nor think to lure me to the groves,  
 " To pipe with swains.

" Different my joys,—I traverse earth,  
 " I range thro' air, I pierce the sea ;  
 " And every creature by its birth,  
 " Is bound to me.

" Each from me some strong instinct draws,  
 " Which towards its kin engenders strife ;  
 " Birds, fishes, yielding to my laws,  
 " Prey upon life.

" Have you not heard in distant wood,  
 " How greedy beasts pursue their way ;  
 " By turns, each drinks some creature's blood,  
 " By turns the prey.

" Have you not mark'd the busy world,  
 " Where reason forms its wisest plan ?  
 " How man, by furious passions whirl'd,  
 " Preys upon man ?

" 'Tis mine—I stir the active thought,  
 " I rouse the passions, urge the deed ;  
 " And there I feast, where thousands fought,  
 " And thousands bleed.

- "Midst storms and fires I sit and sing,  
 "Most pleas'd where least I see of form;  
 "I sail upon the whirlwind's wing,  
 "And guide the storm.  
 "When Ætna belches flame around,  
 "I gaze and gaze with greedy eye,  
 "Where cires, late with plenty crown'd,  
 "In ruins lie.  
 "Does ocean rave? I look and think  
 "Unruffled on the sounding shore,  
 "And rise with joy, as thousands sink,  
 "To rise no more.  
 "Do earthquakes growl beneath the land?  
 "I wait expectant of the sight;  
 "And grow, as earth's wide jaws expand,  
 "Wild with delight.  
 "Of life their babes when Hindoos spoil,  
 "The pious deed I loud proclaim,  
 "And of their widows' funeral pile,  
 "I light the flame.  
 "Tis mine—all mine—I boast the deeds—  
 "And call myself the friend of man—  
 "'Tis mine—and see! the work proceeds—  
 "'Tis Nature's plan.  
 "On man, what crowding ills attend!  
 "See how creation pants for room!  
 "Ah! wretch—I haste, that wretch's friend,  
 "To build his tomb.\*

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\* The Persian Magi held two principles, one the author of good, the other of evil: the latter was called Arimanes. This personage is called in the Chaldaic oracles by different names, Hecate, ἑλκαστιμα κακῆς ὑλῆς, Dæmon; other barbarous names, as it is there expressed, are given it by God. The Indian mythology paints it under different forms, more particularly as Seeva. By the northern nations it was called Surtur, who is described in the Edda, as making war upon Odin. In the funeral song of Hacon, it appears as the wolf Fenris, chained now, but who will break loose hereafter, and destroy the world. In the Greek and Roman poets, particularly Ovid and Claudian, it is conspicuous in the Battle of the Giants against Jupiter, and has thence passed into the poetry of Milton. Pindar, after describing the confinement of these giants in Ætna, represents them as belching out streams of fire. (Pyth.) ἰ. ἀπλάτα πυρὸς ἀγνοῦται παγαί. Mars is made by Homer a fierce malicious being, destructive to men and delighting in blood,

Ἀρες, Ἀρες, ἔροτολολιγε, μισαφονε.

Il. lib. v.

In the sacred writings of the Jews, also, this principle appears, and is called *Nakas*, a serpent, (Gen. iii. 1.) and on this, the Christian doctrine is founded. It seems to be, and thus it is explained by many critics, the principle of evil, as personified in the philosophy of the east. And it is remarkable, that in Persia, both



## CONSOLATIONS OF UNIVERSAL RESTORATION.

Scene was the ev'ning, low murmur'd the breeze  
That odorous swept through the beautiful sky,  
And whispering soft mid' the shadowing trees,  
It wafted affliction's disconsolate sigh.

'Twas a matron, that stretch'd 'neath a cypress's shade,  
Gave vent to the moanings of darksome despair,  
The moon faintly beaming her figure display'd,  
And tresses all white that hung careless in air.

The tear scarcely gleam'd on her sorrow-worn cheek,  
Nor eas'd the distress of a mother undone ;  
With sighs of affection half-smother'd and weak,  
She mourn'd o'er the grave of a profligate son.

Her age's last comfort, her soul's dearer part,  
Once genius and virtue seem'd stamp'd on his form,  
But the rose that had twin'd 'round her rapturous heart,  
Was nipp'd by the tempest and crush'd by the storm.

Vice struck the fair blossoms that open'd to view,  
And passion's rude blast snatch'd the fragrant perfume,  
E'er penitent tears could his bosom bedew,  
The heart just relenting was chill'd by the tomb.

The parent's weak heart-strings grew cold with despair,  
She scarce rais'd her eyes to her father in heav'n,  
But clos'd them too quickly—no comfort was there—  
No cherub appear'd who might whisper—"Forgiv'n!"

And now on the moss of his evergreen bed,  
She clasps the cold dust, still belov'd, in her arms,  
Scarce dares she to raise her disconsolate head,  
For mercy divine seems despoil'd of her charms.

And must he to vice be *for ever* a slave  
Who lately with artless simplicity smil'd?  
Will light *never* dawn on the desolate grave?  
And is Heav'n's best image *for ever* defil'd?

No: beams of felicity burst thro' the gloom,  
And fall on her feeble and tear-streaming eyes,  
'They gild with a rainbow of glory the tomb,  
And point to the *mansions* of joy in the skies.

'Smiles cover her face, and the low bending grove  
Rejoices in gales of diviner perfume,  
For Zephyr soft breathing of mercy and love,  
Opes the roses that blow on the verge of the tomb.

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the principles were personified under the symbol of two serpents contending for the MUNDANE EGG.

In the above poem no allusion is made to the origin of evil, it only admits its existence, and accords with that philosophy, which supposes it a necessary part of the present system, and that partial evil may be universal good.

"O joy!" she exclaims, and her tear-streaming eyes  
 In rapturous transport exultingly roll,  
 "What visions of glory descend from the skies,  
 "What hopes of futurity crowd on my soul!  
 "My son! I shall clasp thee again to my heart,  
 "And purified meet thee in regions above,  
 "When sorrow and sin shall for ever depart,  
 "And all be felicity, virtue and love!  
 "Can the passions, the frailties, the vices of man  
 "Change him that spake planets and systems to day?  
 "Still his arm shall perform its beneficent plan,  
 "While mortals shall vanish and nature decay.  
 "I see burst asunder the gates of the grave,  
 "Hell hears, and his mandate submissive obeys;  
 "There banners of virtue eternal shall wave,  
 "Whilst worlds stand enraptur'd in wonder and praise.  
 "Then rise my fond heart, leave the dust of the sod,  
 "To ages of glory triumphantly soar,  
 "When genius shall rise to its Father and God,  
 "And pure be rekindled to set never more."

*Reading.*

T. N. T.

## INTELLIGENCE.

### *Account of Mr. Lancaster's Reception in Scotland.*

[From the Glasgow Herald, April 20, 1812.]

After five months travelling in Ireland, for the purpose of introducing his system into that country, Mr. Lancaster quitted it on the first current, returning to London through Scotland, for the sake of visiting Glasgow and Edinburgh; but, unwilling to lose a useful hour, lectured at Ayr on the 4th, and Kilmarnock on the 5th, at both towns being cordially welcomed by the magistrates and respectable inhabitants. On the 7th, he visited the schools which bear the name of *Lancasterian* in Glasgow, and reported their state in a general meeting of the Directors of the Institutions here; who, highly to their honour, were convened to meet with and shew every kind attention which the friends of humanity and knowledge in this city could evince to a benevolent stranger.

He recommended measures, calculated to gratify their warmest wishes,

and those of the public, by speedily introducing the system completely into the schools here: and he pointed out others, which, if properly executed, would have the most beneficial effect, in extending the economy and other benefits of the system into every place in the west of Scotland, where it might be required. The importance and obvious advantages of these propositions, induced the Directors of the Institution, to call a general meeting of the Society for the consideration of them. In the interim, Mr. Lancaster went to Paisley and Greenock, where he was again welcomed, by the clergy, magistrates, and respectable persons in each town, with a true and lively feeling for the progress of education, and for a friend of it. He returned to Glasgow, and one of the schools in this city having formerly been far from prosperous, the system not having been properly acted upon by the teacher who had the charge of it, he held a meeting of near a thousand persons, in the Calton school room, and delivered a lecture, calculated to give a

good impression of the plan, to the parents of the children. He was as well received, and as well attended to, as could be wished; and some of the statements he gave made the good old King shine in the eyes of his subjects, as the patron of education and friend of the poor. The instant the lecture was over, he set off by the mail to Edinburgh, in order to make his arrangements in person, for a lecture there, and found a general meeting of the committee of the Lancasterian school in that place, had appointed a public dinner at Oman's hotel, to welcome his arrival. Here he was received with an urbanity and attention, which we hope will always continue to do honour to the magistrates, clergy and gentry of that city, as well as to the enlightened head and members of its liberal university. They paid the highest honours to his Royal Highness the Duke of Kent, for the example he had set to the army, in introducing the Lancasterian system into the Scotch Royals, near three years ago, with unrivalled success and economy; an example, as well known to all the Royal Family, as it is to this nation; where such benevolence in a prince will never fail to meet the most cheering reception from an affectionate and loyal people. Having completed his arrangements for lecturing in Edinburgh, he again returned hither, to lecture in the theatre, where he again met a cheerful auditory, who gave him a most hearty welcome.

The master of the Calton school appeared on the stage, with a detachment of fine little fellows, who illustrated part of the plan by their evolutions. The lad who attended them and gave the commands, is one of Mr. Lancaster's apprentices from London, an orphan, who has been five years with Mr. Lancaster, and, though only fourteen years of age, has organized several schools on his system, and contributed most materially to their success—and whose services in the Calton school will not soon be forgotten. The lecture was received with marked attention and approbation, and though the recent fatigues of Mr. Lancaster, at one time seemed to overpower him, yet he resumed, and went on with unbroken spirit, to the end of a long and very interesting lecture.

Wednesday, a public dinner was given in the great room of the Black

Bull Inn in this city. It was most numerously attended. Robert Owen, Esq. of New Lanark, was in the chair. The whole room exhibited an assemblage, which was a fair specimen of the feelings of the respectable citizens of Glasgow, to this benevolent traveller, and of their zeal in the cause to which he is devoted. Previous to the dinner, a general meeting was held, to hear several resolutions read, and to pass some additional ones.

The gentlemen belonging to the school in the Gorbals, had submitted a proposition, for uniting the schools under one committee, and making them one concern. This harmonious proposition was brought forward and adopted with delight. The Lancasterian schools in this city are now united: and as we are not a divided people, our fellow-citizens will not fail to be pleased with this concentration of energies, and unity of interests.

A proposition for the extension of the views of the society beyond Glasgow, was also agreed to, and now it becomes—"The Glasgow and West of Scotland Lancasterian School Society."

Its purposes are, by a distinct fund, to promote the spread of the system over the districts, wherever there may be a disposition to receive it: to carry its energies and benefits, by the operation of a general fund, home to the doors of those who otherwise might desire its benefits, and feel the need of them, in vain; not to innovate upon our truly respectable establishments, but to add to their energies; considering their constitution as sacred, but willing to render service to all populous places where there are not adequate means of education adapted to the number of people; and to render every service to existing institutions, which they may be prepared, and their conductors may be disposed to receive: and this from a fund which will certainly afford the means of accomplishing a great good at the smallest expense.

The good the Committee will be enabled to do will be practical, and by means of persons well experienced in the plan. We are happy, that the Calton School is already in so flourishing a state, as to promise high perfection in a short time, and afford a good model of the system. Nor must we forget the merits of a schoolmaster in another school of the Society's, where much

good is done, but under very disadvantageous circumstances, from bad accommodations. We hope this inconvenience will soon be removed, by the erection of a new School house, which has long been in contemplation, and which now appears in a fair train for accomplishment. The harmony and energy among Lancastrian Schools in this city are an happy bond of brotherhood: and the prospect of the education of every child in it, and of the extension of the same benefits to every district where there may be a disposition to welcome them, if found necessary, is indeed one of those heart-animating prospects, on which the mind cannot but dwell with delight.

We are pleased to see, that, in the resolutions, the patrons of Mr. Lancaster and his system are not forgotten; and we are persuaded the country at large, will unite in honouring those royal and noble names who have evinced their patriotism, in patronizing a system, which will bring the light of knowledge (the handmaid of the Christian religion, and the blessings of the Bible, into the dwelling of every humble cottager in the empire.

We have had the pleasure of mentioning the dinner and its respectable attendance.—We now report, with equal satisfaction, some of the occurrences of the evening.

When the Chairman gave the health of the Duke of Kent, Mr. Lancaster made a statement, not as acknowledging any toast, (which the strictness of the religious opinions of the Society of Friends, to which he belongs, forbids in any case,) but by way of information.

He stated, that the King himself, (attended by his consort and princesses, among whom was the amiable Amelia!) introduced him to the Duke of Kent, who joined a subscription set forward by his royal father. That the Duke then visited his scholars, not in the state of a prince of the blood, but as a private gentleman, to acquaint himself with the merits of the plan, by minute enquiry and personal inspection. That he then introduced it into the Royals, and this near three years ago, as an example to all the regiments of the line. He had educated near 1,000 children and young soldiers in that regiment. And yet, though he had this exalted merit, there were some, who called themselves Christians, who would not give him the honour which was his due: but to make

amends, a Jew had been as forward in gratitude as they had been remiss. The sentiments of that liberal and enlightened Jew he would now recite:—but he must first observe, that the Royal Highlanders the Marquis of Huntley's regiment, were had in high honour in the country, from which he had just come, Ireland. During the rebellion in that country, the soldiery were allowed to live at free quarters; and, under martial law, rapine and violence might hold their lawless sway: but those enlightened, *educated* soldiers had the Bible in their hearts and knowledge in their heads: the power of violence was restrained by the force of principle, associated with knowledge: and they would *not even take a drink of butter-milk without paying for it*. If war had put a sword into the hands of these brave fellows, knowledge had put a shield, and with that the oppressions of civil war had been restrained, and the head of the wretched and forlorn man protected from the iron hand of violence. He then recited the verses.

The *Despot's* rule must be o'er darken'd  
men

The tyger's home, the darkness of a  
den;

But where true FREEDOM lives, no  
fear she knows,

To make man learn the *blessing she*  
*bestows.*

The enlighten'd KENT, excited at her  
shrine,

Spreads quick *instruction* through each  
martial line;

That every soldier, civiliz'd and free,  
May nobly shield our land of liberty.

(*Universal approbation.*)

The Chairman, in concluding his address, stated, that it was not consistent with the principles of the Society of Friends, or Quakers, to join in toasts; and therefore he proposed that the company should express their gratitude to Mr. Lancaster by acclamation, instead of the customary compliment of drinking his health, which was done loudly and standing. Mr. Lancaster, evidently under a strong grateful feeling of sensibility, rose to make his acknowledgment.

He observed, that members of his religious society were tenacious of their principles, for the sake of integrity in religion, and regard to youth. On many occasions, it was hard for them to shut themselves out from meetings conducive

to the purposes of universal benevolence: many of them might be unused to public speaking, and find it difficult to explain why they acknowledged the civility, and abstained from acknowledging the complacent with which it was so associated. They never imposed their principles upon others, and were very thankful for the enjoyment of them to themselves. It was truly relieving to his mind, to have this social mark of kind attention offered in a way which was so unexceptionable. He could return his grateful acknowledgments for the kindness shewn him, without explanation: and he would conclude with repeating the gratifying relief it afforded to his mind. Engaged in a public pursuit, public company was often a duty; but this marked attention to the religious scruples of the society of which he was a member, was to him the highest indulgence he had ever met with; and he was highly gratified that this indulgence should have been shewn among an educated people, where knowledge had long taken root, and produced the action and re-action of cultivated intellect, to improve its own powers. The relief to his mind was inexpressible. He hoped that public urbanity would remember the example. He believed the friends of his own society would feel the attention so paid to the free exercise of their religious freedom, even in what might be considered a minutia, as very gratifying; for his own part, he should feel a great pleasure, when going into public assemblies, to be able to come in, as a citizen of the world, as a friend of that cause which was so dear to the present company, without having to explain the reason of the peculiarities of his religious scruples and practices. He was truly obliged by the honour done him; and still more by the kind condescension apparent in the manner of doing it, for which he returned his thanks.

The English and Foreign Bible Society was drunk with rapturous feeling, as were the friends of the Royal Lancasterian System in London, Dublin, and Edinburgh; and several sentimental toasts were given, independent of those which are merely customary.

*Manchester, April 30, 1812.*

The Quarterly meeting of Presbyterian ministers in this town and neighbourhood, was held on Good-friday at Chowbent, at the chapel of the Rev. B.

R. Davis; at which fifteen ministers were present. Mr. William John introduced the service, and Mr. Robert Smethurst preached from Acts x, 34, 35. Mr. J. Grundy preached to a numerous audience in the evening. An arrangement was formed by some of the ministers present, for supplying Congleton for a limited time. The number of gentlemen who dined with the ministers, amounted to more than forty.

W. J.

### *Unitarian Fund.*

We have the pleasure of reporting the Annual Meeting of the above society, which took place on Wednesday, the 2<sup>th</sup> instant. In no particular did it fall in pleasantness, and, it is hoped, in usefulness, below the preceding anniversaries; in some, it exceeded them all; but as we have been so full in our account of the meeting in former years we shall content ourselves with a brief account.

The religious services of the day were conducted as usual in the chapel, Parliament Court, Artillery Lane, Bishopsgate Street. The Rev. T. Madge, of Norwich, introduced divine worship by prayer and reading the 2d chap. of the Acts of the Apostles: the 2d prayer was offered up by the Rev. E. Butcher, of Sidmouth: and the Rev. W. Severn, of Hull, preached the Sermon from 2 Cor. ii. 17. *For we are not as many which corrupt the word of God, but as of sincerity, but as of God, in the sight of God speak we in Christ.* The preacher made some very judicious observations upon the word of God, distinguishing between the word of God and the history of it, and also upon the several ways by which the word of God is corrupted, as by mingling with it subtle speculations and unauthorised dogmas, and by not laying due stress upon its plain doctrines and moral precepts. He next pointed out the course which it behoves the professors, and particularly the preachers of the gospel, to pursue in relation to their religious duties, shewing how the Apostles and primitive Christians were in Christ, and how the same character may belong to modern Christians. Here he was led to consider the present state of Unitarianism, and the exertions of Unitarians, confining himself particularly to the society before him. He pointed out several circumstances in the times favourable to Unitarian efforts, and amongst

them the detachment of men's minds from the habiliments, buildings, and ceremonies, &c. of the established religion, by means of the popular sects, whom he considered as the forerunners of the preachers of the unadulterated gospel, and of whom he predicted, that as they acquired more knowledge they would be more disposed to free inquiry, more candid, and more likely to embrace *the truth as it is in Jesus*. The whole was concluded by an earnest and pathetic invocation of the blessing of heaven.

The congregation was numerous, and a large proportion of it stayed to hear the Report of the Committee.

In the meeting of the society for business, Thomas Hardy, Esq. of Walworth, was in the chair.

The Treasurer made his report of the state of the finances, by which it appeared that the expenditure of the last year had considerably exceeded the income owing to the several extended missions undertaken during this period: the balance in the Treasurer's hands, and the property vested in Exchequer bills, amounts, we are sorry to say, to little more than 400*l.* though we are better pleased that the funds should be now employed, as far as the occasion calls for them, than that they should be treasured up for future emergencies which may never arise, or which may find the society less disposed to active exertion.

The Report of the Committee was next read, embracing a great variety of topics, it occupied an hour and a half in the reading. As we shall probably be favoured in an early number with the substance of it, we shall not now attempt an abridgment. It was received by the meeting, and ordered to be published at the discretion of the Committee. One of the principal features of it was the history of the rise of the Unitarian congregation at Reading, and the society resolved that they cordially approved the proceedings of the Committee in this particular, and that they would second, according to their ability, the exertions of their brethren in that place. They also voted the sum of Twenty Pounds towards the Unitarian church now erecting at Glasgow. It was further resolved that every gentleman preaching the annual sermon should be, in virtue of his services, an honorary member of the society; this rule to be retrospective.

The following gentlemen were chosen into office for the year ensuing; viz.

John Christie, Esq.	Treasurer.
Rev. Robert Aspland,	Secretary.
Mr. George Cooper,	
— David Eaton,	
— John Grice,	
— William Hall,	
— Samuel Hart,	
— Robert Stevens,	
Rev. William Vidler,	
William Frend, Esq.	
Lawrence Rowe, Esq.	

Committee.

Auditors.

The thanks of the society were voted to the Rev. W. Severn for his sermon; to the Rev. E. Butcher, the preacher elect; to the Rev. R. Wright and the other missionaries; and to the several gentlemen who had served in office the past year. A vote of thanks also passed to the Rev. T. Rees, for the assistance which he has uniformly rendered the Secretary, in conducting the Welsh correspondence. The proceedings of the meeting were marked by unanimity, and closed about four o'clock by resolutions thanking the chairman, and the minister and managers of the chapel. The subscribers and their friends then adjourned to the London Tavern, to a dinner provided by the stewards and committee, on the usual economical plan.

At the dinner, a larger company was assembled than on any preceding occasion. Preparation had been made for 250 persons in the great room; but the influx of visitors was so great that it was found necessary to lay a table in an adjoining room; the guests here afterwards joined the larger party, making the company to consist of upwards of two hundred and seventy persons, who by the arrangements and activity of the stewards were all comfortably accommodated.

John Towill Rutt, Esq. was chosen into the chair, which he had filled at the first annual dinner, and which he had on this occasion been solicited by the Committee to occupy again. To him the meeting was indebted for its spirit and harmony, and useful bearing upon the objects of the society.

The following were some of the sentiments delivered from the chair.

*The King; may his wish be accomplished, that every child in the British empire should be enabled to read the Bible.* This was prefaced by the remark that in

the present circumstances of the personage referred to, it would have been perhaps most respectful to him to have forbore introducing his name into public; unless indeed the King's patronage of Joseph Lancaster had conferred upon him such an honourable distinction as no adversity could render worthless.

*The cause of civil and religious liberty all the world over*

*The Unitarian Fund.*

*May the wisdom of the legislature no longer suffer the Toleration Act to be "abominably intolerant."* This was introduced with an explanation of the wording of it: the phrase within commas was stated to have been used by Lord Sidmouth, in his speech on the rejection of his celebrated and unfortunate (though perhaps not ill-intended) bill; and it was understood that the phrase had been privately explained by the noble speaker in reference to the Unitarians. Some judicious and impressive observations were made on the general subject of the Toleration Act, and of religious liberty.

*The Rev. W. Severn, the preacher,* who returned thanks in a very animated strain.

*The Missionaries of the Unitarian Fund: may they go forth bearing precious seed, and the harvest be abundant.* On this, Messrs. Wright and Bennett addressed the company.

*The memory of Priestley, Lindsey and Wakefield.* This toast, received with silence by the company, was prefaced by some feeling observations. The chairman repeated one remark made by Mr. Sturch (who now sat on his left hand) when he filled the same chair; namely, that we ought rather to rejoice that such men lived, than to lament that they died.

*The Rev. Mr. Lyons, and the Unitarian cause in Scotland.* Mr. L. stated, in returning thanks, which he did with much warmth of feeling, that he considered the Society's the most honourable and important work to which the powers of the human mind could possibly be directed, that he gloried in the object of the institution, which was no other than the promotion of human happiness; and that he felt a growing conviction that this object was practicable and attainable by the means within our reach. This speech

was heard with marked attention by the meeting.

*The Treasurer, John Christie, Esq.* who gave a very interesting representation of the plan and objects of the institution, followed by an urgent recommendation of its support.

*Mr. Friend, and the Unitarian Academy;* which gave occasion to Mr. F. to explain the plan and present state of this institution. The names of several subscribers were in consequence given to the Treasurer of the Fund, who is also Treasurer of the Academy\*.

Mr. Severn next proposed the following, after some pertinent and interesting introductory observations: *The Unitarians of Transylvania, and a speedy communication between them and their British brethren.* In giving it, the chairman stated that he believed the intercourse which was deemed so desirable was about to be opened, through a channel lately discovered.

We can add only the names of the gentlemen, in order, who afterwards addressed the meeting: Mr. Hardy, who proposed to the chair, *Success to the Monthly Repository*: the Secretary, on his health being given: the Rev. W. Vidler, whose name was given, in connection with a wish for the prosperity of the cause at Reading: the Rev. E. Butcher, the preacher elect: Mr. Eaton, for the Committee: Mr. Sturch, on proposing the health of the Chairman, which was received with unusual demonstrations of respect: Mr. Thomas Foster, in connection with the book societies: the Rev. T. Rees, as Secretary of the Christian Tract Society, and Mr. Hennell, on behalf of the Stewards.

As the company was more numerous than on any former occasion, so it contained, we are happy to say, a greater number than we had before seen of country ministers and brethren.

We have but one remark to make in concluding our brief report; namely, that the pleasantness of the meeting is a pledge of its utility, and that the growing interest which the successive

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\* A general meeting of the subscribers and Friends to the Unitarian Academy was held, agreeably to advertisement, the next day: the result of the meeting will, we expect, soon appear on our pages.

anniversaries of the Unitarian Fund excite, is the best proof of the approbation of its plan and objects by the Unitarian public.

### *Birmingham Auxiliary Bible Society.*

The general annual meeting of the BIRMINGHAM ASSOCIATION for promoting the objects of the BRITISH AND FOREIGN BIBLE SOCIETY, was held at the Royal Hotel, yesterday, when the accounts of the success of the institution were listened to with pleasure, by a numerous auditory of ladies and gentlemen. The chair was taken at twelve o'clock, by the Rev. Mr. Spooner, who opened the business of the day, and was followed by the Revs. E. Burn, Dr. Toulmin, ——— Scott, J. Kentish, Jas. Buddicom, &c. Messrs. Corn, Rock, P. M. James and others, who successively addressed the assembly. — We regret that want of room prevents the possibility of our giving any report of their various interesting and eloquent speeches. The most satisfactory accounts were given of the success of this most excellent institution and the most cheering hopes held forth of its future usefulness. In eight years it was stated the Holy Scriptures have been translated into fifty four languages, and 300,000 copies have been distributed. 100 Auxiliary Societies have been established, which co-operate with the com-

mon parent in schemes of the greatest and most sublime utility. Several resolutions expressive of the satisfaction of the meeting were put by the alternate speakers of every persuasion, and were carried without a dissentient voice. In short, the most perfect and cordial unanimity prevailed, and all distinctions of parties and opinions seemed to be buried in the general and laudable desire of being instrumental in conferring benefits of the most valuable nature upon the poor and the ignorant.

*Mistland Chronicle, April 25th, 1812.*

### NOTICES.

THE UNITARIAN TRACT SOCIETY FOR WARWICKSHIRE and the NEIGHBOURING COUNTIES. The annual meeting of this Society will be held, this year, on Wednesday, the 17th of June, at Evesham in Worcestershire: when the Rev. John Fry, of Coseley, will preach. The service to begin at 11 o'clock. A Lecture will be preached on the preceding evening by the Rev. John Kentish of Birmingham.

The Annual Meeting of the SOUTH-EASTERN UNITARIAN SOCIETY will this year take place at Chichester on the first of July. The Sermon in the Morning will be preached by the Rev. William Hughes, formerly of London. There will also be service in the evening.

## MONTHLY RETROSPECT OF PUBLIC AFFAIRS ;

OR,

### *The Christian's Survey of the Political World.*

With the utmost grief we heard the first account, that the Attorney General had thought it necessary to use the power with which he is, or claims to be invested, in prosecuting a bookseller for publishing a book, written against the peculiar doctrines of Christianity. This grief was increased, by the event of that trial, in which a deaf old man was frequently interrupted by the court, and his defence did not appear to be answered by either his prosecutor or his judge; and being found guilty by the jury he was, at the instance of the pro-

secutor, committed to prison. It is needless for us to say, how much we abhor the sentiments, which were the objects of this prosecution. Our Lord and master was reviled upon earth, but he did not crush his revilers; and when his mistaken disciples intreated him to call down fire from heaven to destroy those, who would not acknowledge, like the author of the book in question, his divine mission, far from acceding to such a request, he rebuked them with these emphatic words, 'Ye know not what spirit ye are of.' Sir Vicary Gibbs,



according to the newspapers, has professed himself to be a sincere Christian; but a sincere Christian must bend to the authority of Christ, and though a man should call the Christian religion a fable, its author an impostor, and its teachers designing and interested villains, (as multitudes have done, emperors, kings, princes, priests, the great, the rich, and the learned) the sincere Christian hears the reproaches with sorrow for those, from whose mouth it comes, and does not retort, either by bad language, or what is worse, by penalties, imprisonments, tortures or death. These were the instruments of infidels against Christians: if Christians use these instruments, because they now have power in their hands, we say to them as Christ said to his erring apostles, 'Ye know not what spirit ye are of.'

The bookseller has been brought up for judgment, and put in the affidavits of five respectable persons, as to his character, and he himself stated, that he had no evil intention or design against the public peace, in publishing his book, which he did not conceive to be to the dishonour of God—that he had erroneously believed it to be the right of all persons, to discuss the authenticity of any passages in the holy scriptures—that he was born and bred, and continued in the Church of England, and endeavoured to live in charity with all men—that he was sixty years of age, afflicted with a cough and very infirm, and prayed the mercy of the court, in pity to the errors and infirmities of human judgment.

Mr. Prince Smith addressed the court in a most able manner, in mitigation of punishment, shewing the state of the world under Popish laws against enquiry, and pointing out that the court was the guardian of the morals of the people, not the keeper of their souls: and the enquiry now was, how far the public morals might be injured and the public peace invaded by the dissemination of the principles contained in this book. Great latitude had formerly been allowed in discussing opinions, and at this time there were upwards of forty millions of the kings subjects, who believed Christianity to be a fable, and whose faith was founded on an incarnation eight hundred years older than Moses. He brought instances of divines using a great latitude of enquiry respecting the prophecies, and among them the father of the Lord Chief Justice, allow-

ing the infidel to use his own arms, in his attack upon Christianity. The informations of the Attorney General were properly treated as bars to all free inquiry, and his inconsistency was shewn, by his sanction of the poem of Lucretius, which was an attack against all religion, whereas the book before the court was against only a peculiar mode of it. The Christian charity of the judges was applied to with peculiar energy, for though the arm of the law, grasped at the thunders of heaven, it would be impotent to convince, it was powerful only to destroy. The bookseller was remanded to prison, and ordered to be brought up for judgment in the next week, when he was sentenced to eighteen months imprisonment, and to stand in the pillory.

A circumstance of this kind would naturally produce very little sensation. The object was an individual in an obscure situation, and the higher ranks who entertain the sentiments of Hume, Gibbons, Voltaire, Dupuis, &c. &c. were not likely to intercede for one, who was disseminating their principles in a form not sufficiently refined. But other events, and those of a most melancholy nature, called forth all the public attention. Assassination is a crime, from which the English character turns with abhorrence, yet the instances of it of late have too often grieved our hearts. Private wrongs, real or pretended, have armed the hands of Englishmen, in a manner, which has been long the reproach of the Italians: but in one case the individual gloried in his act, and did not attempt to escape from the hands of justice. In the north, the assassins have, notwithstanding great rewards for their detection, escaped hitherto undiscovered. These wretched men commit murder from revenge, as some of their confederacy have been killed in their outrages against private property, and others have been consigned to the hands of justice. The confederacy is of an abominable nature, waging war against the improvement of machinery, by which their districts have hitherto flourished, and notwithstanding temporary distress it is certain that the chief instigators in the tumultuous proceedings are the least affected by it. Government has sent a very strong military force to protect the immense property employed in manufacture, and a commission has been issued to try the infuriated rioters.

But the assassination, more generally felt from the higher rank of the suffering party, owed its origin to wrongs real or pretended, which were confined entirely to the person, who performed the act, and these grew out of commercial transactions in the Russian empire. A merchant there, by name *Bellingham*, had a dispute relative to his business, which being referred to arbitration was given against him, and it ended in his being thrown into prison. He conceived, that the English ambassador and consul were not sufficiently attentive to his complaints, and he came to England with this idea strong in his mind, impressed deeply by the indignities he had suffered and heightened by a derangement, to which he appears to have been subject. Here he laid his complaints before ministers, members of parliament, and the Bow-street officers, but no where obtained that attention, to which he thought himself entitled. Hence he formed the idea of sacrificing a public man to his resentment, with a confused notion of teaching them their duty; and it fell to the lot of the first minister to receive the fatal blow. He was coming into the lobby of the House of Commons, when he received a pistol shot, the ball piercing his heart: and advancing only a step or two he fell, and expired in a few minutes.

Having perpetrated the act, *Bellingham* retired to a seat behind, where he was seized soon after, with a very unnecessary degree of violence, for he did not betray the slightest wish to escape, nor did he make any resistance. After an examination, in which he confessed the fact, and corrected with great coolness, the evidence of some of the witnesses, he was committed to Newgate, and four days after was brought to his trial. In prison, and at the bar, he manifested the same firmness of mind, rejecting the plea, that had been set up for him of insanity, complaining of the injuries he had sustained in Russia, and of the neglect of government towards him, both at home and abroad, and justifying his act, in which he maintained that there was no peculiar malice against the unhappy object, who fell a victim to the neglect of government in doing justice. The sentence of death he received with the utmost composure, which he retained during the trying interval to the time of execution, which was employed in pious conversation and acts of devotion,

for he was a very serious member of the establishment, and in writing. His fortitude did not forsake him to the last, for previous to his execution, on the third day after his condemnation, just before he stepped on the scaffold, he was examined by the Lord Mayor and Sheriffs, in the presence of a number of persons, before whom he justified the act, and denied the concurrence of any accomplice. He looked upon death as a haven from his troubles, and was launched into eternity, without betraying a symptom of remorse, or losing at any time his fortitude.

Thus were completed the days of this extraordinary character, which manifested powers, that had they been exercised in a good cause, would have called forth all our commiseration, all our praise. It shews how strangely may be combined in the human mind, the feelings of religion and the basest passions of the heart. Little had this unhappy man attended to the precepts of religion. 'Vengeance is mine, and I will repay, saith the Lord:' and how could he reconcile in his pious moments, his conduct with that of our Saviour, under more trying circumstances, whose charge to us to love our enemies, to bless those who persecute us, had been exchanged for the unchristian, and unhallowed passion of revenge. Let the duellist, who in a similar manner sends his adversary to the tribunal of his Creator, reflect upon the danger of giving way unto wrath: and that he frequently has not so much to say in palliation of his crime, as the wretched man, who has expiated his offence by the hand of the executioner.

The sudden death of *Mr. Perceval*, naturally occasioned a very great sensation in all ranks of people, though in some places the news of it was received with joy, as he was looked upon as the author and supporter of these evils, under which the manufacturers were suffering. Yet in his private character, as a father, a husband, and a friend, no one was more sincerely lamented. The House of Commons shewed the sense they entertained of his loss, by a most enormous grant, no less than an annuity of two thousand a year to his widow, a thousand a year to his eldest son during her life, and afterwards two thousand a year during his own life, and fifty thousand pounds to his children. We are at a loss in looking for services, which particularly in the present state of the

country, can justify such a grant. Respectable as he was in private life, he does not appear, in his public character, to have any great claim for public regard. His want of liberality in matters of religion and his participation in the abuses which are as notorious as the sun at noon day, would be a blot upon a character that had the highest claims to respect: but however fit for a subordinate part, he was, as Marquis Wellesley properly observed, totally out of his element in the office of premier.

By the death of Mr. Perceval, an end was put to his administration. A negotiation was entered into with Marquis Wellesley and Mr. Canning to join it, to which they both, with great dignity and propriety, refused to accede, and a vote of the House of Commons frustrated the attempt of the feeble remains of administration to patch up a ministry by themselves, and a few feeble adherents, who were willing to run the risque of managing the state. A motion was made for an address to the Prince to form an efficient administration, which was carried by a majority of four against the ministry; and to this address the Prince returned a gracious answer. At this moment of writing, the arrangements are not completed; but it is expected that Marquis Wellesley will be premier, and Mr. Canning, Lord Holland and Lord Erskine, the latter as lord chancellor, will be received into the cabinet. Earl Moira is said to be intended for Ireland. A vigorous administration is evidently to be formed; and, at any rate, from what we have seen of Lord Wellesley, he is freed from those narrow and bigoted views of toleration which disgraced the Perceval administration.

From this melancholy subject we turn to others, on which, if our limits allowed, we could dilate with great pleasure. The Bible Society has had a meeting very numerous attended, and peers and prelates vied with each other in manifestations of respect for the sacred scriptures and the propriety of diffusing as widely as possible the light of truth. The opposition excited by Dr. Marsh has evidently produced very little effect. The Bible is triumphant; and we hope that it will produce the proper effect on the Prayer-book, by giving to the latter more of consistency with that original, on which its claims to respect are founded. This, however, is the business of

the established sect, and on this its time would be better employed, than in wasting its efforts in vain attempts to prevent the influence of a society, which has the noblest ends in view, the diffusion of the light of the gospel, and the removal or alleviation of party differences.

The Lancasterians have also had a meeting and a dinner, the latter graced by the presence of two Royal Dukes, one in the chair, and a great number of the nobility. Nothing could be more pleasing to a liberal mind than to witness the union of birth, talents and wealth in the promotion of this noble scheme for giving instruction to the lower classes. The Bellians could not find any rational ground for complaint in this meeting; for their exclusive system was treated with great respect, and we cannot but augur well for the country from the rivalry which prevails between the two parties. It will make them both more alert in their respective departments, and the established sect will probably soon discover the folly of adhering to the system they have laid down, of attending so much to human formularies, particularly that catechism of their's, which is unfit for the education of children as it is unintelligible to the learned.

The established sect patronises the system of Bell against that of Lancaster; but something was wanting to oppose to the Bible Society. This defect is now to be supplied by a Prayer-book and Homily Society. When we read the advertisement for this meeting, we almost were led to think it intended as a banter upon the establishment; but the signature of a very respectable clergyman prevented us from looking upon it in that light; and in our next we shall probably have to announce some of their proceedings. An extensive circulation of the Book of Homilies will tend to shew the state of religious opinion at the time of what is called the Reformation, or what ought rather to be called the separation from the sect of Rome: for it must never be forgotten, that in the main articles of faith, and in the three creeds, the two sects agree, and both stand equally in need of reformation.

An event in a minor sect must not pass unnoticed. A very respectable member of the Quakers has been disowned by his body for being an Unitarian, that is, for holding the opinions, for which

William Penn, the glory of the sect, suffered persecution, and which he has so nobly vindicated in his work, entitled, *The Sandy Foundation Shaken*. How the Quakers can permit this book to have a place in their publications, and at the same time disown a member for being a Unitarian, we cannot reconcile to their principles. Where have they formed their new creed? Whence have they derived an attachment to that Trinity, which William Penn has exposed in the strongest terms, and by the strongest scriptural arguments? This disownment is made by a single meeting, and remains to be confirmed by the general body, and we trust that the aggrieved party will bring his cause before that body, that both they and the world at large may know the principles of their religion. When we read the work of William Penn, and know the attachment of the Quakers to him, we were at a loss to find any justification for this meeting, and we cannot but consider this disownment as the disownment of William Penn, and not merely of the individual member, who has been the object of this strange proceeding. It remains for the body at large to determine, whether they will adhere to the new-tangled heresy, or abide by the scriptural refutation so ably laid down by their great founder.

The Dissenting Ministers about London have not been inactive. They have nobly taken up the cause of religious liberty, and presented petitions to both houses of Parliament in its support. This measure was carried in a very large meeting of the three denominations, and we augur well from their efforts. No objection was made to the principle of the petitions: a slight difference of opinion prevailed as to the time; but surely no time could be better than this, when such noble declarations, in favour of liberty of conscience, have been made

in both houses, and the bigots have been so completely defeated in argument.

Ahroad, the chief feature is the journey of Buonaparte from Paris to join his armies on the Vistula. The Russians are prepared to receive him, and by our next some important news of this grand conflict may be expected. The great conqueror naturally looks for success to the number and excellence of his troops, and apparently little hopes can be entertained of a vigorous resistance from a feeble monarch and a feeble administration. To what new events this will lead time must discover. The diet is sitting in Sweden, and the three courts of London, Stockholm and Petersburg, are approaching to a coalition.

In Spain, nothing important has occurred. At Cadiz a grand feast has been given by the Spanish to the British army, but this had no effect on the French, encamped within hearing of their rejoicings. The integrity of the Spanish monarchy, which we have agreed to maintain, has received a sad blow by the constitution of Venezuela, which has reason to boast of its liberal views respecting civil liberty: but we are sorry to see, that it is so little enlightened on the subject of religion. The Romish sect is declared to be not only predominant but the only one to be allowed in the new government.

The United States of America hold a menacing posture, yet still we are in hopes, that we shall not come to blows with each other. The change of administration will probably lead to a change of measures, and to a revival of trade between the two countries. This would seem to be a measure worthy of the statesman, to whom the reins of government are likely to be confided; and if he secures this object, he will commence his course with justly deserved popularity.

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#### ERRATUM.

P. 233, line 10, from the bottom, for *Banker* read *Bankrupt*.

THE  
**MONTHLY REPOSITORY**  
 OF  
*Theology and General Literature.*

No. LXXVIII.

JUNE.

[Vol VII.]

**BIOGRAPHY & HISTORY.**

*A Letter of the late Rev. Dr. James Fordyce, to his Brother in London, on the Death of Professor David Fordyce, with a Biographical Notice, by Dr. Toulmin.*

*Birmingham, April 6, 1812.*

SIR,

The name of Fordyce can scarcely be unknown to any of your numerous readers; as in the memory of many of them, it was that of several eminent men, who by their talents and fame, in the different departments of medicine and theology, gave a lustre to it. The letter which offers itself, with this, for a place in your miscellany, cannot fail to be interesting, as it came from the pen of one, and refers to the death of another of those gentlemen who bore the name. He who transmits it to you, was allowed, as far as he recollects, to transcribe it from a copy in the hands of a fellow student, at the beginning of his academical course; when the writer of it had preached, on his visits to London, with distinguished popularity, to crowded audiences: and this letter was handed about, in some private circles, as a curious morceau, deriving interest from its subject and sentiments, and

the celebrity of the preacher who dictated it. It exhibits, indeed, an example of Christian fortitude in the immediate view of death, that claims admiration: and it affords a specimen of an elevated resignation, that is edifying and pleasing. Should you, Sir, look on it with these sentiments, you will be inclined to give it to the public, and to preserve it in your Repository. If you judge otherwise of it you will let it rest with yourself.

The title of it explains the afflicting event which occasioned it. Dr. James Fordyce, the writer, and Professor David Fordyce, were the sons of Provost Fordyce of Aberdeen, and both received their education at the Marischal college of that city. The Professor was born in 1711: the Doctor in 1720. In 1750 the Professor, who had been elected in 1742, to the philosophy chair of the Marischal college, made a tour on the continent, to examine the remains of ancient art at Rome; on his return to his native country, in the following year, when his talents and learning had raised the highest expectations, he lost his life in a storm on the coast of Holland. His "Dia-

logues on Education," a treatise on "Moral Philosophy," first given to the public in Dodsley's "Preceptor," and which has passed through several editions; "Theoderus, a Dialogue concerning the Art of Preaching," and an essay entitled, "The Temple of Virtue, a Dream," published by his brother 1757, remain as monuments of his genius, abilities and literary attainments, and witnesses of his manly and fervent piety.

Dr. James Fordyce, after he had pursued a course of studies necessary for a minister of the gospel, was appointed second minister in the collegiate church of Brechin, in the county of Angus; and after some years spent there, accepted a call to Alloa, near Stirling. In 1760, or 1761. he was invited, on a visit at London, to be co-pastor with Dr. Lawrence, to a respectable congregation of Dissenters in Monkwell Street. In 1782 he discontinued his public services: the remainder of his life was spent, first in the vicinity of the Earl of Bute, in Hampshire; and then at Bath, where he died, October 1, 1796, in the 76th year of his age. "Sermons to Young Women," and "Addresses to Young Men," besides smaller productions of his pen, perpetuate the celebrity of his name; shew the powers of his genius, imagination, taste and eloquence; and attest the ardent piety and the zeal for the interests of virtue, with which his heart glowed, and which diffused force and animation through his discourses and writings.\*

I am, Sir,

Yours respectfully,

JOSHUA TOULMIN.

*The Letter.*

Oct. 3. 1751.

DEAR DOCTOR,

I presume that by this time it will be no surprise to you to hear, that we have now the certain account of the worthy Professor's death. A death to us mournful—to him glorious. There is a letter come to town by this day's post with the same account; which I write to you with a mixture of grief and exultation.—After having been tossed about for three days in the ship bound from Rotterdam to Leith, the Captain finding her just ready to stove upon a bank near the coast of Holland, called the crew and passengers into the cabin to consult what they should do. Our dear friend, having been a quarter of an hour by himself, joined the rest; prayed with them; commended himself and them to heaven; took a solemn farewell of all; told them he was perfectly resigned to his fate, and that he resolved to meet it with the greatest composure; then went to bed: soon after the cabin bursted. Oh! my friend, what greatness! what dignity was here! He died, as he lived, with a noble, with a superior mind! What an eternal lustre must such an exit throw upon his memory! How must it silence detraction for ever, and convince all that nothing but the truest virtue and sincerest piety can produce such a decency and magnanimity in circumstances naturally the most tremendous and shocking to humanity. It was about two o'clock in the morning; quite dark; they

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\* Dr. Rees' New Cyclopædia, vol. xv. Part 1. Dr. Watkin's Biographical Dictionary, under the name Fordyce.

knew not where they were: no doubt our brother thought it was absolutely in vain to swim, or attempt to conflict with the winds and waves, and chose rather quietly to wait his destiny than violently to struggle against it to no purpose. Only one more, a brother of Lord Cromartie, who was sick, stayed behind in the cabin; nine others, among whom was Sir Alexander Forbes' son, a stripling, swam; but they all perished except a carpenter. The master and two or three of the men hung on the stern till morning, and were saved: some of the dead bodies were soon taken up and buried.

The manner of David's death, so worthy a Christian and philosopher, so truly gallant and heroic, swells my soul with sensations I cannot express; but ought I not to join praise, joy, and gratulation? However, I may and must mourn, and deeply mourn our loss; a loss which earth cannot compensate. Let us rejoice and triumph in his unspeakable gain, who has so happily escaped from this scene of vanity and sorrow, quitted it with such ease and majesty, and is now a flaming, enraptured and adoring spirit before the throne of the Eternal. And, O my dear friend, let us follow his footsteps, who through faith and patience, and sublime goodness, is now inheriting the promises; while the thoughts of his death extort from us the tears of nature and friendship, let us be inspired with the sacred ambition of imitating him in the virtues of his life, that we may at last resemble him in the peace and honour of his latter end. Let us be thankful that we had such a brother, and had him so long, rather than repine that we had him no more. He is gone indeed, but not lost: gone before us a little while; the separation will not be long, and we shall meet again in a happier region never to part again for ever.

Mamma received the fatal news at Brechin. She has felt, she still feels all that such a mother must feel for the loss of such a son in such circumstances; you will conceive her grief better than I can describe; yet her composure and decency are great, and do her and religion honour; and time, I hope, joined with God's grace and her own principles, will gradually heal the deep wound in her heart. May God in the meantime support the good woman's afflicted soul. You need not doubt of our contributing all we can to soothe and comfort her: we came from Brechin along with her for that very purpose. May God preserve her precious health and valuable life; I hope he will. She sleeps little and eats less; yet is tolerably well: much better than could have been thought. Our sisters, poor souls! are deeply afflicted, and no wonder; they have lost their best brother; and I have my share of sorrow, I have lost my most intimate friend, with whom I had of late years, entered into a peculiar degree of confidence and friendship. But we loved him too well, and promised ourselves too much and too certain satisfaction from him at his return; but God, it seems, would not suffer a rival in our affections, and has shewed to each of us, in the school of affliction, the instability and uncertainty of human pleasures and human pros-

pects. What sort of scholars we shall be in this way I do not know; but I am sure the lesson is loudly inculcated and strongly enforced.

I sympathize with you and our London brother, well knowing what such friendly hearts must suffer on this sad occasion; but religion and philosophy will apply their gentle and healing remedies.

Every body seems to lament the Professor greatly; indeed, more than any man, young or old, that I remember. In all who might have felt it envy has no effect. Merit, standing no longer in the light of opposition, is praised and acknowledged.

Mamma expects to hear from you by the first occasion. All the Professor's papers that were with him have perished. It is a pity: they would have been a noble fund of entertainment and knowledge. But God, taking the greater, chose likewise to take the less, that the trial might be more complete and thorough; a trial indeed, to lose him with all his newly acquired ornaments, just upon the point of enjoying both: but not our will, O heavenly Father, but thine be done.

I remain, &c.

*History of the Unitarian Church, Edinburgh.*

SIR, Oct. 12, 1811.

A correct view of the rise and progress of Christian Societies, especially such as have attained to rational views of Christianity, and are imbued with its liberal spirit, must be interesting to the friends of truth, and pleasing to readers in general. If the following account of the origin and progress of the Unitarian church at

Edinburgh, taken from the Society's minute book, and oral testimony, be thought worthy of a place in your miscellany it is at your service.

I remain, yours, &c.

R. W.

*A Short View of the Origin and Progress of the Unitarian Church at Edinburgh.*

As introductory to the history of the church, now Unitarian, in the northern capital, it is stated in the minute book, that several societies in the Merse\* had joined the reformed Presbytery†. Soon after this union it appears, a division took place in the Presbytery respecting the extent of the death of Christ, i.e. whether he died for the whole or for only a part of mankind. To that branch which maintained that Christ died for all, the said little societies adhered. The date of these events is not mentioned, though they may be regarded as the commencement of a series which has led on to important results already, and may be expected to produce effects of greater extent and magnitude.

From the branch of the Presbytery to which they adhered, on the question respecting the extent of the death of Christ, they also separated in the year 1755, on the ground of their not preaching faithfully against the sins of the age, and their allowing such things as were inconsistent with their professed testimony.

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\* The Merse is a track of country south of Edinburgh.

† The reformed Presbytery, a party of Dissenters, which became such because they thought the Scotch national church did not strictly adhere to the exclusive headship of Jesus Christ.



These societies then formed a separate connection, met every first day of the week for the worship of God and mutual edification, kept up a correspondence with each other, and held occasional general meetings, to consult how they might best bear their testimony as the followers of Christ, so far as circumstances would admit. It does not appear that as yet they had any minister among them.

In the year 1763, they sent a person to Ireland, to consult with some Dissenters there, who, it appears agreed with them in their religious views; and a minute of their mutual agreement and good will was signed at Colrairie.

After this time several useful members of these small societies were removed by death, and various other discouraging circumstances took place among them, which diminished their numbers, and, it appears, in the year 1766 they were brought very low; still, however, they persevered, and determined on adopting, if possible, such measures as might enable them to have the ministry of the word and the ordinances of the gospel regularly among them. Three of the brethren were appointed to deliver discourses in the societies, as a trial of their abilities. They further concluded, after due deliberation, that a knowledge of the Greek and Hebrew languages would be very useful, in enabling them to defend the doctrines they held, should they be opposed, by quotations from the original scriptures, and in helping them to correct their own opinions, so far as they might be erroneous. Finding that three of their number appeared

equally suitable to be set apart for the study of languages, and that they could enable but one to devote himself to this work, they agreed to decide by lot which of the three should be the person.

A general meeting was holden, June 8, 1769, which commenced with prayer, after which a president was chosen. The minutes of the last meeting were read, and each of the three candidates delivered a discourse; but the final decision as to the person who should be separated to the work of the ministry and the study of the original scriptures, being thought a most weighty concern, was postponed till the last Thursday in the following month, and it was resolved that the said day should be observed as a day of fasting and prayer, and that then the above important affair should be decided. In the mean time all the brethren were exhorted seriously to consider and weigh these matters, that they might be prepared for a day of such solemnity.

On the last Thursday in July 1769, the proposed solemn meeting was holden. All the company avouched the Lord to be their God, as he is revealed in the scriptures, and declared their purpose and resolution to maintain his truth and ordinances as he shall direct. The three candidates were Thomas French, Alexander Brown, and James Purves. The lot fell upon the last; consequently he was the person appointed to study the languages, and to examine the scriptures in their originals. It was also thought expedient that an abstract of their principles and designs should be published to the world, before they appointed any

one to the pastoral office; and accordingly an abstract was published in the year 1771.

After this things continued much in the same state till the year 1776, when some members, removing from the Merse to Edinburgh, formed a new society, and invited the before mentioned Mr. James Purves to come to them. Having continued some time in society with them after he came, it was unanimously agreed that he should be called to the pastoral office among them. Thus originated the society at Edinburgh, which is since become Unitarian. The deed by which Mr. Purves was constituted their pastor concludes thus. "Therefore, with one consent, we have chosen, and do hereby declare our choice of you, James Purves, to be our pastor: and your accepting this our choice and invitation, shall constitute you into a pastoral relation and charge over us; and this our mutual deed shall imply an obligation to every relative duty that belongs to that relation.

"Signed in the name and by the appointment of the society,

"By *Alexander Fortune*.

"Accepted by *James Purves*."

It was resolved, in the year 1792, that the society should publish their religious opinions to the world, and in doing this it was thought proper for them to take some name that would distinguish them from other Dissenters. The designation then thought most appropriate, and expressive of their peculiar sentiments, was that of *Universalist Dissenters*; the love of God, the mediation of Christ, and his headship over all persons and things, were held by

them to be universal, in the fullest sense of the word.

Mr. Purves continued the pastor of the society until his death, which took place on the 1st of February 1795. He had for several years been afflicted with an asthma, and for some months before his death was incapable of officiating in public. He was much esteemed even by those who thought his opinions very erroneous, and greatly beloved by his flock, whose edification he studied and diligently promoted; he taught them to think freely, to exercise mutual candour and forbearance, and always to follow the dictates of their consciences. He was a zealous advocate for the universal restoration, and a high Arian. Though not favoured with a liberal education, he acquired a considerable knowledge of the Hebrew and Greek languages, and paid much attention to the original scriptures. He was the author of several publications; but not possessing popular talents as a preacher, his congregation was always small. He bore his lingering affliction with much Christian fortitude, and died regretted by all his friends.

In the year 1792, a plan was adopted for the instruction of the children and youth in the congregation, by the members of the society; but it does not appear that this plan was long continued. Its revival is certainly much to be wished.

In 1793, the reading of the scriptures, as a part of the public service on the Lord's day, was resolved on, a practice at that time very rarely adopted in Scotland. It was also resolved that

any of the brethren who inclined to do it, should deliver public exhortations in turn, before the public discourse by the minister: the adoption of this plan helped to prepare the brethren to carry on the public meetings after the death of their pastor.

After the death of Mr. Purves, the society continued to meet regularly, though they had no minister, several of the members praying and delivering exhortations alternately; four of them were appointed as persons proper to deliver exhortations. The service was conducted as follows: the clerk began with a short prayer, then read and sung part of a psalm, then followed a prayer by one of the brethren, next portions of the Old and New Testament were read, and part of a psalm sung, then prayer and a short discourse by one of the four appointed to deliver exhortations, then prayer and another short discourse by another of the four, then the meeting closed with prayer, singing, and a benediction.

After being some time without a pastor, it was resolved that one of the brethren should administer the Lord's supper.

In February 1797, it was agreed, after mature deliberation, that a president should be elected in the society every three months whose business should be to superintend their affairs as a society, and deliver two discourses every Lord's day.

In the year 1799, after much deliberation, it was resolved that two elders should be chosen to conduct the public worship, give public instruction, administer the ordinances, and superintend the

discipline of the society: and that the elders should continue in office for six months, when they should either be re-elected, or others chosen in their stead. During this year a correspondence commenced between this society and Mr. Vidler, the minister of the Unitarian chapel in Parliament Court, Bishopsgate Street, London, which led to the intercourse which has since taken place between this church and the London Unitarian Fund committee and its missionaries.

The society, though labouring under great disadvantages from the time of Mr. Purves' death, in 1795, having no regular minister, nor any means of obtaining assistance from the ministers of other congregations, kept up regular meetings, and, in the midst of a variety of changes and great discouragements, endeavoured to edify themselves, and continued to bear a practical testimony to what they believed to be the truth of God, until they were visited by Unitarian missionaries from England, till which time they were denominated Universalists, the doctrine of the universal restoration being their most distinguishing sentiments: as to the Trinity they continued to maintain the Arian hypothesis. The first missionary who visited them was Mr. Lyons, in the year 1808, but being able to stop but one day, but little could be effected, especially as a heavy rain prevented many persons from hearing him. In 1809, they were visited by Mr. Wright, who preached many discourses among them. Mr. Lyons revisited them in 1810, and much instructed and edified them by his conversation, and

several excellent discourses which he delivered among them. In 1810 the society engaged the Skinners' Hall Chapel, as their place of meeting, which is a convenient place of worship. During the last twelve months, in consequence of certain differences, a small secession took place, and the seceding members formed a separate society, which meets in a hall at the head of the Anchor Close, High Street. The former society is strictly Unitarian, the latter Unitarian upon the low Arian hypothesis. Mr. Wright has lately visited and preached a number of discourses to both

the societies. A theological library is established, which is supported by members of both societies. The members of both societies are very anxious to obtain a regular minister, and could one be obtained there is every reason to believe they would be re-united. The Unitarians at Edinburgh have derived some assistance from young gentlemen who have been students at the college, especially from a Mr. Good, and from Mr. J. Yates, who is now the Unitarian minister at Glasgow. These gentlemen preached among them very frequently during their residence in that city.

## EXTRACTS FROM NEW PUBLICATIONS.

*Some Account of the Researches of the German Literati on the Subject of Ancient Literature and History.*

[From the Classical Journal, No. 9, Vol. V. p. 1.]

### I. THE OLD TESTAMENT.

1. Professor Jahn of Vienna, who has already enriched the collections of the learned with several valuable works, and who published in 1802 a *Chrestomathia Arabica*, with an Arabic and Latin Lexicon, published in 1808 a "*Biblia Hebraica*," in four volumes, with notes variorum, &c.

2. In 1803, M. Eichhorn of Gottingen published the third edition (in three volumes) of his celebrated "*Introduction to the Study of the Old Testament*." The first edition appeared in 1780, and the second in 1787. This Introduction, which may be truly called classical, in the strictest

sense of the word, has given a new turn to the study of the ancient Hebrew authorities, and has produced a learned and useful polemical controversy.

We shall now mention the two chief antagonists of M. Eichhorn on this occasion.

3. One of these is M. Vater, whose name has been already repeatedly mentioned: he published a very profound and solid commentary on the Pentateuch, the third and last volume of which appeared in 1805. He there hazards some opinions different from those of M. Eichhorn as to the five books ascribed to Moses. The third volume, in particular, contains a remarkable dissertation, which occupies more than 300 pages, "*On the Origin of the Pentateuch*." M. Vater here employs his whole critical acumen in order to prove that the books

of this collection are composed of fragments which were never intended to be joined together. One of the German Journalists who gave an account of this commentary, has remarked that M. Vater seems to have fulfilled the wishes of the celebrated Richard Simon, who after speaking (in his History of the Old Testament) of Acarbanel, and of his criticism on some of the scriptures, adds; "We have only to apply to the Pentateuch the same reasoning which Acarbanel employs, to prove that the books which bear the names of Joshua and Solomon, were not written by them, and we shall be convinced that the Pentateuch could not be the entire work of Moses."

4. The second antagonist, who is worthy of notice as having entered the lists against M. Eichhorn is Professor De Wette, of Heidelberg. He published at Halle, "Fragments on the study of the Old Testament," a most valuable collection, the second volume of which appeared in 1808, and the continuation is anxiously expected. The first volume is enriched with a preface from the pen of the celebrated Professor Griesbach of Jena. It also contains "A Critical Essay on the authenticity of the *Paralipomena*, with Reflections on the History of the Mosaic Writings and Institutions." This Essay is intended as a supplement to the learned researches of M. Vater on the Pentateuch. Another still more important work, the first volume of which Mr. De Wette published in 1807, is his "Critique on the History of the Israelites." The author here subjects to a voluminous and strong test, the books of the Pen-

tateuch; he questions its character, as being purely historical, and regards it as the Epopœa of the Jewish Theocracy. In these inquiries Mr. De Wette is powerfully seconded by the labours of his predecessors Mr. Vater, Mr. Ilgen, and Mr. Eichhorn himself. We cannot mention with sufficient eulogium a recent performance of the same author, inserted in a late number of the periodical work of Messrs. Daub and Creutzer, and which has for its title "Fragments on the peculiar Character of Hebraism." This Essay is equally remarkable by the splendid elevation of the ideas and the solidity of the learning it displays.

M. De Wette in conjunction with Professor Augusti of Jena, whose researches in Oriental literature are well known, has also announced a new translation of the Bible, which may be expected to become extremely popular.

5. The book of Job has long occupied the attention of the German commentators. Michaelis, Schnurrer, Hufnagel, Dathe, Eichhorn, and Stuhlman, have given translations and commentaries on this valuable fragment of the most ancient Arabic or Chaldaic literature. In 1806, M. Rosenmuller, jun. published at Leipsic a Latin translation of the same book, with notes. The same learned young man had already published a similar work on the Psalms in three volumes, 8vo.

M. Parau, Professor of Theology and Oriental literature at Harderwyk, has also announced a critical edition of the book of Job. He published at Deventer in 1807, as a specimen of his work, an octave volume with the

following title, "*Commentatio de immortalitatis ac vitæ futuræ notitiis, ab antiquissimo Jobi scriptore.*" It is in the 27th chapter that M. Pareau thinks he has found indications of the doctrine of a future life; a doctrine which has generally been refused to the author of the book in question. M. Pareau takes this occasion to detail all the information which antiquity has furnished with respect to the opinions of the Eastern nations on this important point in our religious dogmas.

6. "*Salomonis regis et sapientis quæ supersunt, ejusque esse perhibentur, omnia ex Ebræo Latinè vertit, notasque, ubi opus esse visum est, adjecit J. Fr. Schelling;*" 1 vol. 8vo. Sturgard, 1806. The author was induced to undertake the work in consequence of being appointed to translate into the vulgar tongue for the use of the churches in the kingdom of Wirtemberg, the books of Proverbs and Ecclesiastes. It forms a valuable supplement to the labours of Schultens, Michaelis, Eichhorn, Griesinger, Dathe, and others on the books which are ascribed to Solomon.

7. "*Libri Jesu Siracidæ, Græcè; ad fidem codicum et versionum emendatus, et perpetuâ annotatione illustratus à Car. Gottl. Bretschneider;*" Ratisbon 1806. 1 vol. large 8vo. This work of a young and learned Professor of the University of Wirtemberg, is, without contradiction, the best that has yet appeared on the book of Ecclesiastes; and the commentary is an excellent critique. Mr. Bretschneider promises another on the Book of Wisdom. He had already given a splendid proof of his talents in this branch of learning by his

"*Lexici in interpretes Græcos Vet. Testamenti, maximè Scriptores Apocryphos, Spicilegium. Post Bielium et Schleusnerum.*" The above work appeared at Leipsic in 1805.

8. Professor Justi of Marbourg, who published five years since some observations on the national songs of the Hebrews, is now publishing in numbers, an "Anthology of the ancient Hebrew Poetry during its various stages." Every fragment appears in the original Hebrew, with a metrical translation and historical notes.

9. "Essay towards a History of the Jews in China accompanied by interesting details with respect to their sacred books in the Synagogue of Kai-fong-fu, by M. De Murr; Halle, 1806." The notice by the Jesuit Kœgler, on the Bibles of the Chinese Jews is to be found in this book, to which are subjoined, Remarks by M. de Sacy and M. Tychsen of Rostock.

10. "Information respecting Asia for the friends of Biblical Antiquities and Oriental Literature." By Dr. Hartman, Oldenburg, 2 vols. 8vo. 1806 and 1807. The above are very learned and curious researches, particularly on the first chapter of Genesis, and on the original residence of the human race. The author has mixed a good deal of polemics with his work, having undertaken to refute the hypotheses of Hasse and Buttmann on the latter topic. The author is a teacher in the Lyceum of Oldenburg, and is advantageously known among the learned on the continent, as an adept in biblical criticism.

11. "On the system of Emanation and Pantheism of the Eastern Nations of Antiquity, and the

Writers of the Old and New Testament; Erfurt, 1806." This is the performance of a man of learning and genius, who throws a great deal of light on many obscure points of the Greek, Mosaic and Oriental philosophy. The author, who is anonymous, promises a complete body of researches into the *Theoretic Philosophy* of the sacred writers.

12. The faculty of Theology of the University of Gottingen had prepared in 1802, as the subject of its annual prize, the examination of the *Gnostics*, not only of the Old and New Testaments, but of the Apocryphal books, as well as the connection which might exist between this subject and the Gnostics of the first and second centuries of the church. Dr. Horn, the present Professor of Theology at Dorpat, obtained the prize. His memoir was written in Latin, and was fraught with learning and originality of ideas; the author has since published it in German, after extending his subject in such a manner as to fill three vols. The first only, however, appeared in 1805. Its title is, "Gnostics of the Bible, or Pragmatical Account of the Religious Philosophy of the East; intended to serve as a guide to the Holy Scriptures." This work is likely to throw much light on the origin of the ancient doctrines, both religious and philosophical, of the East, particularly in Judea, Persia, and India.

13. Two other works have been lately published, which serve to illustrate Biblical antiquities; these are the "History of the Hebrew Nation," by M. Bauer; and the "Biblical Anthropology" of the learned Catholic Theologian,

M. Oberthur of Wurtzburg. The former appeared in 1808, and the latter in 1809, at Munster.

## II. NEW TESTAMENT.

1. No typographical monument perhaps, in Greek characters, can equal in beauty the New Testament, of which M. Gœschen of Leipsic has printed two different editions in 1804, 1805 and 1806; the one in 4 vols. small folio; and the other in 2 vols. 8vo. The text, which has been attended to with the utmost critical industry, was also revised by Professor Griesbach. His preface gives an account of the course which he pursued, of the copies, translations and other assistance, which he called in, to give his text the greatest possible purity. According to the above splendid edition of the New Testament, M. Schott of Leipsic, has given in 1805, a Manual, with a Latin translation of the notes variorum. M. Bœhme has translated into Latin, the Epistle of St. Paul to the Romans, after the above edition by M. Griesbach: he has enriched it with a commentary and introduction, and the whole forms a very valuable volume in 8vo. It was printed at Leipsic, in 1806. Dr. Ammon, formerly Professor of Theology, at Gottingen, and now at Erlangen, has also published in 4 vols, a new edition of the New Testament, with the excellent notes of the late M. Koppe, to which he has added his own. The 4th vol. appeared in 1806, at Gottingen.

2. On entering upon the review of works connected with the New Testament, the first author we meet with is M. Eichhorn, who has been already noticed as the first in the list of those who have

lately written upon the Old Testament. This ingenious and indefatigable friend of historical researches has also written an "Introduction to the Study of the New Testament," of which the first volume only has been published. Upon this occasion also, M. Eichhorn introduces polemical divinity. The principal object of the first volume of his Introduction seems to establish the important fact, that the first three of our four canonical Evangelists are written upon the model of a primitive Evangelist, called the Evangelist of the Hebrews, written in Armenian, but of which there is no copy now in existence. The author takes care to explain the circumstances which are peculiar to each of the three Evangelists, circumstances which must have occasioned some variations or additions in their details. This opinion of M. Eichhorn has been violently attacked, and as strenuously defended by his school. Professor Hug of Friburg in Brisgau, who published in 1808 an Introduction to the Books of the New Testament, may be regarded as the chief of his antagonists; and his opinions have also been refuted at great length in the Literary Gazette of Halle, for the year 1805. As a reply to all these objections, M. Weber, dean of the church of Winnenden in Suabia, has published "New Researches into the Antiquity and Authenticity of the Hebrew Evangelists." Tubingen, 1806, 1 vol. 8vo.

3. A work which has gone through several editions is the "Commentary, Philological, Critical and Historical, on the New Testament," by the learned M.

Paulus, Professor of Theology in the University of Wurtzburg; 4 vols. Lubeck, Nieman and Co. This Commentary is a work of the first order, and it is hardly necessary to add, that we there find discussed with learning and sagacity, an immense number of points, which have been hitherto considered as obscure in the books of the New Testament.

To the above we ought to add, the "Explanations intended to serve as a Guide to the New Testament," published by Dr. Stoltz of Bremen, and which have also reached their third edition.

4. Professor Augusti had published several years since, the first volume of his translation of the seven epistles called Catholic, with a Commentary. The second volume appeared in 1808, at Lemgo. In this work we find notions of the highest interest on the opinions of the first Christians, and on the particular direction given by St. Paul, to the doctrines of his master, &c. On this last subject, we may mention a work which is peculiarly estimable from the light which it throws on the history of the apostle of the Gentiles, and of the early ages of Christianity. It was published in 1806, by M. Palmer, Professor of Theology, at Giessen, under the title of "Paul and Gamaliel."

5. In a "Critical Letter" addressed to Mr. Goss, and printed at Berlin, in 1807, Professor Schleiermacher of Halle calls in question the authenticity of the first Epistle of St. Paul to Timothy. The motives which led him to these opinions are detailed with much force of argument.

Mr. Plank, jun. of Gottingen, whose name will be mentioned



hereafter, has attacked these opinions of M. Schleyermacher, and has published in 1808, on this subject, "Researches into the Authenticity of the First Epistle of St. Paul to Timothy," which are written with as much judgment as moderation.

6. In 1806, there appeared a second edition of the metrical

translation of the Apocalypse, by Dr. Munter, now Bishop of Seelande, with an interesting Dissertation "On the most ancient Christian Poetry.

7. The third edition of the valuable "Novum Lexicon Græcolatinum in Novum Testamentum," by M. Schleusner, appeared at Leipsic, in 1806, in two tomes.

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## MISCELLANEOUS COMMUNICATIONS.

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*Eichhorn on the Authenticity of the Book of Genesis.*

MR. EDITOR,

Having lately been engaged in reading part of Eichhorn's Introduction to the Old Testament, I was much struck with the Chapter on the Authenticity of the Book of Genesis, and have translated the greatest part of it, as well as my imperfect acquaintance with the language in which it is written, allowed, with the hope that your readers would be pleased with the many ingenious and, as far as I know, novel observations, which it contains, on that most interesting book of scripture.

Yours respectfully,  
JUVENIS.

"1. I consider the absence of all pretension to science, and the scantiness of the information contained in the Book of Genesis, as an evidence of its high antiquity and genuineness. Did it betray any knowledge of a new formation of the earth after the deluge, or of a previous conflagration, facts which our naturalists read in the archives of Nature, I should have had my doubts respecting its gen-

uineness and high antiquity. For such profound secrets of nature would be beyond the boundaries of the knowledge of an antiquity so remote. But when it introduces a picture of the creation, by the great doctrine, "that God is the author of every thing which exists," (a doctrine by which all the systems of ancient times are overthrown,) it offers a kind of information, which the infancy of the world was fully capable of understanding, and which was a worthy commencement of the Old Testament.

"How barren is the history of events from Adam to Noah, and from Noah to Abraham! Ten genealogical steps, and little else! To be at the pains to forge ten names, in order to join so barren an account to them, is a thing which has no parallel in the annals of imposture. All the literary impostors that have been known, who have been desirous to impress upon their spurious productions, the stamp of an high antiquity, have spoken of wonderful things, and such as might attract notice. And by analogy, a counterfeited

Genesis, must have spoken of gods and demi-gods, of millions of years, and kingdoms of genii, and the like. But this book does not abound so much in matter, it has only a few names; and why may not these have been actually brought from the antediluvian world, in Noah's Ark?

"And where the history is fuller, —we meet with no history of the world, no revolutions of states, no conquests of vast territories; —but with family pictures; the lives of a few shepherds, who are far removed from the splendour of the great conquerors, whom fabulous story has generally chosen for its subjects.—Also, how little is the world around them? Abraham, with four hundred servants, puts to flight four kings with their troops; which war, however insignificant it may have been, is yet related with an enthusiasm and astonishment, from which it may easily be perceived, that a war of four emirs against five, was to the narrator an event which had nothing similar to it, in the history of those times.

"The only passage in Genesis which shews any degree of science is that earliest map of countries contained in the 10th chapter: but, unless we adopt the fancies of its subsequent commentators, and through partiality to our own country, dream that Moses mentions the ancestors of every nation as well as those of his own, we shall find that this chapter contains nothing impossible, no cosmographical accounts of the whole world, but only of those parts visited by the Phenicians.

"2. Further, where other nations have transmitted credible accounts, the First Book of Moses

need not fear a comparison. According to Herodotus, the original situation of the Phenicians was on the borders of the Red Sea, and their commercial spirit attracted a colony of them to the shore of the Mediterranean, which was situated more conveniently for the purposes of commerce. And accordingly, in Genesis xii. 6. xiii. 7. the Canaanites are noticed as a nation which had only lately emigrated into Palestine. ("The Canaanites were already in the land;" i. e. they were already come into it, from their settlement on the Red Sea)—The representation which ancient history\* gives of the financial regulations of the Pharaohs, is the same as that given in Genesis. By the account of the latter, all landed estates, except the possessions of the Priests, became by the changes made by Joseph, goods of the crown, and the cultivators of them were thenceforward only tenants of crown-lands. According to both, the priests of Egypt formed a separate order, (Gen. xlvii. 22.) according to both the Egyptians took meat with no foreigner (Gen. xliii 32.) according to both, the occupation of shepherd was an abomination in the eyes of the Egyptians. (Gen. xlv. 34.)

"3. But let us consider the peculiar *tone* and character of the narration in Genesis. I know not a more convincing proof of the genuineness of the patriarchal history, than this affords to any one who has a heart open to nature and simplicity, and who can place himself in the infancy of the world, and in the domestic life of a shep-

\* Herodotus ii. 108.

herd. The tone of history can as little remain the same, through succeeding centuries, as the world and mankind; the differences of nations, ages and events must always produce similar differences in the character of the accounts which describe them. Now the Book of Genesis describes the period of the childhood and youth of the world, and how youthful is its tone? Its subject is chiefly the domestic life of some shepherds; and it every where breathes the noble simplicity and domestic frankness of the pastoral life. Let any one in the soft stillness of morning, and with a mind open to impressions of the most delightful simplicity, read and imbibe the spirit of a passage from the life of Abraham, Isaac, or Jacob, and then immediately read and imbibe the spirit of another, from the life of David or Solomon, or one of the heroes in the Book of Judges;—surely he will feel, not only the wonderful difference in the circumstances of his own time, and the style of his own history, but also will be sensible of a great alteration between the two. In the one, pure unsophisticated nature, which makes its way to the heart; in the other, nature indeed, but not in such full streams; in the one, a deep tone of the most primitive simplicity; in the other, somewhat of a loftier tone, with less originality; in the one the unmixed language of human nature; in the other a mixture of the colours of advanced culture and luxury. And if age, and an inability to pitch his mind at the key of infancy and youth, make him incapable of such impressions, let him learn by an experiment with a child not yet corrupted by

false taste, what different impressions are made upon the tender minds of children, by the histories of such different times.

“4. No impostor could have marked those general advances of mankind, which are noticed in this book, with the same truth, and yet in such a variety of connections, in so natural a gradation, and in such minute and unobvious circumstances.

“Abraham comes out of Mesopotamia, the country which gave birth to the pastoral life, after the flood; and is, in his mode of life a strict shepherd. When guests come to him, he himself runs to the herd for a calf, and dresses it himself, like Patroclus in Homer; he places before them,—not wine, although that was in use even in his time in Canaan (see Gen. xiv. 18.) but milk, agreeably to the strict pastoral manners. (Gen. xviii.) Isaac on the other hand, become rich by the possessions of his father, and more familiarised with the manners of the luxurious Canaanites, allows himself to drink wine, (xxvii. 25.) is no longer content with the kids of his flock, like Abraham; but has a taste for venison dressed “as he loves it.” (xxvii. 4.) and Isaac’s delicate palate has led Rebecca to the art of cooking the flesh of tame animals so as to resemble venison, (xxvii. 9.) he takes pleasure no longer in his flocks and herds, but procures from the king of Gerar, a piece of tillage-land for the sake of convenience, and becomes an half domesticated shepherd.

“A later author would have carried forward this change and declension of manners, in the history of Jacob and Esau; but quite differently, and with a much

greater evidence of truth, does the old historian of Genesis proceed. With respect to Jacob, the manners revert to their former state, and go forward only in the case of Esau: with respect to the one, they revert, because he wanders about in Mesopotamia with strict shepherds for the space of twenty years, and familiarises himself with their manners; with respect to the other, they go forward, because he remains in Canaan, and connects himself by marriage with the luxurious Canaanites; the one, therefore, passes from the milder mode of life of his father, to the strict pastoral manners of his grand-father; the other becomes a warlike shepherd, and eventually a chief of Idumea. The connections of the different parts of the world, in the way of commerce, gradually increases. In Abraham's time, there is yet no trade between Palestine and Egypt; and therefore, on occasion of a scarcity, he finds it necessary to carry his family into Egypt. In the time of Jacob, a great trade in corn is carried on by land, between Palestine and Egypt; (xli. 57.) and for its accommodation *inns* are established on the road (xlii. 27). Even caravans of Ishmaelites, travel out of Arabia, laden with spices, balsam and myrrh for Egypt, and likewise employ themselves in the trade of slaves. (xxxvii. 25.) — The Egyptians, however, carry on no direct trade with Palestine and Arabia, for they were always, as history informs us, averse from quitting their native land. Egypt, as one of the earliest states, has also the most cultivation and the most luxury. Even in the time of Abraham, the Pharaohs have a

regular court-establishment (xii. 14, 15, 18, 20). So, Abimelech, king of an Egyptian colony of the Philistines, is an Egyptian Pharaoh on a small scale, and after the Egyptian manner, has regular officers of court. (xxi. 22. xxvi. 26.) In Palestine, on the other hand, the king of Salem more nearly resembles a private man. (xiv. 18.) Between the time of Abraham and Jacob, the luxury of Egypt advances rapidly. In the time of Joseph there are, as regular parts of the Egyptian court, a chief marshal, chamberlain, chief butler, chief baker, a viceroy, a system of police, state-prisons, and physicians; together with a splendid ceremonial. Joseph, as viceroy, dines at a table by himself: Pharaoh admits Jacob, not to a friendly interview, as one of his predecessors had admitted Abraham, but to an audience in form, which is of so stately and dignified a kind, that even the history assumes, in the description of it, an air of state and dignity, (xlvii. 7.) Installations to offices are celebrated with many solemnities; Joseph, at his induction to the office of minister of state, is adorned with golden chains, and robes of state, and a ring on his finger, and has a long royal train of attendants.

In Mesopotamia, where no Canaanites carry on trade, gold and silver are scarce, even in Jacob's time. Every thing is transacted by barter; and Jacob exchanges his service of twenty years, for two wives, male and female slaves and cattle. On the other hand, in Canaan, in the neighbourhood of the Phenicians, in whose hands was the commerce of the world, the method

of barter is abolished, even in the time of Abraham, and silver is used as the medium of exchange, not however in the way of coin, but by weight. (xxiii. 16.) It is probable, indeed, that at the time of Jacob, the Phenicians were in possession of coined money. (xxxiii. 19.)

"In the forty-four first chapters of Genesis, there is not a trace of horses: on Jacob's journey to Egypt, *Egyptian* horses are for the first time made use of. Now history teaches us that Palestine, in its earlier periods, had no horses, but that Egypt always had them.

"Lastly, in forming leagues, the Patriarchs do not proceed, as in later times, but as other nations of the earliest antiquity formed them. In Homer, treaties are made by word of mouth, and in order to make them more than usually binding, they are concluded under the invocation, and guarantee of Heaven, and are besides accompanied by various tokens and presents. In like manner, Abraham separates seven sheep as a present to Abimelech, as tokens of the laying aside the strife about the disputed well, and of renewed friendship. (xxi. 27.) So Jacob and Laban threw up heaps of stones, as a memorial of their reconciliation: and the name of the newly-dug well, is an evidence of the league made between Abraham and Abimelech. Lastly, the cave of Machpelah is bought by Abraham in the presence of witnesses, (xxiii.) and he expects to remain undisturbed, in the possession of the field; as in Homer, the Greeks and Trojans expect the fulfilment of the concluded treaty, because both armies were

present when it was concluded by word of mouth.

"Further, the change which is observable in the Mosaic records, immediately after the Deluge, is quite agreeable to the course of human things. Before that event, Asia was, probably, in some respects farther advanced than at the time of Abraham. Before the Deluge, we already meet with the use of iron, but for a long period afterwards no trace of it: and many arts which were cultivated before the Deluge, fall into forgetfulness after it, and must at a much later period be again invented. In short, Asia, instead of rising, suffers a decline. And was it possible that it should have happened otherwise? A single family survives the flood, and re-peoples the depopulated Asia. How could all the arts of Asia survive the flood, along with these few persons? Were they acquainted with them all? Or if they were, could they all come into exercise amongst them after the flood? The cares necessary for their subsistence which would at first entirely occupy them, required nothing more than the employment of the commonest arts; and the pursuit of the means of satisfying their necessities would prevent the exercise of any art of luxury. The situation then of the world after the Deluge occasioned many of the arts of the antediluvian world to remain unexercised, and to perish, requiring to be again invented at an after period, by fortunate accidents and at different occasions. In one word, mankind must necessarily have receded after the flood, and if Moses had made them advance in an uninterrupted pro-

gress from one step to another, there would then have been ground for suspecting the genuineness of his accounts.

“5 Finally, if we compare the accounts of Moses with the most ancient accounts of other nations, we may be fully sensible of the pure sources from which the first are derived. Amongst all the nations of antiquity, there is not one that has any thing similar, or attains in its most ancient histories to any thing like the simplicity, adequacy, and philosophical truth of this book. Other national stories swarm with fables, in which those who place most dependence upon their knowledge of antiquity and of symbolical language are unable to discover any meaning; they have been misunderstood by the nations themselves, in their early times, they have been altered and forced into meaning, by foolish explanations, commentaries and interpolations; and the ideas which they originally contained are lost: the accounts contained in Genesis on the contrary, have, for the most part, retained their original meaning; they breathe in a mode of expression, often highly figurative, but always intelligible, the conceptions of the pure infancy of the world, and though relating many surprising events, have nothing surprising in the mode in which they are related. For instance, that most ancient view of the origin of things, in the 1st chap. Genesis, which in the theogonies and cosmogonies of other nations has assumed a ridiculous and unmeaning form, from the misconceptions of later times, is amongst the Hebrews so full of simplicity, excellence and truth, and so free

from the chimeras of other nations, that the pre-eminent rank of the Mosaic accounts must be evident from that single passage.”

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*Sketch of English Protestant Persecution.—Letter IV.*

SIR, May 31, 1812:

I proceed now to describe some *Acts of Faith*, exhibited by the English Protestant Inquisition, which, as before observed, was erected by the royal commission; of the 12th of April, 1549. Burnett says, that “some tradesmen were brought before these commissioners in May, and were persuaded to abjure their former opinions; which were, *that a regenerate man could not sin. That though the outward man sinned, the inward man sinned not. That there was no Trinity of Persons. That Christ was only a holy prophet, and not at all God. That all we had by Christ was, that he taught us the way to heaven. That he took no flesh of the Virgin, and that the baptism of infants was not profitable.* A strange medley is here displayed, of Christian simplicity and pseudo-evangelical refinement.

Among those whom Cranmer and his associate Commissioners now alarmed into recantation, Strype mentions one *Michael Thombe*, a butcher, who “renounced the opinion, that Christ took no flesh of our Lady, and that the baptism of infants is not profitable.” He names also “one *Putto*, a tanner of Colchester,” who “recanted and bare a faggot at Paul’s Cross, and after that at Colchester.” This was probably the person designed by Burnett, where he says, that “one of those

who thus abjured, was commanded to carry a faggot next Sunday at St. Paul's, where there should be a sermon setting forth his heresy." Two there were, however, if not more, who refused to make *shipwreck of faith and a good conscience, and loved not their lives even unto death*. Of these very few particulars have been preserved, and even those, so far as I can find, have never been brought into one narrative.

The first victim to the rigour of the commission, was Joan Bocher or Knel, commonly called, probably, from the County of her birth, *Joan of Kent*. Strype relates from Parsons, the Jesuit, that "she was, at first, a great disperser of *Tindal's* New Testament, translated by him into English, and printed at Colen; and was a great reader of scripture herself. Which book she also dispersed in the court; [of Henry the Eighth,] and so became known to certain women of quality, and was more particularly acquainted with Mrs. *Anne Ascue*. She used, for more security, to tie the books in strings under her apparel, and so pass with them into the court." Fox describes Joan Bocher, as well versed in the scriptures, which, however, according to his account she could not read, but must have stored her memory from attention to the reading of others. *Mulier in scripturis prompta, quum tamen nihil sciret legere*. It is remarkable that this faculty of memory, as applied to the scriptures, has been ascribed to the Anabaptists, by a learned Jesuit of the 17th century, and attributed to diabolical agency. I refer to the following passage in Donne's Letters, 1654.

"Divers minds out of the same thing, often draw contrary conclusions, as *Augustine* thought devout *Anthony* to be thre. fore full of the Holy Ghost, because, not being able to read, he could say the whole Bible, and interpret it; and *Thyreus* the Jesuit, for the same reason, doth think all the *Anabaptists* to be *possessed*."

Thyreus was of *Nugs* near Cologne. According to the Nov. Dict. Hist. 1772, he published among other works, one *Sur les Apparitions des Spectres*, to which probably *Donne* has referred.

Joan Bocher, according to Fox, was exemplary in her personal attention to the wants of prisoners. The Martyrologist had probably often witnessed her labours of love, in this particular instance, for his language, as many of your readers will perceive, is remarkably expressive. *Officiosa maxime in eos si quos carceres haberent captivos, quibus illa perpetuo adesse consuevit*. One example Fox gives, in the case of *Thomas Dobbs*, a Fellow of St John's, Cambridge, who being in St. Paul's, at the elevation of the host, had imprudently interrupted the Papal worship, before it was suppressed by authority. For this premature effort of Protestant indignation, he was imprisoned under the authority of the Lord Mayor and the Archbishop. In this confinement he shortly died, just as his pardon was procured, by the influence of Joan Bocher, who had constantly ministered to him in prison, and had interceded for him with the protectress, the Duchess of Somerset. *Cui tamen si ad pauculos superfuisset dies, venia, ac instrumenta jam restitu-*

*enda libertatis adparabantur intercedente apud Ducissam D. Protectoris Joanna illa Cantiana, quæ tum frequens ei in carcere ministravit.*

Thus this excellent woman went about doing good, till she became herself a prisoner; being brought before the Commissioners in *Mary's Chapel, St. Paul's*, April 30, 1549. The process against her, which would now be a curiosity, I have not been able to discover. Burnett (ii. Rec. 152.) has preserved the sentence and the report to the king. The Commissioners whose names have incurred an indelible disgrace, by their presence on this occasion, were, Cranmer, Latimer, who now resided with the Archbishop as his confidential associate, Sir Thomas Smith, Cook, Dean of Arches, and Lyall, Doctor of Laws.

Joan Bocher has been considered as an Arian Anabaptist, but what were her peculiar sentiments upon various points of theology, it is now in vain to enquire. The only heresy imputed to her, was an abstruse metaphysical notion respecting the nature of Christ, which she appeared disposed to honour to an unscriptural excess, such as the evident ardour of her piety might not allow her to perceive.

Fox describes her error as respecting the *humanity* of Christ, which she believed to be descended from heaven, not derived from his mother, *e calo delectam, non e matre susceptam*. Such a notion, a proper Arian, believing in human depravity and the miraculous conception might, under the influence of a warm imagination, be likely to entertain.

The sentence, excepting the description of the imputed heresy,

is in Latin, according to the then prevailing custom. It is addressed to the prisoner by the Commissioners, who invoke the name of Christ, and profess to present him as God alone, before their eyes. *Christi nomine invocato, ac ipsum solum Deum præ oculis nostris habentes.*

She is reminded of having maintained, before the Commissioners, in frequent confessions and declarations, a certain wicked and intolerable error, damned heresy and scandalous opinion. *Nefandum et intolerabilem errorem, hæresin damnatum et scandalosam opinionem subscriptam.* Then follows a description of the heresy, in plainer terms than would now be justifiable, but which you may probably be inclined to excuse, for the sake of preserving verbal exactness, in an important historical document. *Viz. That you believe, that the word was made flesh in the Virgin's belly; but that Christ took flesh of the Virgin, you believe not; because the flesh of the Virgin, being the outward man, was sinfully gotten and born in sin; but the word, by the consent of the inward man of the Virgin, was made flesh.* For this opinion the prisoner is excommunicated, as an obstinate heretic, and delivered over to the secular arm, her judges satisfying themselves, that they performed this strange work for men bearing the name of Christian, with grief of soul and bitterness of heart; *cum animi dolore et cordis amaritudine.*

On receiving this sentence, Joan Bocher is reported, according to Strype, (Mem. ii. 214.) to have thus addressed her judges: "It is a goodly matter to consider your ignorance. It was not long ago since you burned *Anne Ascue* for



a piece of bread, and yet came yourselves after, to believe and profess the same doctrine for which you burned her. And now, forsooth, you will needs burn me for a piece of flesh, and, in the end, you will come to believe this also, when you have read the scriptures and understand them." This address was quite lost upon her judges, who immediately followed up their sentence with a petition to the king, for condign punishment upon a heretic, whom holy Mother Church had cast out as a diseased sheep, lest the fold should be infected; *tanquam ovem morbidam a grege Domini, ne alios viros subditos sua contagione inficiat.*

Cranmer, as the principal Commissioner, had now a difficult task to perform. Edward, a gentle stripling, was not inured to scenes of blood, like the hoary courtiers of his father, and shrunk from the judicial murder of this injured woman. I know not how to proceed with her tragical story, with more probability of historical correctness, than in the words of Burnett. (ii. 106.)

The sentence being "returned to the council, the good king was moved to sign a warrant for burning her, but could not be prevailed on to do it. He thought it a piece of cruelty, too like that which they had condemned in Papists, to burn any for their consciences. And in a long discourse he had with Sir John Cheek, he seemed much confirmed in that opinion. Cranmer was employed to persuade him to sign the warrant. He argued from the law of Moses, by which blasphemers were to be stoned. He told the king, he made a great difference between errors in other points of divinity,

and those which were directly against the Apostles' creed. That these were impieties against God, which a prince, as being God's deputy, ought to punish; as the king's deputies were obliged to punish offences against the king's person. These reasons did rather silence than satisfy the young king; who still thought it a hard thing (as in truth it was) to proceed so severely in such cases. So he set his hand to the warrant, with tears in his eyes; saying to Cranmer, that if he did wrong, since it was in submission to his authority, he should answer for it to God. This struck the Archbishop with much horror, so that he was very unwilling to have the sentence executed. And both he and Ridley took the woman, then in custody, to their houses, to see if they could persuade her."

Besides the hesitation, which the painful reluctance of the young king was calculated to excite, another attempt to lead these Protestant persecutors to consideration was made during this interval. Among the passages, in Fox's Latin work, to which I have been so much indebted, immediately following his short account of Bocher and Paris, and omitted by him in his Book of Martyrs, is a section, entitled *De quodam, qui mortem qua incenduntur homines, levem esse dicebat.* Mr. Pierce, in his Vindication, (p. 34.) has given a translation of this section, except the first sentence. This translation I shall readily adopt.

*Of one who described Burning as an easy Death.*

Professing to give a history of ecclesiastical transactions, nothing should be omitted that appears fairly to come within the scope of

our design. Nor will the reader be uninterested by the following occurrence respecting Joan of Kent, of whom we have just spoken. "When the Protestant bishops had resolved to put her to death, a friend of Mr. John Rogers, the divinity reader in Paul's church, came to him; earnestly desiring him to use his interest with the archbishop that the poor woman's life might be spared, and other means used to prevent the spreading of her opinion, which might be done in time; urging though that the while she lived she infected few with her opinion, yet she might bring many to think well of it by suffering death for it: he pleaded therefore that it was better she should be kept in some prison, without an opportunity of propagating her notion among weak people; and so she would do no harm to others, and might live to repent herself. Rogers on the other hand pleaded she ought to be put to death. Well then, says his friend, if you are resolved to put an end to her life, together with her opinion, chuse some other kind of death, more agreeable to the gentleness and mercy prescribed in the gospel, there being no need that such tormenting deaths should be taken up in imitation of the Papists. Rogers answered that burning alive was no cruel death, but easy enough. His friend then hearing these words, which expressed so little regard to poor creatures' sufferings, answered him with great vehemence, and striking Rogers's hand, which he before held fast, said to him, Well, it may perhaps so happen, that you yourselves shall have your hands full of that mild burning. And so it came to

pass, and Rogers was the first man who was burned in Queen Mary's time." Mr. Pierce conjectures, with great probability, that the friend of Rogers was the historian himself.

After this interval of a year, the mistaken prisoner not having relaxed her opinions, nor her misguided persecutors relented, her death was determined, and, according to Strype, "a warrant dated April 27, was issued by order of council to the Lord Chancellor, to make out a writ to the sheriff of London for her execution." Joan Bocher was burned in Smithfield, May 2, 1550. Dr., afterwards Bishop, Scory preached at her execution, and, according to Strype, "endeavoured to convert her; but she said he lied, like a rogue, and bade him *go read the scripture*." Of Bishop Scory little I believe is known, except that he fled from persecution on the accession of Mary, and became a rising prelate during the persecuting reign of Elizabeth. Joan Bocher, from her acquaintance with the court, was likely to know the real character of this priest: she might be aware that he was merely a court-churchman, and that scriptural knowledge was one of his least attainments. Thus, considering the great plainness of speech then in fashion, her address though uncomplaisant, might be not unappropriate.

It may be interesting here to preserve, *verbatim*, the two earliest documents, which probably now remain, respecting this execution. The first is from *King Edward's Journal*.

1550 "May 2d, Joan Bocher, otherwise called *Joan of Kent*, was burnt for holding *that Christ was*

not incarnate of the Virgin Mary; doomed her to the flames, it appearing to be rather on the score of policy, as affecting the character of Protestants, than from a strong feeling as to the guilt of persecution. being condemned the year before, but kept in hope of conversion; and the 30th of April, the Bishop of London and the Bishop of Ely were to persuade her; but she withstood them, and reviled the preacher that preached at her death."

The other document is in *Fabian's Chronicle*, 1559, where, at p. 555, is this entry.

"1550. This year, the second day of May, was brent in Smithfield Jone Boucher, otherwise called Jone of Kent, for the horrible heresy that Christ took no flesh of the Virgin Mary, and at her death did preach John Scory, a preacher of Canterbury, shewing to the people her abominable opinions, warning all men to beware of them and such like."

Such was the martyrdom of Joan Bocher, whose station in life, from her connections, was probably considerable, and who, whatever fancies she indulged respecting the nature of her divine Master, appears to have been conscientiously observant of his precepts and example. It is painful to find Fuller, in his Church History (p. 398), a century after the transaction, approving this persecution and declaring as to Joan Bocher and "one or two Arians," that they suffered justly. Nor does Burnett discover all the indignation which might have been expected, and would probably have been expressed, had he written the *History of the Reformation*, when his mind was more enlarged, in his latter years. He reproaches the prisoner for obstinacy, just as the Pagan pro-consul Pliny reproached the Christians of his province; and hough he cannot fail to execrate the tyranny that

The case of the other victim of English Protestant persecution during the reign of Edward, must be reserved to the next letter. I close the present with a short but sad instance of *Synchronism*, between Protestant and Papal persecution, on the same island. The following passage is quoted from Stuart's *History of the Reformation in Scotland*, (1805, p. 89,) under the year 1550.

"Adam Wallace, a man of simple manners, but of great zeal for the Reformation, was accused of heresy and brought to trial in the church of the Black Friars at Edinburgh. In the presence of the Regent, the Earls of Angus, Huntley, Glencairn, and other persons of distinction and rank, he was charged with preaching without any authority of law, with baptising one of his own children, and with denying the doctrine of purgatory; and it was strenuously objected to him, that he accounted prayers to the saints and the dead to be an useless superstition; that he had pronounced the mass to be an idolatrous service; and that he had affirmed that the bread and wine in the sacrament of the altar, after the words of consecration, do not change their nature, but continue to be bread and wine. These offences were esteemed too terrible to admit of any pardon. The Earl of Glencairn, alone protested against his punishment. The pious sufferer bore with resignation the con- tumelious insults of the clergy;

and by his courage and patience at the stake, gave a sanction to the opinions he had embraced."

R. G. S.  
June 2.

P. S. I must take the liberty of extending this already long letter, and of overstepping the order of chronology to thank you for giving your readers a copy of the *Toleration Act*, which has been so much more praised than read, or rather would have been seldom praised, had it been often read, with due attention. There is in the life of the learned historian, *Prideaux* (p. 93), a passage worthy to accompany this statute. It is the following curious account of the effect produced in his *arch-deaconry of Suffolk*, by the publication of the act, and the reluctance of the people to receive the *ecclesiastical* comment on the *Gospel* text *Compel them to come in*.

"After the Act of Toleration had passed the Royal Assent, the first of King William and Queen Mary, many people foolishly imagined, that they had thereby full liberty given them, either to go to church or stay away, and idly dispose of themselves elsewhere, as they should think fit; and accordingly the public assemblies for divine worship on the Lord's day were much deserted, and ale-houses much more resorted to than the churches. *Dr. Prideaux*, in order to put a stop to this growing evil, drew up a circular letter, directed to the ministers of his arch-deaconry, in which after he had informed them, that the said act gave no toleration to absent from church but only to such who dissenting from the established religion, worshipped God elsewhere with one of the dissenting sects mentioned in the

said act, and that all who absented themselves from church, and did not worship God elsewhere, were under the same penalties of law as before, and ought to be punished accordingly, he desired them to send for their church-wardens, and having fully instructed them in this matter, exhort them to do their duty herein, and present at all visitations for the future all such prophane and irreligious absenters from church, in the same manner as formerly used to be done before this act was made. This circular letter he sent to *London*, and having gotten as many copies of it to be printed, as there were parishes in his arch-deaconry; on his next visitation, which was *Michaelmas, Anno Domini 1692*, dispersed them amongst the ministers of the said parishes, giving each of them one. It was afterwards published at the end of his *Directions to Church-wardens*, and underwent several editions. This letter he found had, in some measure, its intended effect, though it could not wholly cure this evil."

I know not whether *Dr. Prideaux* were encouraged, in this use of carnal weapons, by the declaration of Bishop Carleton at the Synod of Dort in 1618. It is thus described in a letter from John Hales (*Remains*, p. 373). "My Lord Bishop shewed that with us in *England*, the magistrate imposed a pecuniary mulct upon such as did absent themselves from divine duties; which pecuniary mulct generally prevailed more with our people, than any pious admonitions could."

*Prideaux* was followed, fifty years after, by a priest educated among the dissenters, who yet

would build up the church by the aid of those bungling workmen, beadles and churchwardens. I mean Secker, in his Charge, when Bishop of Oxford, in 1741. Having lamented that "great numbers in many, if not most parishes, omit coming to church," he adds this direction:

"Persons who profess themselves not to be of our church, if persuasions will not avail, must be let alone. But other absenters, after due patience, must be told in the last place, that, unwilling as you are, it will be your duty to present them, unless they reform; and if, when this warning hath been repeated, and full time allowed for it to work, they still persist in their obstinacy, I beg you to do it. For this will tend much to prevent the contagion from spreading, of which there is else great danger; and when once you have got them, though it be against their inclinations, within reach of your pulpit, who knows what good may follow." Watson's Tracts, vi. 24.

It is remarkable that the Methodists were rising into notice in 1741. Probably *Hinc illæ lachrymæ*. When *priests* could evangelize in the style of Bishop Secker, must not the people have been prepared to reward with their attention the more spiritual efforts of Wesley and Whitfield to *compel them to come in*, with whatever portion of scriptural knowledge their zeal were accompanied?

*Last Sentiments of Mr. Farmer and Dr. Watts.*

SIR, May 20, 1812.

Your correspondent *Carlo*, who in your last No. p. 227, enquires

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concerning the supposed change of sentiment in Mr. *Farmer* and Dr. *Watts*, is referred to the lives of those eminent men, where he may meet with some satisfaction. In the year 1804, a work was published by Longman and Co. entitled "*Memoirs of the Life and Writings of the late Rev. and learned Hugh Farmer*," to which is added a Piece of his never before published, with several original Letters," &c. From this work, as well as from his own publications, it is evident that he was not latterly a Calvinist, if he ever had been; but it does by no means appear that he had gone into the widest opposite extreme. As to his last sentiments on the Trinitarian controversy, nothing certain can be concluded from this publication. His biographer observes, that on this subject he was remarkably reserved, and inserts a Letter from a correspondent, well acquainted with him, who rather severely censures him, for withholding his sentiments from his people, and from his most intimate friends, p. 30. From hence *Carlo* may rest assured that all enquiry after them will be fruitless; or rather, that his last views were the same as he had long maintained.

As to Dr. *Watts*, the case is different. It is well known that, in some of his publications, he introduced some peculiarities of opinion which gave the high Trinitarians great offence, particularly about the pre-existence of the human soul of Christ, and Mr. Longbury scrupled not to charge him with Arianism. After his death it was generally reported that he left some MSS which contained an explicit renunciation of his former sentiments, and it was even said

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that he avowed himself a Socinian. Dr. Gibbons, who wrote the Life of Dr. Watts, and had been intimately acquainted with him, passes this matter over in total silence, and does not even attempt to justify his executors, who had been severely censured for suppressing and destroying the MSS in question.

Some time afterwards Dr. Sam. Johnson, from a singular partiality to Watts, published a Life of him in his Biographical Prefaces to the Works of the Poets, and it is doubtless a valuable and curious performance. But it was not to be expected that such a writer should enter into the Doctor's theological opinions, or do justice to him as a dissenting minister. Another person, therefore, soon after, without giving his name, printed a detached edition of Johnson's Life of Dr. Watts, "with Notes, containing animadversions and additions;" the principal object of which work was to investigate the matter respecting the Doctor's last sentiments, on the doctrine of the Trinity. For such an undertaking he seems to have had peculiar advantage from some MS papers, which were put into his hands by Mr. Parker, the Dr's amanuensis, a copy of which was printed in an Appendix. From hence it appears evident, that though no MS which the Dr. left for publication contained what had been reported, and that, therefore, his executors were fully exculpated, yet that he had materially changed his opinion respecting the *Athanasian* Trinity, particularly in regard to the real personality of the Spirit. In these papers there is also a copy of what the Doctor

wrote to Mr. Martin Tomkins, concerning his use of the common Doxology, and the reason why he did not alter his Hymn Book, of which Carlo has had but an imperfect account. This work, which has been ascribed to Mr. Palmer, of Hackney, was printed in the year 1785. for Rivington. It carries the marks of credibility, but it is said, there is subsequent evidence of a later and much greater change in the Dr's sentiments, which will shortly appear before the public. The writer of this wishes, as much as Carlo, that the whole truth may come out.

I am, Sir,

Yours, &c.

VERITATIS AMOR.

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*Last Sentiments of Dr. Watts;*

*Morcton-Hampstead,*

SIR, May 12, 1812.

On reading the other day the letter of Carlo, in your Monthly Repository, (page 227.) which generally contains very interesting information, I was induced to take some trouble to procure the sight of a pamphlet, denominated "A faithful Enquiry after the ancient and original Doctrine of the Trinity, taught by Christ and his Apostles, by Isaac Watts, D. D. 1745." Edited by Mr. Gabriel Watts, of Frome, Sep. 12th, 1802, but now Minister of the Unitarian Congregation at Crediton, Devon. In the Preface, Mr. Watts says, "The copy from which this little piece on the Trinity is taken, was accidentally found in a collection of old books, several years since; and it appears, from internal evidence and collateral circumstances,

to be the work of that eminent and popular author, whose name it bears."—It was found "in a bookseller's shop, in Southampton, in the year 1796. The author's name, &c. together with the date, were written at the bottom of the title page, as in the present impression."

"It is probable that this copy had formed a part of a collection of books, belonging to some member of the author's family, which had recently been exposed to sale; for in a blank leaf, at the beginning of a small work which was lying by it (probably attached to it) was written, apparently in his own hand, the following presentation *To my dear sister, Mrs. Mary Watts*. Pref. p. 3.—In a blank leaf of the original work, was written, in a fair hand, the following sentence verbatim:—*The Doctor printed off only fifty copies of this work, and shewed them to some friends, who all persuaded him that it would ruin his character in his old age, for publishing such dotages*: so that the whole impression of fifty, was destroyed, without publication, except this single copy of it, which by accident escaped the flames."

p. 4.—What a pity that on this occasion the Dr. had forgotten what himself had penned in the preface to Dissertations relating to the Christian doctrine of the Trinity, quoted by Mr. G. W. in his extracts from the Dr's writings:

"Though a sentence or two, from a man's former writing, may be cited, perhaps, to confront his later thoughts, yet that is not sufficient to refute them. All that it will prove is this, that that man keeps his mind ever open to conviction, and that he is willing

and desirous to change a darker for a clearer idea, and that he confesses himself a fallible creature." p. 43. After an attentive perusal of the pamphlet, consisting of 48 pages, it appears to me that Dr. Watts, in his last days, held "that God the Father is a true and proper person—a distinct intelligent Being,—that the full and complete Godhead is in this Person;—that some part of the complete person of our Lord Jesus Christ, existed through all ages,—and that the Holy Spirit means some power, virtue or influence, which is not a proper person," (see p. 22. 24. 30,) or that he was, in effect, what has been called an *Arian*.

Of his having been the author of the *Faithful Enquiry*, &c. I can have no doubt. The diffidence of his soul and the warmth of his piety are exhibited through the whole.—I hope the matter now will be thoroughly investigated,—that the worthy editor of the *Enquiry*, if he have any thing more to communicate on the subject, will not be silent; and that it, as I am informed, the pamphlet be out of print, he will favour the public with another edition.

I am, respectfully,  
Yours,

J. I.

*Illustration of a Passage of Lardner's on the Dæmoniacks.*

SIR,

Dr. Lardner, in his *Case of Dæmoniacks*, p. 102, (Works, vol. i. p. 474.) supposes, that the destruction of the herd of swine, Mark v. 12, 13. was no part of the miracle, but a mere incidental effect of panic fright, produced in these animals, by the hideous forms

and violent action of the lunatic, (or lunatics, for Matthew speaks of two,) who, "when they had conceived the thought of gratifying the evil spirits by whom they imagined themselves possessed, with the destruction of the swine, would, without much difficulty, drive them off the precipice. If some few were put in motion the whole herd would follow."—Whether the following extract from a provincial paper, (*Newcastle Advertiser*, March 7, 1812,) will illustrate the Dr's hypothesis I leave your readers to judge.

"Last week two puppies went into a field, belonging to Mr. Hague, of Biddenden, wherein were twenty breeding ewes. Eighteen of the animals taking fright, were driven into a pond, where thirteen were drowned, and the other five obliged to be slaughtered immediately. Out of the thirteen drowned ewes, twenty dead lambs were taken." I am, &c.

V. F.

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*Letters to a Student.*

LETTER III.

My last, my Eugenius, touched on some points which regard your conduct to your tutors, will you, now, favour me with your ear, while I suggest some remarks which more immediately relate to yourself: your dress, your expences and the management of your time.

It was the advice of a Grecian orator to a young gentleman: "Be neat and elegant, but not finical in your dress; there is a degree of magnificence in the former, but of superfluity in the latter." If the fop and the beau be not a criminal character, it is certainly a frivolous one, and ought to be

avoided by young persons, who would not wish that their habits should indicate an empty mind and a fantastical taste. Were you of such a class in life, as to be indebted to the assistance of private donations or to the munificence of a public institution for your support in your studies, I should remonstrate strongly against every thing showy and expensive in your attire, as unbecoming your rank, as a vain affliction of vying with young men of fortune, as an ineffectual means of throwing a veil over your circumstances, and as disgusting to those who know on what resources you depend. But independent and affluent as are *your* circumstances, it is worthily of your liberality of mind, to study economy and plainness in your dress, both to show a manly superiority to adventitious and splendid ornaments, and to set an example of frugality and simplicity to those whose lot in life is beneath your own; and who might be tempted to rival you in externals, that their inferiority of fortune might be concealed, and less painfully affect themselves.

The easiness of fortune, which might tempt you to be profuse in your expences on your person, unless you exercise care and self-government will, in many other respects, be a snare to you. It will be generous in you here also to keep your expences within such bounds of moderation and decorum, that you may not excite envy in the breast of any of your fellow academics, nor tempt them, in order to be on an apparent equality with you, to transgress their more limited finances. It, likewise, deserves your consideration, that now is the time for you



to form all good habits: of which *œconomy* is a very important one, both for the credit and comfort of life: nay, it lies at the foundation of all true generosity. The spendthrift can never be liberal: what is thrown away on folly, must be denied to benevolence. Besides, it is not easy to say how you can be expensive, without losing your inclination for study and mis-spending your time. For if you be extravagant, it must be supposed it will be in your recreations and amusements; by indulging in them too frequently and pursuing them too far, they will at once beguile you of your money, and rob you of your time.

The loss of your money may be retrieved by better frugality, or the full possession of your fortune may enable you to recover it; but the loss of your time is irrecoverable. When that is gone there is no recalling it. Of all things it becomes you to be parsimonious of your time. The loss of time involves in it the loss of those valuable opportunities of mental improvement, which you now enjoy, and will, hereafter, wish in vain to recover. Your present time is accompanied with a vigour of powers, with an activity of mind, that future years will not know. The period of academical life is passing on, and will be soon gone: while it lasts it is really not your own; you are accountable for your improvement of it to your friends, to mankind and to God. The providence of God has favoured you with it: your friends have entrusted it to your fidelity, to be employed in application to study: and mankind expect from you the improvement of it. It is ingratitude to God, it is injustice to the world and to your friends to neglect it, and to waste it in idleness and folly. You may flatter yourself, that there are many years before you, in riper life, for the pursuit of science and knowledge: but believe me, it is a delusive hope. Future life will bring with it so many engagements and cares, that it will not leave you inclination or leisure to recover the lost years of academic life. And could you be sure of commanding time hereafter, would you be laying the foundation, when you ought to be raising the building?

In this instance of conduct, and in forming your general manners, and character, much, very much, my friend, will depend on the choice of your company. It is to be wished, that you would carefully read what Dean Bolton has said on the subject. You find yourself surrounded by an agreeable circle of young men, some of them of rank and fortune, about your own age, engaged in the same course of studies and destined to appear in some of the most respectable spheres of life. Many endearing circumstances tend to unite you together: and you, probably, feel your own heart ready to unbosom itself to every one with ingenuous affection and unsuspecting confidence. It is to be recommended to you to behave towards all with urbanity and politeness. But a little reflection will convince you, that in a mixed circle, every one cannot be equally entitled to esteem, much less to attachment and confidence. You cannot immediately discriminate between them, nor, at a first interview, appreciate their respective merits. Allow me, then, to urge

it on you, not to be hasty in forming intimacies. Take time to make your own observations, and to learn the estimate formed of them by others, before you select your companions and your bosom friends. Be it your care to admit into this peculiar connection, those only who are most amiable in their dispositions, most pure in their manners, and most devoted to study. Such select companions will not corrupt, but preserve, your innocence; they will not impede, but aid, your pursuit of science; they will not lead you into expensive and hurtful follies, but check, if it be necessary, any such indiscreet propensities. With your intimacies with such you will find your security, and from the esteem of such, you will derive honour to yourself. "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." If this important maxim deserve the attention of any, it particularly enforces itself on those who are the avowed candidates for wisdom, and are training up in her school, to disseminate in future life, her principles, and to advance her influence. For a youth of your destination, to throw himself in the way of fools, and to expose himself to their corrupting examples or persuasions, is particularly absurd and will be peculiarly pernicious.

Here I take my leave of you at present, with every friendly and anxious wish for your virtue and improvement.

I am,  
Yours, &c.

### On a late Quaker Disownment.

SIR, June 5, 1812.

In the last leaf of your last Number your readers must have been most unexpectedly informed of the *disownment* of a member of the society of *Friends*, by one of their monthly meetings in London, for professing, or being suspected of professing, *Unitarian* sentiments! Your own expressions of surprise at this occurrence, on a supposition of the *fact* being as had been stated to you, were strong and natural; and I as naturally supposed it possible that you had been misinformed. But from an advertisement which appeared on your wrapper, relative to a republication of Mr. Penn's "Sandy Foundation Shaken," with the addition of "A Modern Sketch of reputed Orthodoxy," &c. I was led to inspect that pamphlet. The inspection soon convinced me that your information had been correct; but it also excited my astonishment. Those additional parts or minutes of discipline, constituting the *Modern Sketch*, and confirming the disownment aforesaid, are of so strange a complexion, that they appear to me wholly incompatible with the general character for justice and consistency claimed by that once persecuted society. What their principles of discipline among themselves now are, the public at large may be as uninformed as myself; but consistency with Christian liberty, and with the original doctrines of their early Friends (from which they profess not to deviate) may at least be expected. That their original tenets respecting the Divine Unity, as laid down by Mr. Penn, and often re-published by

themselves, were clear and decisive, I had always understood: and this point seems to be put beyond a doubt by the strong evidence exhibited in a pamphlet, entitled "Devotional and Doctrinal Extracts," from their numerous annual Epistles, since the year 1678, down to the present times. But this evidence now suddenly seems to be denied by an obscure branch of their society, called the Ratcliff Monthly Meeting! Of the low scale of intellect and liberality, in that district of the society, the specimen of their *proceedings* exhibited by the editor of the pamphlet (if correctly reported, as it appears to be) taken in the view of common candour and common sense, is a most humiliating proof. The idea of any sensible and worthy man being liable to the religious controul of such brethren, would be equally unreasonable and unpleasant! The printed Minutes of procedure against their respectable brother, Mr. Foster, are most indefinite, weak and confused, far beyond what might have been expected from men professing rational religion and Christian liberty, and especially from men professing adherence to the principles of their forefathers. Under such circumstances, it must be improbable that the conduct in question can receive the final sanction of the whole body of the Friends. In the present stage of the business, I cannot but recommend the pamphlets above mentioned to the perusal of those friends of religious truth, who feel interested in the cause of toleration and Christian brotherhood.\* They will furnish

\* Published by Cradock and Joy, Paternoster Row.

ample evidence of the merits of Mr. Foster's case. But I hope, if future proceedings render it proper, that a more complete elucidation will follow. The subject is closely connected with the general principles of religious liberty among all rational Christians. I sincerely join with you in a hope, that the enlightened individual, now under such ambiguous and intolerant censure, will fully refer the question to the whole body of his brethren, in justice to himself, to them, and to the cause of scriptural Christianity. It will then be seen whether the society of Friends, in their collective character, are, or are not, the followers of their ancestors in the faith of One Eternal God, or have degenerated into Trinitarian opinions.

With best wishes for the success of your monthly publication, which claims, and justly, the character of a faithful register of the religious occurrences of the times,

I remain,

Your's most respectfully,  
PHILO-VERITAS.

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*Eulogy on the Liturgy of the Church of England.*

SIR,

In the many eloquent speeches which have been made in different parts of the kingdom, in favour of the Bible Society, it is no wonder that clergymen, to shew their unabated attachment to the Church of England, should speak in high terms of the public Liturgy. Nor would it be at all proper or decent that Dissenters should, on such occasions, utter a syllable in disparagement of it. But that any Dissenting ministers should ex-

ceed the clergy in their panegyrics on the Liturgy must appear somewhat extraordinary, even to Churchmen themselves. A remarkable instance of this kind occurred at a meeting for forming an Auxiliary Bible Society at Newcastle, in Staffordshire. The Rev. C. Leigh, in a very excellent and liberal speech, introduced the following sentence: "Of the Liturgy it will be expected that I should speak in language of strong commendation; but I am happy to add, that a Protestant Dissenting minister\* has pronounced an eulogy upon it *in language which I should scarcely be able to use*—'The evangelical purity of its doctrines, the chastised fervour of its devotions, the majestic simplicity of its language, have combined to place it in the very first rank of uninspired composition.' " This is finely expressed; but is the encomium founded in truth? If it be, might not the Rev. C. Leigh naturally ask his Dissenting brother, what objection he can have against reading so perfect a form of devotion?

Q.

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*On Invitations to Ministers on Trial.*

Liverpool, June 3, 1812.

SIR,

Is it right for a congregation to invite a minister, and for a minister to accept of an invitation, to preach before them and to sojourn amongst them on trial, with a view to a permanent settlement?

If this question had been proposed a few years ago, I believe

that scarcely any person could have been found, in those classes of Christians that enjoy the privilege of choosing their ministers, who would not have answered it with an unqualified affirmative; nor does it now appear to me to be entitled to any other answer; but it claims a serious consideration, in consequence of an opposite persuasion which has influenced the conduct of some highly respectable individuals in the ministry, and of some no less respectable among the laity: permit me, therefore, to draw your attention to the subject.

A congregation is in want of a minister; they inquire in every direction, till they at length hear of a gentleman who is likely to be eligible. How are they to proceed? They feel a delicacy in asking him to preach on trial, "because," say they, "it would put him in a painful situation, and if we should happen not to like him when he comes, it will be extremely awkward to tell him so." On the other hand, should this difficulty be overcome, and the minister receive such an invitation, he may say, "I cannot go to preach on trial, for if I should be rejected, I must return to my present society disgraced; and this, after having betrayed a wish to leave them." I confess, sir, that both the views here presented seem to me extremely partial, and founded on principles much too refined for any practical good. Let us proceed a little further.\*

A congregation is in want of a minister. They are desirous that the person they make choice of should be possessed of such qualifications as will enable him not only to write and to preach, but

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\* Speech made by the Rev. Robert Hall, at Leicester.

to make himself an agreeable and instructive companion; that his manners and conversation out of the pulpit should be such as to make his Sunday services the more attentively regarded. Now, can all the points involved in the considerations, here only glanced at, be ascertained as satisfactorily in any other way as by a visit of a fortnight or a month? The social intercourse which would take place during that period, I conceive is necessary for each party to become acquainted with the other; to obtain such mutual knowledge as would justify them in forming, or in declining to form, one of the most important connections in life. I say, each party; for there is surely the same necessity for observation and deliberation on the part of the minister as there is on the part of the congregation; but then, as the mountain cannot go to Mahomet, Mahomet should condescend to go to the mountain.

Let us, however, suppose the parties severally to act with the delicacy professed; are they willing to take the consequences? The congregation must be content to invite a gentleman to become their pastor whom they can know only from report; and, as reports are oftentimes defective, they may, when their invitation has been accepted, see reason to wish that it had not been sent. Now, would they not, in this case, feel themselves in a predicament much more awkward than that which they apprehend from the other course of proceeding.

And why should a minister impute *disgrace* to himself as the consequence of his being rejected, or, to speak correctly, as the con-

sequence of his not being chosen after trial? It may be that he finds his physical powers unequal to the duty required of him, and a variety of reasons may be supposed which might induce him to decline an invitation which, before trial, he wished for. Or it may be, that his style of preaching, though excellent in itself, and such as many societies would prefer, in the opinion of the particular congregation before whom he has preached, does not equal the style to which they have been accustomed. How does disgrace ensue? But he has declared his willingness to leave his present situation: and is such a declaration really necessary to convince any congregation that their minister would prefer a more extended sphere and a larger salary? In this we only recognise the advantage which will ever be enjoyed by the many over the few; it exists, however, not in the caprice of an individual, but in the very foundations of society; and the minister who will not avail himself of it, must be equally insensible to the calls of ambition and of usefulness, and to the duty which is incumbent on a parent to improve the circumstances of his family.

But we will suppose a minister chosen, and the choice accepted by him, after a mere inquiry: if he and the congregation happen to please each other, all goes on well; but should the congregation be disappointed, disappointment begets dislike, and dislike will naturally be followed by a resignation or dismissal. Now surely it is desirable to avoid all this; and is it not less likely to happen, if the connection is not formed till the result of inquiry has been con-

firmed by some previous acquaintance and intercourse?

On the whole, sir, it appears to me that the old fashioned mode of choosing our pastors is on every account the best; it is the most direct, the most intelligible, and the least likely to fail in effecting the purpose intended; and I certainly think it a subject of regret, that considerations of minor importance should ever be suffered to take place of such as these.

A LAY DISSENTER.

*Mr. Spencer's Plan for educating Christian Ministers.*

*Bristol, June 10, 1812.*

SIR,

In compliance with the wishes of some highly respectable persons, I beg leave to submit to your readers the outlines of a plan for forming Christian tutors and teaching elders of Christian societies.

Every pupil is to be gratuitously taught to become a tutor of other pupils, and an elder of a Christian society. No pupil, tutor, or elder is to be withdrawn from his secular occupation for more than two hours each day. Every pupil is to engage to instruct, when he shall be able, four other pupils, if they can be procured, upon the same free terms on which he is to receive instruction himself. No tutor or elder is to receive any emolument for his instructions. No person is to become a Christian elder of a congregation before he is about thirty years of age, and, therefore, not to become a pupil till he is about twenty.

As the tutors and elders are to receive no emolument for their instructions, so none are to be en-

couraged to become pupils, tutors or elders, who have not the probable means of supporting themselves and families by their fortunes, professions or trades.

The time the pupils are to devote to their studies is two hours every day for six years. During the first three years, they are to be taught their own language grammatically, the Hebrew of the Old Testament, the Greek of the Septuagint translation and of the New Testament. And during the remaining three years, the pupils are, for their greater improvement, for one hour every day to teach pupils English, Hebrew and Greek. And for one hour they are to be taught what is further necessary to enable them to read well, and explain clearly, the New Testament in public: namely, the geography and natural history of the countries where the scriptures were written,—the history of the four great empires with which the Jews were connected,—the customs of the Jews and other Eastern nations,—Christian ecclesiastical history,—the elements of natural philosophy, of logic, and of rhetoric. The pupils having, at the end of six years, completed their course of studies, are, for three years more, to teach their pupils what they themselves shall have learnt, during the last three years of their own education.

The author of the above Plan is aware that it cannot be carried into execution in its fullest extent, but that it may in a sufficient degree, he is so fully persuaded, that he is ready to put it to the test, if a sufficient number of proper pupils shall offer.

B. SPENCER.

## TOLERATION ACT.

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[Under the above head we gave in our last Number (pp. 325—330) the Act of Parliament, the 1st of William and Mary, so denominated; as in our last volume, we published a complete collection of the printed proceedings, in opposition to Lord Sidmouth's Bill. The subject is of such vital importance to the interests of truth and freedom, that we shall still continue to devote our pages to it; persuaded that our readers will agree with us in the suitability of matter like this for such a work as ours, and in the value which our volumes will hereafter derive from their being a complete register of documents and discussions and measures, so momentous and eventful. Communications on the subject are eagerly solicited.

EDITOR.]

“No man in this assembly more decidedly than myself abhors the spirit of religious intolerance in principle, or would more sensibly regret the least approximation to the practice of persecution. Whilst I lament the deviation in doctrines amongst the various Dissenters from those of the Established Church, I cannot but look on them with that charity which is due to the opinions of well-disposed, and well-meaning men in search of truth, in a matter of such momentous importance to all. In this great work of enquiry and investigation, the contributions of each should be received, if not with gratitude, at least with indulgence. As it concerns all, it should be a source of continued occupation and reflection. *The sacred writings are the beneficent gift of God to man: the interpretation therefore of scripture is the proper study and business of mankind.* By all Protestants, Dissenters, or of the Establishment, the sacred writings are considered to be the great standard of religious doctrine, and to embrace all the articles of our faith on earth, and our hopes of futurity. It is not wonderful, therefore, when such universal interest is excited throughout the whole

mass of Protestants, that their interpretation should be an object of the utmost anxiety. The interpretation of them, however, is unfortunately extremely liable to error, especially in speculative points of doctrine. Uniformity of religion, therefore, is not, nor cannot be expected, the minds of men are too differently constituted, to enable them all to see, even the same things, through the same medium. Coercion, therefore, can be of no avail in producing uniformity of opinion. In matters of religion it must ever be considered unwise and impolitic, and by no means calculated to produce the end which it is sought to attain. Coercion has never been the practice of the reformed English Established Church, nor do I believe it ever will.”

*The Archbishop of Canterbury's Speech in the House of Lords on Viscount Sidmouth's Bill May 12, 1812.*

*The Five Mile Act, 17 Charles II.  
Chap. 2. intitled—An Act  
for restraining Non-conformists  
from inhabiting Corporations.*

Whereas, divers parsons, vicars, curates, lecturers and other persons in holy orders, have not declared their unfeigned assent and consent to the use of all things contained and prescribed in the Book of Common Prayer, and administration of the sacraments, and other rites and ceremonies of the church, according to the use of the Church of England, or have not subscribed the declaration or acknowledgment contained in a certain Act of Parliament, made in the fourteenth year of his majesty's reign, and intitled, “An Act for the uniformity of Public Prayers, and administration of sacraments, and other rites and ceremonies, and for the establishing the form of making, ordaining, and consecrating of Bishops, priests and Deacons in the Church of

England," according to the said act, or any other subsequent act. And, whereas, they or some of them, and divers other person or persons, not ordained according to the form of the Church of England, and as have, since the Act of Oblivion, taken upon them to preach in unlawful assemblies, conventicles or meetings, under colour or pretence of exercise of religion contrary to the laws and statutes of this kingdom, have settled themselves in diverse corporations in England, sometimes three or more of them in a place, thereby taking an opportunity to distil the poisonous principles of schism and rebellion into the hearts of his majesty's subject, to the great danger of the church and kingdom :

II. Be it therefore enacted by the king's most excellent majesty, by and with the advice and consent of the lords, spiritual and temporal, and the commons, in this present Parliament assembled, and by the authority of the same, that the said parsons, vicars, curates, lecturers, and other persons in holy orders, or pretended holy orders, or pretending to holy orders, and all stipendiaries, and other persons who have been possessed of any ecclesiastical or spiritual promotion, and every of them, who have not declared their unfeigned assent and consent, as aforesaid, and subscribed the declaration aforesaid, and shall not take and subscribe the oath following ;

" I *A. B.* do swear, that it is not lawful upon any pretence whatsoever, to take arms against the king; and that I do abhor that traitorous position of taking arms by his authority against his person, or

against those that are commissioned by him, in pursuance of such commissions : and that I will not at any time endeavour any alteration of government either in church or state."

III. And all such person and persons as shall take upon them to preach in any unlawful assembly, conventicle, or meeting, under colour or pretence of any exercise of religion, contrary to the laws and statutes of this kingdom, shall not at any time from and after the four and twentieth day of March, which shall be in this present year of our Lord God, one thousand six hundred sixty and five, unless only in passing upon the road, come or be within five miles of any city or town corporate, or borough that sends burgesses to the Parliament, within his majesty's kingdom of England, principality of Wales, or of the town of Berwick upon Tweed, or within five miles of any parish, town or place, wherein he or they have since the Act of Oblivion, been parson, vicar, curate, stipendary, or lecturer, or taken upon them to preach in any unlawful assembly, conventicle, or meeting, under colour or pretence of any exercise of religion, contrary to the laws and statutes of this kingdom ; before he or they have taken and subscribed the oath aforesaid, before the Justices of the peace at their Quarter Sessions, to be holden for the county, riding, or division next unto the said corporation, city or borough, parish, place or town in open court, (which said oath the said justices are hereby empowered there to administer,) upon forfeiture for every such offence, the sum of forty pounds of lawful English money ; the one



third part thereof to his majesty, and his successors; the other third part to the use of the poor of the parish where the offence shall be committed; and the other third part thereof, to such person or persons as shall or will sue for the same, by action of debt, plaint, bill, or information, in any Court of Record at Westminster, or before any justices of Assize, Oyer and Terminer, or goal delivery, or before any justices of the counties palatine, of Chester, Lancaster, or Durham, or the justices of the Great Sessions of Wales, or before any justices of peace in their Quarter Sessions, wherein no assize, protection or wager of law shall be allowed.

IV. Provided always, and be it further enacted, by the authority aforesaid, That it shall not be lawful for any person or persons restrained from coming to any city, town corporate, borough, parish, town or place, as aforesaid, or for any other person or persons as shall not first take and subscribe the said oath, and as shall not frequent divine service, established by the laws of this kingdom, and carry him or herself reverently, decently and orderly there, to teach any public or private school, or take any boarders or tablers that are taught or instructed by him or herself, or any other, upon pain for every such offence to forfeit the sum of forty pounds, to be recovered and distributed as aforesaid.

V. Provided also, and be it further enacted, by the authority aforesaid, That it shall be lawful for any two justices of the peace, of the respective county, upon oath to them of any offence against this act, which oath they are hereby empowered to administer,

to commit the offender for six months, without bail or mainprize, unless upon or before such commitment, he shall, before the said justices of the peace, swear and subscribe the aforesaid oath and declaration.

VI. Provided always, That if any person intended to be restrained by virtue of this act, shall, without fraud or covin, be served with any writ, subpœna, warrant, or other process, whereby his personal appearance is required, his obedience to such writ, subpœna, or process, shall not be construed an offence against this act.

*The Conventicle Act, 22 Charles II. Chap 2. intituled—An Act to prevent and suppress seditious Conventicles.*

For providing further and more speedy remedies against the growing and dangerous practices of seditious sectaries and other disloyal persons, who, under pretence of tender consciences, have or may at their meetings contrive insurrections (as late experience hath shewn); be it enacted by the King's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons in this present parliament assembled, and by authority of the same, That if any person of the age of sixteen years or upwards, being a subject of this realm, at any time after the tenth day of May next, shall be present at any assembly, conventicle, or meeting, under colour or pretence of any exercise of religion, in other manner than according to the Liturgy and practice of the Church of England, in any place within the kingdom of England, or dominion of Wales, or town of Berwick upon Tweed, at which conventicle, meet-

ing, or assembly, there shall be five persons or more assembled together, over and besides those of the same household, if it be in a house where there is a family inhabiting; or if it be in a house, field, or place where there is no family inhabiting: then where any five persons or more are so assembled, as aforesaid, it shall and may be lawful to and for any one or more justices of the peace of the county, limit, division, corporation or liberty wherein the offence aforesaid shall be committed, or for the chief magistrate of the place where the offence aforesaid shall be committed; and he and they are hereby required and enjoined, upon proof to him or them respectively made of such offence either by confession of the party, or oath of two witnesses (which oath the said justice and justices of the peace, and chief magistrate respectively, are hereby empowered and required to administer) or by notorious evidence and circumstances of the fact, to make a record of every such offence under his or their hands and seals respectively: which record so made, as aforesaid, shall to all intents and purposes be in law taken and adjudged to be a full and perfect conviction of every such offender for such offence; and thereupon the said justice, justices and chief magistrate respectively shall impose upon every such offender so convicted, as aforesaid, a fine of five shillings for such first offence; which record and conviction shall be certified by the said justice, justices, or chief magistrate, at the next quarter sessions of the peace, for the county or place where the offence was committed.

II. And be it further enacted

by the authority aforesaid, that if such offender so convicted, as aforesaid, shall at any time again commit the like offence or offences, contrary to this act, and be thereof, in manner aforesaid, convicted, then such offender so convicted of such like offence or offences, shall for every such offence incur the penalty of ten shillings; which fine and fines, for the first and every other offence, shall be levied by distress and sale of the offender's goods and chattels: or in case of the poverty of such offender, upon the goods and chattels of any other person or persons who shall be then convicted, in manner aforesaid, of the like offence at the same conventicle, at the discretion of the said justice, justices, or chief magistrate respectively, so as the sum to be levied on any one person, in case of the poverty of other offenders, amount not in the whole to above the sum of ten pounds, upon occasion of any one meeting, as aforesaid: and every constable, headborough, tithingman, church-wardens and overseers of the poor respectively, are hereby authorised and required to levy the same accordingly, having first received a warrant under the hands and seals of the said justice, justices, or chief magistrate respectively so to do; the said monies so to be levied, to be forthwith delivered to the same justice, justices, or chief magistrate, and by him or them to be distributed, the one-third part thereof to the use of the king's majesty, his heirs and successors, to be paid to the high sheriff of the county for the time being, in manner following; that is to say, the justice or justices of peace shall pay the same into the court of the respective quarter ses-

sions, which said court shall deliver the same to the sheriff, and make a memorial on record of the payment and delivery thereof, which said memorial shall be a sufficient and final discharge to the said justice and justices and a charge to the sheriff, which said discharge and charge shall be certified into the exchequer together, and not one without the other: and no justice shall or may be questioned or accountable for the same in the exchequer or elsewhere, than in quarter sessions: another third part thereof to and for the use of the poor of the parish where such offence shall be committed; and the other third part thereof to the informer and informers, and to such person and persons as the said justice, justices or chief magistrate respectively shall appoint, having regard to their diligence and industry in the discovery, dispersing and punishing of the said conventicles.

III. And be it further enacted by the authority aforesaid, That every person who shall take, upon him to preach or teach in any such meeting, assembly, or conventicle, and shall thereof be convicted, as aforesaid, shall forfeit for every such first offence, the sum of twenty pounds, to be levied in manner aforesaid upon his goods and chattels; and if the said preacher or teacher so convicted, be a stranger, and his name and habitation not known, or is fled, and cannot be found, or in the judgment of the justice, justices or chief magistrate before whom he shall be convicted, shall be thought unable to pay the same, the said justice, justices or chief magistrate respectively, are hereby

impowered and required to levy the same, by warrant, as aforesaid, upon the goods and chattels of any such persons who shall be present at the same conventicle; any thing in this or any other act, law, or statute to the contrary notwithstanding; and the money so levied, to be disposed of in manner aforesaid: and if such offender so convicted, as aforesaid, shall at any time again commit the like offence or offences, contrary to this act, and be thereof convicted in manner aforesaid, then such offender so convicted of such like offence or offences, shall, for every such offence, incur the penalty of forty pounds, to be levied and disposed as aforesaid.

IV. And be it further enacted by the authority aforesaid, That every person who shall wittingly and willingly suffer any such conventicle, meeting, or unlawful assembly aforesaid, to be held in his or her house, out-house, barn, yard or backside, and be convicted thereof, in manner aforesaid, shall forfeit the sum of twenty pounds, to be levied in manner aforesaid, upon his or her goods and chattels, or, in case of his or her poverty or inability, as aforesaid, upon the goods and chattels of such persons who shall be convicted, in manner aforesaid, of being present at the same conventicle; and the money so levied, to be disposed of in manner aforesaid.

V. Provided always, and be it enacted by the authority aforesaid, That no person shall, by any clause of this act, be liable to pay above ten pounds for any one meeting, in regard of the poverty of any other person or persons.

VI. Provided also, and be it

further enacted, That in all cases of this act, where the penalty or sum charged upon any offender exceeds the sum of ten shillings, and such offender shall find himself aggrieved, it shall and may be lawful for him, within one week, after the said penalty or money charged shall be paid or levied, to appeal in writing from the person or persons convicting, to the judgment of the justices of the peace, in their next Quarter Sessions; to whom the justice or justices of the peace, chief magistrate or alderman, that first convicted such offender, shall return the money levied upon the appellant, and shall certify, under his and their hands and seals, the evidence upon which the conviction past, with the whole record thereof, and the said appeal: whereupon such offender may plead and make defence, and have his trial by a jury thereupon; and in case such appellant shall not prosecute with effect, or if upon such trial, he shall not be acquitted, or judgment pass not for him upon his said appeal, the said justices at the sessions, shall give treble costs against such offender for his unjust appeal: and no other court whatsoever shall intermeddle with any cause or causes of appeal upon this act, but they shall be finally determined in the Quarter Sessions only.

VII. Provided always, and be it further enacted, That upon the delivery of such appeal as aforesaid, the person or persons appellant, shall enter before the person or persons convicting, into a recognizance to prosecute the said appeal with effect: which said recognizance, the person or persons convicting is hereby empowered to

take, and required to certify the same to the next Quarter Sessions: and in case no recognizance be entered into, the said appeal to be null and void.

VIII. Provided always, That every such appeal shall be left with the person or persons so convicting, as aforesaid, at the time of the making thereof.

IX. And be it further enacted, by the authority aforesaid, That the justice, justices of the peace and chief magistrate respectively, or the respective constables, headborough and tithingmen, by warrant from the said justice, justices or chief magistrate respectively, shall and may, with what aid, force and assistance they shall think fit, for the better execution of this act, after refusal or denial to enter, break open and enter into any house or other place, where they shall be informed any such conventicle, as aforesaid, is or shall be held, as well within liberties as without; and take into their custody the persons there unlawfully assembled, to the intent they may be proceeded against according to this act: and that the lieutenants or deputy-lieutenants, or any commissioned officer of the militia, or other of his majesty's forces, with such troops or companies of horse and foot; and also the sheriffs, and other magistrates and ministers of justice, or any of them, jointly or severally, within any the counties or places within this kingdom of England, dominion of Wales, or town of Berwick upon Tweed, with such other assistance as they shall think meet, or can get in readiness with the soonest, on certificate made to them respectively under the hand and seal

of any one justice of the peace or chief magistrate, of his particular information or knowledge of such unlawful meeting or conventicle, held or to be held in their respective counties or places, and that he, with such assistance as he can get together, is not able to suppress and dissolve the same, shall and may and are hereby required and enjoined to repair unto the place where they are so held, or to be held, and by the best means they can, to dissolve, dissipate or prevent all such unlawful meetings, and take into their custody such and so many of the said persons so unlawfully assembled, as they shall think fit, to the intent they may be proceeded against according to this act.

X. Provided always, That no dwelling-house of any peer of this realm, where he or his wife shall then be resident, shall be searched by virtue of this act, but by immediate warrant from his majesty, under his sign manual, or in the presence of the lieutenant, or one deputy-lieutenant, or two justices of the peace, whereof one to be of the quorum, of the same county or riding.

XI. And be it further enacted by the authority aforesaid, That if any constable, headborough, tithingman, church-warden or overseer of the poor, who shall know, or be credibly informed of any such meetings or conventicles, held within his precincts, parishes, or limits, and shall not give information thereof to some justice of the peace, or the chief magistrate, and endeavour the conviction of the parties, according to his duty; but such constable, headborough, tithingman, church-warden, overseers of the poor, or any person

lawfully called in aid of the constable, headborough or tithingman, shall wilfully and wittingly omit the performance of his duty, in the execution of this act, and be thereof convicted in manner aforesaid, he shall forfeit for every such offence, the sum of five pounds, to be levied upon his goods and chattels, and disposed in manner aforesaid: and that if any justice of the peace, or chief magistrate, shall wilfully and wittingly omit the performance of his duty in the execution of this act, he shall forfeit the sum of one hundred pounds; the one moiety to the use of the informer, to be recovered by action, suit, bill or plaint, in any of his majesty's courts at Westminster, wherein no essoin, protection, or wager of law shall lie.

XII. And be it further enacted by the authority aforesaid. That if any person be at any time sued for putting in execution any of the powers contained in this act, otherwise than upon appeal allowed by this act, such person shall and may plead the general issue, and give the special matter in evidence; and if the plaintiff be nonsuit, or a verdict pass for the defendant, or if the plaintiff discontinue his action, or if upon demurrer, judgment be given for the defendant, every such defendant shall have his full treble costs.

XIII. And be it further enacted, by the authority aforesaid, *That this act, and all clauses therein contained, shall be construed most largely and beneficially for the suppressing of conventicles, and for the justification and encouragement of all persons to be employed in the execution thereof; and that no record, warrant or*

*mittimus, to be made by virtue of this act, or any proceedings thereupon, shall be reversed, avoided, or any way impeached by reason of any default in form.* And in case any person offending against this act, shall be an inhabitant in any other county or corporation, or fly into any other county or corporation, after the offence committed, the justice of peace or chief magistrate before whom he shall be convicted, as aforesaid, shall certify the same under his hand and seal, to any justice of peace, or chief magistrate of such other county or corporation wherein the said person or persons are inhabitants, or are fled into; which said justice or chief magistrate respectively, is hereby authorized and required to levy the penalty or penalties in this act mentioned, upon the goods and chattels of such person or persons, as fully as the said other justice of peace might have done, in case he or they had been inhabitants in the place where the offence was committed.

XIV. Provided also, that no person shall be punished for any offence against this act, unless such offender be prosecuted for the same within three months after the offence is committed. And that no person who shall be punished for any offence by virtue of this act, shall be punished for the same offence, by virtue of any other act or law whatsoever.

XV. Provided, and be it further enacted, by the authority aforesaid, That every alderman of London for the time being, within the city of London, and the liberties thereof, shall have (and they and every of them are hereby impowered and required to execute) the same power and authority within Lon-

don and the liberties thereof, for the examining, convicting and punishing of all offences within this act, committed within London, and the liberties thereof, which any justice of peace hath by this act, in any county of England, and shall be subject to the same penalties and punishments, for not doing that which by this act is directed to be done by any justice of peace in any county of England.

XVI. Provided, and be it enacted by the authority aforesaid, That if the person offending, and convicting as aforesaid, be a feme covert, cohabiting with her husband, the penalties of five shillings, and ten shillings, so as aforesaid incurred, shall be levied by warrant, as aforesaid, upon the goods and chattels of the husband of such feme covert.

XVII. Provided also, That no peer of this realm shall be attached or imprisoned, by virtue or force of this act; any thing, matter or clause, therein to the contrary notwithstanding.

XVIII. Provided also, That neither this act, nor any thing therein contained, shall extend to invalidate or void his majesty's supremacy in ecclesiastical affairs; but that his majesty, and his heirs and successors may from time to time, and at all times hereafter, exercise and enjoy all powers and authority in ecclesiastical affairs, as fully and as amply as himself or any of his predecessors have or might have done the same; any thing in this act notwithstanding.

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*Mr. Perceval's Letter on the Toleration Act, addressed to William Smith, Esq. for the Deputies; to Messrs. Pellatt*

*and Wilks for the Protestant Society; and to Mr. Butterworth, for the Wesleyan Methodists.*

*Downing Street,*

*SIR, April 10, 1812.*

Having had an opportunity in the course of the late recess, to consider with my colleagues the subject of your communication on the part of the Dissenters, I proceed to acquaint you, as I promised, with our opinion upon it.

It appears to us, that the interpretations recently given, at different Quarter Sessions, to those statutes under which magistrates are authorized to grant certificates to persons wishing to act as Dissenting ministers, (and which interpretations, as far as they have hitherto undergone judicial decision, appear to be more correct constructions of these laws, than those which heretofore prevailed in practice,) place the persons, who wish to obtain certificates as Dissenting ministers, in a situation so different from that in which the previous practice had placed them, as to require parliamentary interference and relief, to the extent, at least, of rendering legal the former practice; and I shall, therefore, be willing, either to bring forward, or to support, an application to Parliament for the purpose of affording such relief.

Understanding, however, that a case is now pending in judgment, before the King's Bench, upon the construction of some part of these Acts, it appears to me, that it will be desirable to postpone any direct application to the Legislature till that decision shall explain the exact state of the law upon the

point in dispute in that case. By postponing the application to Parliament, till after the decision in that case, no such delay will be incurred as will prevent the application to Parliament in this session, since the decision will, I believe, be pronounced upon it, in the ensuing term.

The precise mode of giving this relief, whether by the repeal of any existing laws, or by making the act of the magistrate purely ministerial, in administering the oaths, and granting the certificates, to such persons as may apply, is a matter which I wish to be understood as reserved for future consideration; but I think it material to state, distinctly, that I understand the desire of the persons, whom you represent, to be this—that the exemptions, to be conferred by such certificates, from the penalties, to which such persons might otherwise be exposed for preaching, &c. should be universal to all who so qualify themselves; while the exemption from civil and military burdens or duties should be confined to those only who are ministers of congregations, and who make the ministry so completely their profession, as to carry on no other business, excepting that of a school-master.

As to the question respecting the liability of dissenting chapels to the poor rates, I am convinced that the Dissenters must consider it as a subject of very inferior importance, both in effect and in principle.—On principle, I conceive, all that could be required would be, that the chapels of Dissenters should be put precisely on the same footing as chapels belonging to the Establishment; if they

stand on any other footing, in point of legal liability at the present moment, (which, however, I do not understand to be the case.) I should be very ready to propose, that the law in that respect should be altered.

If you wish for any further communication with me upon this subject, I shall be happy to appoint a time for seeing you.

I have the honour to be,

Sir,

Your most obedient  
humble Servant,

(Signed.) SP. PERCEVAL.

*The Judgment of the Court of King's Bench, on the Motion for a Mandamus, in the Case of the King, on the Prosecution of Thomas Standfast Brittan, versus the Justices of Gloucestershire, 6th of May, 1812, taken from the short-hand notes of Mr. Gurney.*

LORD ELLENBOROUGH. It occurs to me, Mr. Topping, that we not only have no occasion, but that we cannot decide upon that question, upon this application; this is an application for a mandamus, in which the man swears himself to be one of the description of persons who are entitled to take these oaths, that he is a person pretending to holy orders. The refusal to admit him so to do, is upon the ground that he must be, not only a person pretending to holy orders, but (upon some supposition that the Court have so decided) that he must also be a preacher or teacher of a congregation; now if the Court is not prepared to understand, in that copulative sense, the words of the statute descriptive of the several different classes, all of whom

are substantively entitled, if they come fairly and fully within the meaning of the legislature, on a comparison of the terms applicable to each class, to take the oaths, it is unnecessary for us to consider the question further, inasmuch as the magistrates have not denied that he bore that character, but have refused him only because they thought he must have a conjunct character of another sort, in order to entitle him as a person pretending to holy orders; but the meaning of the words "pretending to holy orders," whether it can, in reason or in sense, be understood to mean any thing beyond pretending to have holy orders, will be open to the magistrates upon a return to this mandamus, if they think fit so to return, to state and to explain; and in so thinking it proper that a mandamus should go for the purpose of their making such return, if they should choose so to do, the Court is not only conducted to that conclusion by what has been done by their predecessors upon former occasions, but by a regard to the justice of the remedies the parties may have, if they shall be abridged of their rights; because on a return to the mandamus, if they shall return that he is not a person pretending to holy orders, and that that is synonymously, according to the construction in *Cater's Case*\* pretending to possess holy orders, if they shall return, that in point of fact he is not a person pretending to have holy orders, and that he has no orders of any description whatever, then it will be open to the party either to move to quash that return, if they shall think it suf-

\* *Skinner's Rep.* 80.



ficient, or to bring an action upon it, if they shall think it false in fact; and it does seem to the Court, on the authority of precedents of what their predecessors have done respecting other clauses of this act, that it may be expedient, with a view to justice and to the ulterior remedy of the party, that that should be done in this case, because they may, in that case, put it upon the record, by bringing an action for a false return, and then the construction of this statute may go by appeal to every court in Westminster Hall.

I do not mean to trouble you further, Mr. Topping, for the Court mean to make the rule absolute. But I will just state what has been done by the Court upon this statute. In a case in 6 Mod. §10, which was a motion made by Mr. King, then at the bar, but afterwards Lord King, for a mandamus to the justices of Warwickshire to admit one Peat to take the oaths, in order to be qualified to teach a Dissenting congregation; the words of Lord Chief Justice Holt were these: "The party ought to suggest whatever is necessary to entitle him to be admitted, and if that be not done, or if it be done, and the fact be false, that would be good matter to return;" and the same, in effect, was said by Lord Mansfield, in the case of the King, v. the Justices of Derbyshire, which has been referred to, as reported in Sir William Blackstone; but it is full as well reported in 4 Burrow, 1991, and where what Lord Mansfield said at the close of the case is reported, which it is not in Blackstone. His lordship says, "no inconvenience can attend the registering this meeting-house. The registry and certificate do not prove that they are within the act, they will still be obliged to shew that they are within the requisite qualifications, it called upon, notwithstanding the register and certificate; and if, in fact, they are not within the qualifications, the justices may return that they are not, if they think proper to do so." In this case, let it be distinctly understood, the parties apply under one specific description in the Toleration Act, as persons pretending to holy orders. The justices enter into no consideration of the fact at the sessions, whether they maintain that pretence according to the fair construction of the act, but admitting them to be persons pretending to holy orders, they object upon the ground alleged, that no person pretending to holy orders was entitled to take the oaths and to make and subscribe the declaration and so on, unless he was also, at the same time a preacher or teacher of a congregation of Protestant Dissenters. That they state as being the determination which has been lately made in this court; but in which they are certainly mistaken; and they assign no other reason. His allegation, at the time of his application, does not appear to have been traversed by them. We give them then the opportunity of traversing it, we give them the opportunity of returning, if they shall think fit so to do, that he is not such a person; so as to raise the question either upon the return, when the question upon the sufficiency of the return may be argued before the court, or afterwards. Supposing the return should be sustained, and the mandamus be rendered ineffectual in respect of the

validity of the return, they may bring an action for a false return, by which the truth of the return may be brought in question.

Upon these grounds, therefore, without pronouncing at present (because it is premature to pronounce) whether a person pretending to holy orders, must not be understood, in all sense and meaning, to be a person pretending to the actual possession and having the holy orders, respecting which I should rather think that the persons pretending to holy orders, according to the best inquisition into the subject I have been able to make, were not entitled, generally, to preach under any allowance; and when speaking on this subject, I will just mention that we have been referred to what passed in the times of the troubles; now, in the 52d Statute, in Scobell's Acts, it is said, that of the persons who expect holy orders, who are candidates for holy orders, none may preach but ordained ministers, except such as intending the ministry, shall, for trial of their gifts, be allowed by such as shall be appointed by both houses of Parliament, which clearly does not mean a general and indefinite allowance to preach, in respect of a self-designation to that profession, but they are to be sanctioned by the allowance of persons, constituted by authority to give that allowance by both

houses of parliament.—In the further consideration of this subject, it may be well worth the while of those who argue that a pretence to holy orders implies the actual possession of holy orders, to look into those ordinances to see what was expected of persons in order to their being allowed to preach the word of God. In page 80 of Scobell's Acts, it is pre-supposed that the minister of Christ is in some measure gifted for so weighty a service, by his skill in the original languages and in such arts and sciences as are hand-maids unto divinity; and by his knowledge in the whole body of theology; in times in which enthusiasm is supposed to have obtained as great a height, and literature to have been at its lowest ebb, it appeared to be fitting to those who managed the government in that perturbed state, that there should be these qualities in the persons pretending to the ministry.—I throw this out for further consideration, when this matter may hereafter come under the consideration of the court. At present we are of opinion this mandamus cannot be resisted, because the right in which the person applies, has not been denied or drawn in question; it may be questioned upon the return, and it is fit the mandamus should go, in order that the magistrates may have an opportunity of making that return, if they shall think fit.

RULE ABSOLUTE.

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*Returns of the Archbishops and Bishops of the Number of Churches and Chapels of the Church of England, in every Parish of 1000 Persons and upwards; also of the Number of other places of Worship not of the Establishment.*

DIOCESE.	Churches and Chapels of the Establishment.	Chapels and Meeting-houses not of the Establishment, be- sides many private houses used for religious worship, not enu- merated.
1. Bath and Wells.....	78	103
2. Bangor .....	52	99
3. Bristol .....	59	71
4. Canterbury .....	84	113
5. Carlisle .....	49	39
6. Chester .....	352	439
7. Chichester .....	47	58
8. Durham.....	116	175
9. Ely .....	22	32
10. Exeter .....	180	245
11. Gloucester.....	46	76
12. Hereford .....	51	42
13. Llandaff .....	21	45
14. Lincoln .....	165	269
15. Lichfield and Coventry..	190	288
16. London .....	187	265
17. Norwich .....	78	114
18. Oxford .....	50	39
19. Peterborough .....	20	36
20. Rochester .....	36	44
21. Salisbury .....	135	142
22. St. Asaph .....	49	95
23. Winchester .....	193	164
24. Worcester .....	66	60
25. York .....	221	404
Total	2547	3457

N.B. The smaller parishes, not amounting to 1000 inhabitants, were not returned.

*A Bill, intituled, An Act to relieve Members of the Church of England and others from sundry unjust Penalties and Disabilities.*

Whereas liberty of conscience is an unalienable right of all mankind, and which ought ever to be held most sacred : and whereas a man can only enjoy a thing lawfully, when no man lawfully can hinder his enjoying it: Be it therefore enacted, and it is hereby enacted by the King's most excellent Majesty, by and with the advice of the Lords spiritual and temporal and Commons in this present parliament assembled, and by the authority of the same, that from and after

no person shall, in any case, be liable to any fine, imprisonment, or other penalty, or to incur any disability whatsoever, or to be sued or prosecuted in any ecclesiastical or other court, on account of such

person attending any place of worship, or officiating as a minister, preacher, or teacher at the same, or on account of such persons neglecting to attend divine service (according to the Church of England,) or for keeping or having in his or her house any servant or other person who shall neglect or refuse to attend such divine service, or who shall be of any religion different from that of the Church of England, or for or on account of such persons defending the principles of his or her religion, either by printing or by writing, or by word of mouth, any statutes or laws to the contrary hereof in anywise notwithstanding. Provided always and be it further enacted, that nothing in this present act contained shall extend, or be construed to extend, to allow or to authorise any person to disturb, or by printing, writing or speaking, or by any means whatsoever to excite any other person or persons to disturb the peace and good order of civil society, but that every person so offending shall be liable to be punished according to the laws then enforced for the preservation of the peace. And be it further enacted, by the authority aforesaid, that every person who either shall be the minister, preacher or teacher of any separate and distinct congregation of Dissenters or of Non-conformists (so to be certified, acknowledged and declared under the hands of any or more of the persons belonging to such separate and distinct congregation respectively) or shall be a minister, preacher, or teacher of Dissenters or of Non-conformists, and which person shall not have or follow

any other profession or calling, save only and except that of a lecturer, schoolmaster and instructor, shall (in like manner as the ministers of the established church) be exempted from serving upon any jury, or from holding any county, city, district or parochial office, or from serving in the regular militia, in the local militia or in any other military corps whatsoever.

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*Annual Meeting of the Protestant Society for the Protection of Religious Liberty.*

At this meeting, which was held on Saturday, May 16, at the New London Tavern, Cheapside, S. Mills, Esq. was unanimously invited to preside. The plan of the Society having been read, Mr. T. Pellatt, one of the Secretaries, stated, in a perspicuous and interesting speech, the various measures which had been adopted by the Society, during the preceding year, and read the correspondence which had taken place between the Society's Secretaries, and Mr. Secretary Ryder, and Mr. Perceval, on various subjects intimately connected with the rights and welfare of Protestant Dissenters, and of all persons who are desirous to hear or to promulgate religious truth. Several documents were also read by Mr. Pellatt, explanatory of the proceedings which had been adopted by the society, in the Court of King's Bench, to resist the encroachments attempted to be made on the long existing practice under the Acts of Toleration; and he also communicated the result of two interviews, which had been granted by Mr. Perceval to a deputation from the Committee, and one of which

ended only two hours before his death. From the papers thus submitted to the meeting, we select an extract from a judgment of the Court of King's Bench, delivered on the 6th instant, on the motion for a mandamus to the justices of Gloucestershire, to administer the oaths mentioned in the Toleration Act to Mr. Packer. The court said :

“ This is an application for a mandamus, in which the man swears himself to be one of the description of persons who are entitled to take these oaths, that he is a person pretending to holy orders. The refusal to admit him so to do, is upon the ground that he must be not only a person pretending to holy orders, but (upon some supposition, that the court have so decided) that he must also be a preacher or teacher of a congregation ; now if the court is not prepared to understand in that copulative sense the words of the statute descriptive of the several different classes, all of whom are substantively entitled, if they come fairly and fully within the meaning of the legislature, on a comparison of the terms applicable to each class, to take the oaths, it is unnecessary for us to consider the question further, inasmuch as the magistrates have not denied that he bore that character, but have refused him only because they thought he must have a conjunct character of another sort, in order to entitle him as a person pretending to holy orders ; but the meaning of the words ‘pretending to holy orders,’ whether it can, in reason or in sense be understood to mean any thing beyond pretending to *have* holy orders, will be open to the magistrates

upon a return to this mandamus, if they think fit so to return, to state and to explain ; and in so thinking it proper that a mandamus should go for the purpose of their making such return, if they shall choose so to do, the court is not only conducted to that conclusion, by what has been done by their predecessors upon former occasions, but by a regard to the justice of the remedies the parties may have, if they shall be abridged of their rights ; because, on a return to the mandamus, if they shall return, that he is not a person pretending to holy orders, and that that is synonymously, according to the construction in *Cater's* case, pretending to possess holy orders, if they shall return, that in point of fact he is not a person pretending to have holy orders, and that he has no orders of any description whatever, then it will be open to the party either to move to quash that return, if they shall think it insufficient, or to bring an action upon it, if they shall think it false in fact ; and it does seem to the court, on the authority of precedents of what their predecessors have done respecting other clauses of this act, that it may be expedient with a view to justice, and to the ulterior remedy of the party, that that should be done in this case, because they may, in that case, put it upon the record, by bringing an action for a false return, and then the construction of this statute may go by appeal to every court in Westminster Hall. — The court, therefore, make the rule absolute.”

After the recital of these documents, Mr. John Wilks, the other Secretary, congratulated the meeting on the numerous attendance

which he beheld, and on the interest which was so justly displayed. He rejoiced that near six hundred congregations of different denominations, Presbyterians, Independents, Baptists and Methodists, were united with this society; and he was convinced that when the measures they had adopted, were universally understood, and the necessity for their existence was proportionately perceived, there would not remain, from the mountains of Cumberland to the remotest hamlet of Cornwall, one congregation, which would not wish by similar union, to promote their individual security, and the general protection.—It would be impracticable to enumerate all the circumstances which had demonstrated the importance of the society. But he would advert to some of those events which might be generally interesting.—**THE RIOTS AT WICKHAM MARKET**, in Suffolk, and which were unprecedented in modern times, for their violence, duration and systematic arrangement, had occurred, previous to the formation of this Society, and the prosecutions which he conducted against the rioters, before he was appointed to be their Secretary, were then nearly terminated, and had been since terminated with complete success. The whole legal and local expenses of that prosecution, amounting to near 800*l.* would have been defrayed by the Dissenters residing in the counties of Suffolk and Norfolk. But the burden imposed on them would have been great, and the apprehensions of similar resistance and expence might have deterred ministers from attempting to preach in those places, where, from the

prevalence of ignorance and triumph of vice, persecutions would probably arise. The Society therefore thought that the burden should be universally diffused, and had liberally undertaken to defray all the expenses out of their limited funds; and he was convinced that such liberality the Dissenters throughout England, would rightly appreciate and highly applaud.

The perverseness of some *clergymen*, who refused to bury such of their parishioners who had not been baptized according to the forms, and by ministers of the Established Church, notwithstanding the decision of Sir John Nicholl, Judge of the Arches Court of Canterbury, in the cause of “Kemp against Wickes, clerk,” had required the interposition of the Society, and the proceedings which they threatened and adopted, induced immediate compliance with the law, or promises to avoid future similar violations.

To the **ARMY** it had also been necessary to extend their protection.—Three soldiers, belonging to the eighth company of the Inverness-shire militia, had experienced severe punishment, for attending a prayer-meeting at Fareham in the county of Hants, when they had no military duties to perform, and when their absence from the barracks, for any other purpose, would have incurred no censure. Their case, which excited much attention in that vicinity, was communicated to the Committee; and, although they perceived the delicacy of their interference, they could not forget that soldiers were also citizens, and that the bravest defenders of their country had frequently been the most pious of men.—“They who feared God,

indeed knew no other fear." At an interview with Mr. Perceval, they therefore remonstrated against such proceedings, and obtained his promise to prevent the recurrence of a persecution which he could not but disapprove.

To INDIA also the Society had endeavoured to extend the benefits of religious liberty. They had hesitated whether such an effort was compatible with the objects of their establishment.—But they could not long hesitate.—They remembered the myriads of inhabitants which people'd its plains, their horrid superstitions, the evils inflicted on them by European avarice, the benefits which Christianity had conferred on other nations, the arbitrary power possessed by the East India Company to exclude Christian missionaries under the existing law, the disposition which had been manifested to exercise that power, and they soon perceived that it was their duty to endeavour to obtain the insertion of provisions in the charter of that company when renewed, which should secure to suitable instructors, the power to evangelize the nations of the east. The postponement of that renewal had prevented any decisive result; but he could state that if Mr. Perceval had survived, he would have afforded to all missionaries the same rights of residence, and the same protection, which it was his intention to confer on all those, who, for commercial purposes, should visit those distant regions of the world.

He then communicated the proceedings which had been adopted by the Committee, to procure the amendment of certain provisions, injurious to the rights and honour of Dissenting ministers, introduced

into bills depending in Parliament, for the regulation of the LOCAL MILITIA, and for the PRESERVATION of PARISH and OTHER REGISTERS, and the success which had attended their interposition.

To the efforts which had been made to procure the consent of Government, to a bill for the EXEMPTION of all places exclusively appropriated to RELIGIOUS WORSHIP from PAROCHIAL ASSESSMENT he next alluded; and expressed his hope, that although reluctance had been manifested to that claim, which the recent decision in the case of "the King against Agar and others," had rendered necessary, it would be eventually conceded. For when he considered that such places had not been charged—that if meeting-houses and chapels were rated, episcopal erections, tythes, pews rented in churches, &c. must also be assessed—that the total proceeds of such assessments would not amount to 10,000*l.* per annum, out of the sums collected for the poor, amounting annually to six millions sterling—and that discontent, litigation and numerous inconveniences would result from the withholdment of so small a boon; he could not but anticipate that the liberality and prudence of government, would induce a compliance which would perpetuate domestic peace, and produce extensive satisfaction.

But the principal measures, which had occupied the attention of the Committee, were connected with the *new expositions* attempted to be introduced of the ACTS OF TOLERATION. The effects of the attempt made during the last Session of Parliament, had survived the defeat of that attempt: as the

agitation of the ocean will be perpetuated after the tempest has subsided, by which the agitation was produced — The magistrates in many counties were deceived by the statements which had been made in Parliament, and by a report eagerly, but incorrectly, circulated, of a case, rather inconsiderately submitted to the Court of King's Bench, by some country gentlemen, against the justices of Denbighshire, for refusing to permit David Lewis, who stated himself as one who preached to several congregations of Protestant Dissenters, to take the oaths, &c. specified in the Toleration Act, 1 William and Mary, c. 18, and which produced a decision, that the words "teacher or preacher of any congregation of Dissenting Protestants," contained in the 8th clause of that Act, meant the teacher or preacher of a *separate* congregation. — These magistrates, therefore, resolved not to permit the oaths to be administered to any persons who were not ordained ministers of separate congregations, and who did not prove their appointment by certificates, or by such evidence as the justices at their sessions might require. These resolutions the Committee perceived would practically repeal the Acts of Toleration, would exclude all teachers of Sunday schools, students, probationers, itinerants, Calvinistic and Wesleyan Methodists, from the protection of the law, and would invest magistrates with judicial authority and discretionary powers, incompatible, not only with the natural and unalienable rights of man, but even with the most restricted toleration. They therefore resolved to take up the gauntlet of defiance, which had

been thrown down by magistrates, and by periodical assailants, to litigate these expositions in the courts of law, and if foiled in such litigation, to apply to Parliament for relief. For legal discussion they selected three cases. By one, the case of Mr. Ellington, of Mildenhall, in Suffolk, the regular preacher of a separate Baptist congregation, they intended to ascertain the right of magistrates to demand certificates: and by the other cases, of Mr. Packer of Dursley, a respectable layman, who itinerated to various congregations, and of Mr. Brittan, of Bristol, who had been a student in two dissenting academies—they intended to ascertain, whether under the comprehensive designation of "persons pretending to holy orders," in the Toleration Act, all persons aspiring to preach, and, especially, all students, were not entitled, by taking the oaths and making the declaration prescribed in that Act, to exempt themselves from the penalties, imprisonment and proscription, to which, under the odious Five Mile and Conventicle Acts, they would otherwise be exposed.

After great expence and much delay, the Committee had, in the case of Mr. Ellington, obtained a satisfactory triumph, and the court was understood to have decided, that the claim of certificates was unwarranted by law. On the other cases they had also obtained, at least, a nominal victory; for their applications were granted, and mandamuses were to issue to the justices of Gloucestershire, to administer the oaths to both the gentlemen for whom the Committee had applied. The doubts, however, intimated by the chief



justice, in the judgment, before inserted, as to the decision which he should eventually pronounce, and the opinion which he intimated, that the words "pretending to holy orders," meant "pretending to have received holy orders, or to have been previously ordained," clouded the lustre of success. That such would be the ultimate decision of the court, he could not, however, believe. Such construction was libellous on the memory of the illustrious men by whom the Act of Toleration was prepared. It was now decided, that this description was the only description in the act which could apply to students, to probationers, and to persons who were not settled pastors of specific congregations. And as, at the Revolution and at every subsequent period, ministers were elective among Protestant Dissenters, the result of that construction must be this absurd proposition,—that Dissenting teachers, who are all elected teachers of separate congregations, in consequence of their ascertained capacity to teach, who cannot legally try or ascertain their capacity until they have taken the oaths, &c.—must continue liable to punishment, during such trial, or must be chosen by a congregation who have never ascertained them. The absurdity of such proposition must prevent its adoption. Such was not the proposition which William the Third would have approved—which Lord Somers would have prepared—which the Dissenters would have accepted. The imputation to them of such ignorance and injustice must excite the indignation of every man who revered their memories, and who would disdain, for tem-

porary purposes, to trample on the laurels of the illustrious dead. If, however, such construction should be adopted, the most alarming evils would result. Every teacher or preacher, every occasional exhorter, every student, every person who was not the ordained minister of a separate congregation, even although he had taken the oaths, would be liable to penalties and to imprisonment if he ventured to teach; and if the present system of religious instruction was continued, fines, amounting to twenty-five millions sterling, would, in one year, be incurred by Dissenting teachers—and, by the activity of informers, the pulpits would be depopulated and the prisons must be filled.

Some legislative enactment would then be necessary to legalize the ancient practice, and to annul a construction equally disastrous and absurd. To the attainment of such parliamentary assistance, if it should become necessary, the Committee had long directed their attention. They determined in these times not to agitate the country by requiring their *civil* rights, but to be content with protecting their *religious* liberty. They also resolved not to become the tools of any political party, but to conciliate the esteem and invite the support of the existing government and of all illustrious men in both houses of parliament, who were friendly to civil and religious freedom. On these principles they applied, on December 6th, to the late Mr. Perceval; they obtained an interview with him, at which they explained the situation of the Dissenters and solicited his aid; and, at his request they transmitted a written statement of

the apprehensions they entertained, and the interposition they required. To that application they received in April the frank and liberal reply before stated, and they acquiesced in his suggestion that an application to parliament should be postponed until a decision in the courts on the depending cases should be obtained. When that judgment was pronounced, during the present month, on the cases of Mr. Packer and Mr. Brittan, it was communicated to Mr. Perceval, and an interview occurred in the morning of the day on which he fell, generally and justly deplored, by the hand of an assassin. At that interview he expressed his conviction that parliament ought to interfere, to protect the Dissenters, and his inclination to ensure to them all the relief which the counteracting prejudices of other persons would permit him to recommend.

Under existing circumstances, Mr. Wilks could not venture to prognosticate what proceedings would occur. He would not assist Dissenters to rear a structure of hope which might not be realized; nor would he agitate them by apprehensions which might be equally chimerical. As soon as a new administration was formed, the applications of the Committee would be renewed, and some measure would be probably submitted to parliament during the ensuing session. The Committee desired to obtain relief by the repeal of all statutes interfering with the freedom of religious worship; and if that could not be obtained, they at least would not concur in any measure which shall not legalize the past practice, and effectually prevent any novel magisterial in-

terposition, hostile to the rights of worshipping his Creator according to the dictates of his conscience, which every professing Christian was entitled to claim. In the pursuits of that end difficulties might arise — difficulties which might demand not only the energetic exertions of the Committee, but the concurrent and immediate efforts of every congregation of Dissenting Protestants, and of every friend to religious liberty. If such necessity should occur, experience demonstrated that such aid would not be withheld; and that in their just claims and prudent labours, the Committee would receive, not only the strenuous assistance of the numerous members of their own society, but that unanimous support which would probably prove a torrent sufficiently irresistible to bear away every obstacle which timidity and prejudice might collect.

After this exposition by Mr. Wilks, which excited much attention and produced much pleasure, but of which only an imperfect sketch can be introduced, the following Resolutions, proposed by the Rev. Messrs. Collison, Bogue, Griffin, Cockin, Slatterie, M. Wilks, Thomas (of Chelmsford), Townsend, Dr. Nicol and others, were unanimously adopted.

I. That an abstract of the satisfactory statement of the proceedings of the Committee of this Society be prepared and circulated to all the members with all convenient expedition.

II. That this meeting highly approve of the conduct of the Committee during the past year, and the zealous attachment to religious liberty which they have displayed. That they particularly applaud the liberality with which

they defrayed all the expences incident to the prosecution of the rioters at Wickham Market; their vigilant attention to the individual and local applications for redress which they have received; their interference to prevent the acts for regulating the local militia and the registration of births and burials in En land, from containing clauses injurious to the rights of Protestant Dissenters; their efforts to ensure liberty to missionaries to promulgate Christianity to the nations of the East; their promptitude and perseverance in resisting the attempts of magistrates in Suffolk and Gloucestershire to violate the provisions of the Acts for Toleration; and especially the energy and prudence with which they have hitherto conducted their exertions to obtain the legislative repeal of all penal laws affecting religious worship, and to exempt places appropriated to that purpose from parochial assessment.

III. That this meeting learn with much anxiety the opinion respecting the construction of the Toleration Act, as to persons pretending to holy orders, intimated by high legal authorities, and being convinced that such explanation will expose thousands of pious and useful ministers, students and other persons to ruinous penalties to an immense amount, and to the horrors of imprisonment; and being firmly attached to religious liberty, they instruct the Committee of the ensuing year to persevere, by every legal means, to obtain the repeal of the Five Mile and Conventicle Acts, and every other statute which prevents any individual from worshipping God according to his conscience, and from promulgating his religious opinions; subject only to such

restrictions as public security and the national welfare imperatively demand.

IV. That this meeting consider the exemption of all places exclusively appropriated to religious worship, as a measure calculated to prevent vexatious charges and litigations, to afford universal satisfaction, and to promote morals and piety by the encouragement of public instruction, without imposing any new burden on individuals or on parishes; and that the Committee be therefore also instructed to endeavour to obtain an act for that purpose.

V. That the experience of the past year having demonstrated the necessity and advantages of this institution and the excellence of its plan, this meeting recommend to every congregation of all denominations, throughout England and Wales, to become members of this society, and to perpetuate or to afford their support.

VI. That the part of the original plan for electing the Committee, be dispensed with for the year ensuing, and that the former committee constitute the London Committee for the ensuing year: and that as all country members and deputies are members of the Committee, they be particularly requested, when they visit London, to attend the regular monthly meetings, on the last Tuesday evening in every month at this place.

VII. That but for the mournful catastrophe, which has excited their sincere regret, and has prevented the exercise of their wishes, this meeting would have been most happy to have expressed their public acknowledgments to the late Right Honourable Spencer Perceval, for the prompt and po-

lite attention which he has invariably manifested to the representations of their Committee; and for his promise to bring forward or to support an application to Parliament, for the purpose of rendering legal the former practice under the Acts of Toleration.

VIII. That the harmonious and active co-operation of the Methodist Society, in the connection of the late Rev. John Wesley, with the Committee, in their various exertions during the past year, entitles them to the continued esteem of this meeting.

The reverend gentlemen who proposed the Resolutions, introduced them by several eloquent addresses. They concurred in expressing their high satisfaction at the proceedings which had been adopted by the Committee during the past year. They considered the formation of the society as a most providential event. They perceived that union and zeal were most imperatively required from all friends to toleration and to evangelical truth, for that their enemies being active, powerful and decided, their exertions to prevent the progress of vital religion, could only be defeated by similar and consentaneous efforts. They, however, lamented that many ministers were insensible to the importance of this institution, which had already been proved to be the firmest bulwark of their rights during the unprecedented storms, by which, in the past year, they had been assailed, and they expressed their hope, that as the contribution towards the support of the institution, positively required, did not exceed 2*l.* annually from each congregation in England, and 1*l.* annually from each congregation in Wales, those sums

would be transmitted by even the poorest congregations; and that, as by the report of the Treasurer, the funds were considerably diminished, the opulent congregations would immediately make annual collections, and not permit protection to be withheld from any deficiency of pecuniary resource.

Resolutions were then adopted, expressive of the approbation of the meeting, of the able and intelligent exertions of the Secretaries, of the zeal and attention of the Treasurer, and of the liberality which the Chairman had displayed. And the meeting adjourned, after an animated and impressive address from the Rev. J. Cockin, of Halifax, in which, after acknowledging with regret, the apathy which pervaded his mind as to this institution, he declared that he had heard their labours with delight; that he considered their prosperity as essentially connected with the progress of religion, that the knowledge of their existence and of their zeal; would animate him with confidence when exposed to persecution by village preaching, and that he most sincerely and with all his heart wished them *God's speed*. A wish in which the meeting, deeply affected, devoutly and universally concurred.

At the request of the Committee, whose expenditure has been unavoidably great, we avail ourselves of this opportunity to remind ministers that the annual subscriptions of their several congregations must be transmitted to Robert Steven, Esq. the Treasurer, No. 101, Upper Thames Street, London, before the end of June, or that they will discontinue to be members of the Society:—and also that any case, requiring the advice or interposition of the Committee, will experience immediate attention, if addressed to either of the Secretaries, T. Pellatt, Esq. Ironmongers' Hall, or J. Wilks, Esq. Hoxton Square, London,

## OBITUARY.

Monday, March 30, 1812, died, at Hackney, where she had resided for some time on account of her health, Mrs. SUSANNAH 'TITFORD, wife of Mr. William Titford, in the 67th year of her age. She was interred at Worship Street; and on Sunday, April 12, the Rev. J. Evans preached her funeral sermon to a crowded house, from a passage left by the deceased for the purpose, Psalm xxiii. 6. *Surely goodness and mercy, &c.* Mr. E. concluded his sermon in the following manner:—"Mrs. S. Titford was born about the year 1746. The time of her birth is ascertained by a singular traditionary circumstance, which has been handed down in the family. She was a child at the breast when her mother ran, with others, to behold the Duke of Cumberland marching with his army through Shoreditch, to meet the rebels in Scotland, and this was done with every circumstance of military pomp, to revive the drooping spirits of our countrymen. This was a particularly important event, as his defeat of the Pretender's troops at Culloden put an end to the rebellion, which had raged near a twelvemonth, and finally established the present Brunswick family on the throne of these realms. Mrs. T. was brought up religiously, and, at an early period of life, became attached to the venerable John Wesley and his numerous followers. She continued in connection with this society to her dying day. Upon her marriage to a member, and, for some years past, a deacon of this church, she attended, occasionally at least, with her husband; but for these last twenty years, she has constantly joined with us in the services of religious worship. She had been long declining in her health: indeed ever since I had the pleasure of knowing her. Her constitution was broken, and she continued to live by a minute attention to those means which are most favourable to human existence. Latterly, the springs of life were suddenly relaxed and her end rapidly approached, but that end was PEACE! Sometimes she expressed an impatience to be gone: the last time I ever saw her, I reminded her of the dying declaration of the great and good Dr. Isaac Watts to his inquiring and anxious friends—

'I am waiting God's leave to die!' After much suffering, she was at length released, without a struggle or a groan. How much ought we to extol the religion of Christ, in thus inspiring a hope full of immortality. And I wish to impress upon your minds, that the purity of her life and the peaceableness of her last moments were the result of our COMMON CHRISTIANITY. Infidelity has no such triumphs. But some will tell you, that you must believe certain articles of faith, else you are out of the pale of the Church, and can on no account whatever be the subject of salvation. Every man of sense, however, must perceive, that the salvation of the New Testament is applicable to all the human race who, by faith and repentance are disposed to partake of it. There is nothing in the perfections of the Supreme Being, nothing in the mission and offices of Jesus Christ, nothing in the ordinary means of grace and in the mode of religious worship to preclude the final happiness of the great mass of mankind. Of the deceased, I shall only add, that her seriousness, her love of reading the scriptures, her regard to public worship, her liberality towards persons of different religious sentiments, her resignation to the will of God amidst her manifold sufferings, and above all, her hope of a better world—these were the glory and the ornament of her Christian profession. She was pious without moroseness; she venerated the scriptures, but put a reasonable interpretation upon them; she was regular in her attendance upon public worship, without a superstitious attachment to it; she was liberal towards individuals of opposite sentiments, without a criminal indifference towards her own; submissive to the will of heaven in all things, she, without any unmeaning triumph or affected raptures, proved herself a rational and steady expectant of a blessed immortality."

Died, May 31st, 1812, WILLIAM KINGSFORD, Esq. of Barton Mills, near Canterbury, aged 63. He was a zealous Unitarian General Baptist, well known by a numerous and respectable circle of friends. By his death the Bap-

tist cause loses one of its finest advocates. Having retired from business for some years, and being much confined by the rheumatic gout, most of his time was employed in defence of what he considered to be the truth. More than 20 years ago, he published an Appeal to the Scriptures on the Universality of the Love of God to Man; supporting the idea, that the mission and Gospel of Christ were designed for the redemption of all mankind. Of which publication a large number closely printed in octavo, of nearly 400 pages, were distributed amongst different religious societies in the kingdom. Since which he has also printed many smaller things on different subjects, mostly, as well as his larger work, circulated gratis. He addressed several letters to the Rev. John Wesley on the subject of Baptism, occasioned by Mr. Wesley's censure on the Baptists, because when men were converted, they directed them, as in primitive times, to the duty of baptism; upon which Mr. Wesley said they might as well tell them to cut their throats. At the time of his decease, he had in the press, and which will soon be published, Centenary Traces of the Baptists.

In early life he devoted himself to God by public baptism, and entered into union with the Society of General Baptists, meeting in the Black Friars, Canterbury. No one in that society was more zealous than he was, in the cause in which he had embarked. The ministers he much encouraged in their labours, and for years was a liberal subscriber, with his brothers, towards the support of two or three ministers to preach in the surrounding villages, which was done with considerable success.

He built several meeting-houses, one at Broadstairs, one at Stelling, and another at Whitstable; and his friends have reason to suppose, that he principally defrayed the expence of another lately erected in Suffolk.

Particularly did he encourage the young to be religious, and that by exhortation, and by distribution of suitable books. On Lord's day evenings he had a party at his house, for the purpose of engaging in social religious duties, adapted to inform the judgment and raise devout affections in the heart,

His character as a Christian is well known. He abounded in acts of liberality to the poor. He was circumspect in his conduct, and exhibited an example of ardent piety. Though his deafness prevented his hearing the minister in preaching or prayer, yet unless illness prevented he steadily attended public worship, wishing by his example to patronise an institution so much calculated to advance the cause of Christianity. In an illness preceding, and which seemed more to threaten his dissolution than the last attack of disorder, a gentleman who visited him could not but observe,—That in the dignity of his mind, the composure of his heart, the resignation of his will to the providence of God, and in the cheerful solid hope of a future state of happiness, he never saw the power and excellence of Christianity more fully exemplified. So many concurring circumstances of his life, made him a living epistle of love and piety to all around, and the remembrance of him will be deeply impressed on the minds of his friends and relatives, who have to lament that he is no more.

The following, being the preface to his book of private accounts, will exhibit the temper of his mind, and shew that he habitually lived relying on the providence of God, and enjoying his mercies with a thankful heart.—“I acknowledge, that all I have comes from God; it was he who caused my lines to fall in pleasant places, and gave me a good heritage; and my desire is, that he will be pleased to give me grace to consider myself as a steward of his manifold mercies; and enable me to use them to his glory in promoting the general good of my fellow Christians, my family and fellow-creatures.”

He was buried at Westbere, where some of the family are interred. A funeral sermon was preached, the Lord day following, at the chapel, Black Friars, Canterbury, by the Rev. James Gilchrist. The congregation was numerous and attentive, and the subject appropriate to the deceased,—*Mark the perfect man, and behold the upright, the end of that man is peace.*

## INTELLIGENCE.

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*Lancasterian School, Dorsetshire. General Assembly of the General Baptists.*

*Pool, Dorset, May 11, 1812.*

MR. EDITOR,

It is with pleasure I perceive you noticed in your valuable miscellany for the last month, the meeting that took place at Dorchester, on the 13th ult. for the avowed purpose of establishing a school for the education of the poor on the the Rev. Mr. Bell's plan.

It is a source of the highest gratification to me, that I have it now in my power to acquaint you, sir, and through the medium of your excellent work) all friends who may feel in the least concerned for the welfare of the Lancasterian system of education: that the friends of that highly commendable institution in this part, have by no means been backward in support of it: for six weeks have scarcely elapsed since a subscription was proposed, put in execution, and (highly to the credit of the directors) a school opened. It opened on this day, with upwards of two hundred and fifty children, and the day, the month, and year, will, I hope, be lasting monuments of the liberal and generous spirit that have pervaded all ranks in this town and county.

The school is in its infancy; but, there can be no doubt, that, in a little time, the number of children will be doubled, as the room is sufficiently capable of containing four hundred at least; it is a spacious building, ninety-one feet by twenty-five.

I am happy also in having it in my power to say, our friends are not backward in another part. At Blandford a school is forming, and will open in a few weeks, at least, for two hundred children; and I hope and trust, in a little time, we shall be gratified with intelligence of similar zeal having manifested itself in most parts of this county.

There has been no movement on the part of Mr. B's friends since the late meeting, and I think it very probable no school will be attempted to be opened in this town by them; indeed, so prompt have our friends been in the execution of their plans, that it would be a source of infinite difficulty for his friends to establish one.

V.

On Tuesday, May 19, 1812, the General Assembly of the General Baptists was held at Worship Street. The Rev. J. Evans, as usual, introduced the service by reading appropriate portions of scripture from the Old and New Testaments; the Rev. Joseph Brent, of Godalming, prayed, and the Rev. James Gilchrist, of Chatham, preached an excellent sermon, from the *Lord's Prayer*, which, agreeably to request, will be printed. Among other resolutions that were made relative to the churches was, that "The messengers, ministers and representatives of the General Assembly of General Baptists, met May 19, 1812, at Worship Street, return their best thanks to the Committee of the late Meeting of the Ministers of the three Denominations at Red Cross Street, (of which their brother Evans was Chairman) for their Resolution and their Petition to both houses of Parliament for the repeal of all penal statutes in matters of religion. The whole of their measures to secure this important object has their cordial approbation, and they wish them every success. The abolition of ALL penal statutes in matters of religion has ever lain near their hearts, and they hope the period is approaching when, without *pains* or *penalty*, there will be a diffusion of pure Christianity throughout the earth." As an incorrect and even false representation of the meeting had gone abroad through the medium of the *Evangelical Magazine*, Mr. Evans, as Chairman, was induced, at the request of some friends, to send forth a more accurate account, which he respectfully inscribed to the Assembly. The ministers and a considerable number of friends, at the conclusion of the business of the Assembly, retired to the White Hart Tavern, Bishopsgate Street, where they dined together and spent the evening with their accustomed concord and harmony. The full exercise of the right of *private judgment* in matters of religion, without incurring either *pains* or *penalty*, has been the favourite principle of the GENERAL BAPTISTS in every period of their history, nor has the comparative smallness

of their numbers nor the obloquy of an unthinking multitude led them at any time to be backward in the assertion of it. At the dinner, Mr. Evans, alluding to the meeting of the Ministers of the three Denominations, at Red Cross Street, declared, that he was not ashamed of the glorious cause in which they were that day engaged, and did indeed deem his having presided on such an occasion the most honourable event of his life.

most harmony, and true Christian friendship and affection.

The devotional part of the service in the evening, was conducted by Mr. Finch, of Lynn, and Mr. Aspland preached again. All the services were numerously attended. The writer of this article cannot close his report of this meeting, without expressing his high pleasure in witnessing the increasing numbers, growing information and zeal of the members of this Association. R. W.

Wisbeach, June 6, 1819.

### *Annual Meeting of the Unitarian Association, at Wisbeach.*

The Annual Meeting of the UNITARIAN ASSOCIATION for CAMBRIDGESHIRE, LINCOLNSHIRE and NORFOLK, took place at Wisbeach, on Thursday, the 4th instant. There was a public service on the preceding evening.

On the Thursday morning the service commenced with prayer and reading of the scriptures by Mr. Platts, of Boston. Mr. Smallfield, of Hackney, delivered the second prayer, and Mr. Aspland preached the Association Sermon. The ministers and their friends dined together: the company was very respectable, consisting of one hundred and one persons. After dinner a number of sentiments were given, and a number of animated speeches delivered.

The afternoon was spent with the ut-

### NOTICE.

Dr. Carpenter wishes, through the medium of the Monthly Repository, to inform a gentleman, who, some months ago, wrote him an anonymous letter, respecting Dr. Pye Smith's Discourse on the worship of Christ, that he is printing a small tract, entitled 'Proof from Scripture that the Father is the only true God, and the only proper object of religious worship; with some brief remarks, on the Rev. Dr. J. Pye Smith's Vindication of the Adoration of our Lord Jesus Christ, and also on the Rev. D. Veyssie's Defence of his Preservative against Unitarianism.'—Dr. Carpenter has recently published a discourse, entitled, 'A Brief View of the chief Grounds of Dissent from the Church of England, by Law established.' Price 6d.

## MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

### *The Christian's Survey of the Political World.*

When our Saviour was hanging on the cross, he was treated as an impostor by the priests and lawyers of his time, and reviled in the most opprobrious manner. His agonies produced no effect on their merciless feelings, and they derided his sufferings. In this situation our Lord afforded us an example of his own precept; 'bless those who curse you, do good to those who revile you, and persecute you.' and he prayed to his father—'forgive them, for they know not what

they are doing.' If in the moments of his sufferings he had been told, that in future times the priests and lawyers, instead of reviling him, would call down the vengeance of the state on any man, who dared to treat him as an impostor, what would have been the answer of the Saviour of mankind? Would he have said,—My disciples, you must bear patiently all the reproaches, that are cast upon me and my religion. We are few in the world. We must allow



some time before we obtain the superiority: but be assured, that time will come, and then it will be your turn to repay our adversaries with the scorn and contempt, with which we are, and for some time shall be treated. Is it possible that any one, who reads the life of our beloved master, can entertain such an opinion? much less can we who are Christians suppose, that he would consent that any man, who names the name of Christ, should attempt to vindicate his honour by exposing the reviler to worldly punishment. The thing is impossible. The man who injures another by thought, word or deed, on account of his not being a Christian, or because he treats the Christian religion with contumely, forgets the precepts of our holy master, and acts decidedly against the spirit of Christ and his religion.

The last month has exhibited a sight, which afflicts us with the deepest concern. It has afforded a triumph to infidelity. We lament the situation of all who have been concerned in this unhappy business, the prosecutors as well as the prosecuted. The man who was adjudged to stand in the pillory, for reviling in print the Christian religion, and treating Christ as an impostor, has undergone this part of his sentence. He was taken in the usual manner from the prison, and exposed on this disgraceful stage to the populace. This punishment was intended to hold up the sufferer to contempt, and to deter all others from exposing themselves, by a similar crime, to similar ignominy. In many cases the punishment is a very severe one, as it respects the body, which is exposed to injury, from the filth, dirt and stones, thrown at it by the beholders. In this case, however, nothing of this kind appeared. No insult whatever was offered to the criminal, but on the contrary, he was received with greetings of applause, and any one who had offered him the accustomed insults, would have run a great risk of being torn to pieces. Perhaps, it is some credit to the country, that there was not an individual in so depraved in mind, as to offer any insult whatever to the object on the pillory.

The language, used by the multitude, shewed the general sense of the proceedings of this unhappy day. Why is he put on the pillory? said one. For writing against the Bible, replied another.

How can that be, says a third. when we pay so many millions a year to the parsons; cannot they find one to answer his book? What do men do, when they cannot answer an argument? cries one; Knock down their opponent, says another. A pillory is a poor way of settling a question, exclaims a third:—and in this way the hour allotted by the law was passed, in gibes and jeers, and the person intended to be exposed to public shame, was encouraged in his career, by the applause of the people, and the bitterest sarcasms against his opponents.

What a lesson does not this hold up to all who name the name of Christ, who profess the Christian religion who sincerely wish for its triumph in the world. Great has been the apostacy from our holy religion and horrible have been the maxims set up by those, professed to be guided by the precepts of the Lamb of God. No wild beasts could be more furious than these professing Christians, who thought that they did God service, in torturing their fellow-creatures, and exposing them to every kind of death and disgrace. Happily much of that unallowable temper, that diabolical spirit has subsided: but its prevalence at one time should set every man upon his guard against the deceitfulness of his own heart, and lead him seriously to enquire, how far it circumstances brought round a similar temper, he would be led by the doctrines of the gospel, to which party he would adhere, that of the persecutors the great, the noble, the rich, and the learned, or that of the persecuted, the despised and the few. We mention this with greater seriousness, because the case of the unhappy man, who has given rise to these remarks, has led us to ask the question of very worthy people, how far they approved of this mode of treating an infidel. They were approvers of the Bible and the Missionary Societies; they read with pleasure the exertions of Christians to destroy religions established in other parts of the world, yet from some strong prejudice in their minds, they thought a pillory a proper way of supporting Christianity in this country, and could not see that it militated with the laws and precepts of Christ.

From this subject, which is intended only for serious Christians, we turn to an occurrence, which affords us great satisfaction: and as in our last month's

Retrospect, the conduct of the Friends appeared in a very unfavourable light, we are very glad to see them step forward in their true character, and to act under the genuine principles of their society. To them we are indebted for the abolition of the slave trade; to them we shall, we hope, be under similar obligations for the abolition of war, a state as degrading to humanity, as it is contrary to the principles of the gospel. The lamb and the wild beast cannot have adherents in the same person, and to delight in war is a feeling that cannot be too much discouraged. The Friends have the honour of being the only sect of Christians, which has addressed the throne upon this important subject, and they have spoken, as they always do in that quarter, the language of truth and sincerity. They submit to the most serious consideration of the Prince Regent, the highly important cause of suffering humanity. War they declare to be an evil, from which the spirit of the gospel of Christ would wholly deliver the nations of the earth; and they therefore petition the Prince to take such early measures for putting a period to its dreadful devastations, as the wisdom of his counsellors, in seeking for Divine direction, will discover. The Prince received them most graciously, declared himself to be deeply sensible of the calamities attending a state of war, and assured them, that it would be most grateful to his feelings, to perceive such a change in the views and conduct of the enemy, as would permit him to gratify their wishes.

This address of the Friends is printed in company with others, on the subject of the death of Mr. Perceval, by the hands of an unhappy maniac, and it forms a striking contrast by its pure, affectionate but respectful style, to the fulsome adulation, which for some time past has been presented to the throne. In addresses from public bodies, whether religious or political, there cannot be a doubt, that a sovereign will be much better pleased with one, that comes in the garb of truth and sincerity, than in the hackneyed phraseology of courtly adulation, so little becoming the English constitution and the character of the people.

The act of the wretched maniac, not only deprived the country of a minister, whose loss has been deplored as if he had manifested very superior talents in

his office, but threw the higher classes into a confusion, which could not have been expected from such an event. The ministry deprived of its head, was deemed by the Commons inefficient, and they voted an address to the Prince Regent, to request him to form one, more suited to the offices of government. In consequence the Prince commissioned the Marquis of Wellesley, to negotiate with the heads of the different parties, and he laid down as a basis, conciliation with the Catholics and vigour in Spain. The remains of the administration were released from giving their opinion on either point, by their determination not to act at all with the Marquis; and the Grey and Grenville party could find objections to the latter point, and what was more, could not brook any superiority in the negotiator, whose plans therefore fell to the ground, and the charge was committed to the hands of the Earl of Moira.

The earl was not more successful than his noble predecessor, and the business of the nation did not admit of farther delay. The Commons began to be impatient, when it was announced, that the Prince had appointed the Earl of Liverpool to be first Lord of the Treasury, Mr. Vansittart to be Chancellor of the Exchequer, Lord Castlereagh to be Secretary of State, Lord Melville First Lord of the Admiralty, and, in short, the supposed weak and inefficient administration were in full possession of power. This put the House of Commons into a very awkward situation, and their conduct became the subject of public expectation. The same gentleman, who had procured the censure of inefficiency by his original motion, brought forward another, by which eventually it was removed, for the new administration appeared to possess the fullest confidence of the House, and carried their question by a very large majority.

The public, during this time, was kept in continual agitation by letters and conversations and explanations between Lords Wellesley, Grey, Grenville, Liverpool, Melville, Moira, and Messieurs Canning, Tierney, Sheridan, &c. &c. Never were the acts of public men so publicly sifted. Every word almost that passed between them was committed immediately to writing, and circulated, by means of the newspapers, over the whole of the kingdom. The fact is, that the higher parties concerned,

acting as heads, found it necessary to explain to their respective partizans the grounds of their actions, lest they should lose any of their consequence, and thus every thing became public, and the meanest individual was thoroughly acquainted with the state of parties in this kingdom and of the degree of their influence in public affairs.

To judge rightly of these proceedings we must consider what was meant by the first vote of the house under the term of a strong and efficient administration, and this will not be well understood without adverting to the influence by which its votes are directed. The terms ministry and opposition are familiar to our ears, and besides these parties there are some stragglers not belonging to either party, but voting according to the circumstances of the case; some of them, like Sir Francis Burdett, with avowed principles, which, if the advocates for them were numerous enough, would be considered as a strong efficient third party. In the late contest these stragglers counted for nothing, and the whole matter rested between the two parties, the opposition and the ministry, and the question was to form a union of these two bodies, by making the leaders of each the principal members of an administration. This attempt not succeeding, the question then was, whether the house of Commons would stand with the old ministry, filling up its own vacancies, or persist in petitioning the Prince to discard them: and it was clearly seen that the opposition were not sufficiently strong to force a ministry upon him.

In fact, the whole scene presented a melancholy view of the state of party in this country; for our constitution clearly leaves the crown in possession of appointing its own servants; and if a party can make arrangements to place men in the cabinet, it can also keep them there, and the due influence of sovereign and people may be set at naught. The death of Mr. Perceval created a vacancy: why should there be so much difficulty in filling it up? Where is the necessity of so many arrangements? We are brought to the question of a true representation of the people and annual parliaments, and such proceedings as we have lately witnessed could not take place.

The ministry is still supposed to be weak. In this, perhaps, there is no great harm. They must look more to

the rectitude of their measures, and the country has little reason to congratulate itself on strong administrations, or, in other words, the implicit confidence of the house of Commons in the cabinet. Already some benefit has been experienced by the change. An interruption has been made in the barrack system, the orders in council have been shaken, the language towards the Catholics is more soothing and satisfactory, and the disputes with America are likely to be discussed with greater calmness. They have negotiated a loan of upwards of twenty-two millions of money, and done it upon very tolerable terms, and the question is, whether they look to the expenditure and how far they will tread in the footsteps of the most extravagant of ministers.

While these embarrassments in the political world at home have occupied the public mind, convulsions in the natural world have excited many serious thoughts. The Carraccas have been laid desolate by an earthquake, and the island of Barbadoes has experienced a shower of dust. By the awful catastrophe on the Southern continent of America, several thousand persons lost their lives: houses, public buildings and churches were mingled in one common ruin. Sympathy for the sufferers was excited in those minds which contemplate without emotion the conflict of two armies: yet, what are the ravages of nature to the desolation of many a field of battle, which the history of the last twenty years must record to the disgrace of the Christian world. The earth shook, and consigned above five thousand to death, and the mangled limbs of half-expiring persons were seen in the ruins. The shock was instantaneous, the slaughter sudden. In another place the sun shone bright; every thing around smiled with the benefits of nature: a hundred thousand men on each side appear on an extensive plain, glittering in all the splendour of military apparel. On a sudden, the air is rent by the discharges of cannon, smoke covers the fields, the cries of thousands and tens of thousands are heard, and the plain presents the horrid spectacle of myriads of carcasses butchered with relentless fury. Think ye, who contemplate with horror the rare instances of destruction by nature, and are shocked at the act of one assassin, reflect on the carnage of a battle and weep for the

fallen state of human nature. What will be thought of these bloody conflicts when man has forgotten the idle tales of glory with which the years of our childhood have been fostered from the writings of heathens, and when he reflects on the maxims of that kingdom to which he has devoted himself, the kingdom of the Lamb, which, notwithstanding present appearances, shall triumph over the impiety and the folly of those who delight in blood.

The heroes of this world have been in daily expectation of adding more tales of woe to their eventful history; but for what cause their swords have been so long sheathed in the scabbards we have yet to learn. Their great leader has been visiting, as it were in triumph, the cities of his confederate kings, presiding at magnificent feasts, graced by an emperor besides himself, and kings, queens, princes and princesses, all trembling at his nod, and not one of whom, twenty years ago, would have admitted him to their table. The example is fit for proud mortality to teach it, that God can raise from the dunghill a man to sit upon the throne, and can cast contempt upon princes and level thrones with the dust. The numerous legions of Buonaparte are now with him on the borders of Russia, penetrating, probably, those inhospitable regions, where a sovereign boasts in the name of an autocrat, and the majority of his subjects are slaves. We have yet to learn the real cause of the war, and politicians are not without hopes, that here, at least, Buonaparte may be foiled and his army may be conquered, not by the sword, but by famine. The dispersion of such a body in Russia might eventually do good, and be the means of

bringing forward in civilization, this half-savage people.

In Spain events go on as usual. Continual fighting takes place between the Guerillas and the French, in which the former are represented as constantly victorious. On the frontiers the prowess of the English has been shewn by taking the head of a bridge, fortified in the strongest manner, with little loss to themselves, but great loss to the enemy. By this an opening is made for our troops into Spain, and if dependance could be placed on the Spaniards, the Gallic king might at last tremble for his capital. But the great armies of France still remain capable of supporting each other, and there are no appearances of a speedy end to the conflict. A measure is said to have been taken of filling up the vacancies in our army by adding a certain number of Spaniards to each regiment, who, being under British officers, will soon become formidable in the field.

The best news of the United States arises from home, and, notwithstanding the lowering sun in the West, we still hope that no war will take place. In the South of America, the inhabitants of the North and South of La Plata cannot reconcile their differences; but the assistance of the Brazilians does not give a superiority to the former. The government of Buenos Ayres is every day gaining consistency. The Brazils have lost a minister, who, though he was an European, had enlarged views, and saw that there was, on the Western continent, a great field for exertion, and that the house of Braganza, under the influence of good councils, would have no reason to regret its departure from the miseries of the mother country.

## CORRESPONDENCE.

W. M.'s communications, with relation to Mr. Henderson, would be very acceptable.

We beg leave to call the attention of our Readers to Lord Stanhope's Bill on behalf of Religious Liberty (in pages 391, 392, of the present Number) which is to be debated in the House of Lords, within a very few days.

### ERRATA.

- P. 346. Col. 2. Note, for 'Watkin's' read *Watkins's*.  
 348. 2. Note, for 'track' read *tract*.  
 349. 1. l. 20, for 'Colrairie' read *Coleraine*.  
 355. 2. l. 25, dele 'a.'  
 360. 1. l. 21, 22, for 'connections' read *connection*.

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JULY.

[Vol. VII.]

**BIOGRAPHY & HISTORY.**

*An Historical Account of the Life and Trial of Nicholas Anthoine, Burnt for Judaism, at Geneva, 1632.*

[From the Harleian Miscellany, 8vo. iv. 168—176.]

Nicholas Anthoine was born of Popish parents, at Brieu, in Lorraine. His father took a particular care of his education, and sent him to the college of Luxemburg, where he studied five years. From thence he was removed to Pont-à-Mousson, Triers and Cologne; where he went on with his studies under the direction of the Jesuits, till he was about twenty years of age. Being returned to his father's, and disliking the Church of Rome, he repaired to Metz, and applied himself to M. Ferry, an eminent divine of that city, who instructed him in the Protestant religion, which he heartily embraced. From that time he professed himself a Protestant, and endeavoured to convert his relations to the reformed religion. From Metz, he was sent to Sedan, in order to study divinity; and from thence to Geneva, where he continued his theological studies. He applied himself, particularly, to the reading of the Old Testament; and finding

several difficulties in the New, which seemed to him unanswerable, he inwardly embraced the Jewish religion, about five or six years before his trial. His first doubts were occasioned, by his comparing the two genealogies of Jesus Christ, as they are related by St. Matthew and St. Luke; but when he came to examine the passages of the Old Testament, that are applied to the Messiah in the New, he proved so weak as to renounce his Christianity. And, as new notions of religion frequently make a greater impression than those wherein men have been bred up from their younger years, he grew so zealous for Judaism, that he resolved to make an open profession of it. Accordingly, he left Geneva, and returned to Metz, and immediately discovered his opinions to the Jews of that city, and desired to be admitted into their synagogue: but they refused him, for fear of bringing themselves into trouble; and advised him to go to the Jews of Amsterdam or Venice. Whereupon he resolved to take a journey to Venice, and earnestly intreated the Jews of that town to circumcise him. But he was again disappointed; for those Jews refused

to comply with his desire, and told him the Senate had forbid them to circumcise any body that was not born a Jew. Anthoine, longing to receive the seal of the Jewish covenant, went quickly to Padua, in hopes that the Jews of that place would be more favourable to him; but they gave him the same answer. The Jews of that city, and those of Venice, told him, that he might be saved, without making an outward profession of Judaism, provided he remained faithful to God in his heart. This made him resolve to return to Geneva, where he had more acquaintances than any where else. M. Diodati, minister and professor of that city, took him into his house, to be tutor to his children. He pretended to go on with his theological studies, and was for some time teacher of the first class. Afterwards he disputed for the chair of philosophy, but without any success. All that time he lived outwardly like a true Christian; for he confessed at his trial, that he had constantly received the communion; but, in private he lived and performed his devotions, like a Jew. At last, being poor, and weary of the condition he was in, and wanting a settlement, he desired a testimonial of the church of Geneva, which was granted him, and went to the Synod of Burgundy, held at Gex, in order to be admitted into the ministry. He was admitted according to custom, promising to follow the doctrine of the Old and New Testament, the discipline and confession of faith, of the reformed churches of France, &c. and was appointed minister of the church of Divonne, in the country of Gex.

He had not been long there, when the lord of that place perceived he never mentioned Jesus Christ in his prayers and sermons; that he took his text only out of the Old Testament, and applied to some other persons all the passages of the Old Testament, which the Christians understand of Jesus Christ. This raised great suspicions against him. When he came to hear of it, he was very much perplexed; and being naturally of a melancholy temper, he fell into a fit of madness, in the month of February, 1632, which was looked upon as a manifest judgment of God, because it happened the very next day after he had expounded the second Psalm, without applying it to our Saviour. He grew so distracted, that he moved upon his hands and feet in his chamber, publicly exclaimed against the Christian religion, and particularly in the presence of some ministers of Geneva, who went to see him. He horribly inveighed against the person of Christ, calling him an idol, &c. and saying that the New Testament was a mere fable. He called for a chaffing-dish full of burning coals, and told the divines, who were in his chamber, that he would put his hand into the fire, to maintain his doctrine, bidding them do the like for their Christ. His madness increased to such a degree, that he ran away in the night from those under whose custody he was, as far as the gates of Geneva, where he was found the next morning, half naked and lying in the dirt; and having pulled off his shoes in the name of the true God of Israel, he worshipped him, barefooted, prostrated on the ground, and blaspheming against Christ.

The magistrates of Geneva ordered him to be carried into an hospital, where the physicians took care of him, and he was visited by some divines. His mind was composed by degrees, and then he left off speaking injuriously of Christ and the Christian religion, but stoutly maintained Judaism. Being thus recovered from his madness, he was committed to jail, where he remained a considerable time before the magistrates took cognisance of that affair; being only visited by several divines, who used their utmost endeavours to make him sensible of the falsity of his doctrine, and the enormity of his conduct, and to bring him over to the Christian religion; but he persisted in his opinions. M. Ferry\*, a minister of Metz, who, as I have said before, had converted Anthoine to the Protestant religion, hearing of the sad condition, and the great danger he was in, writ a letter about him, the 30th of March, to the ministers and professors of the church and academy of Geneva. It contains several particulars relating to the history of that unhappy man; and therefore, I think it necessary to insert it in this place, and I hope no curious reader will blame me for it.—The letter runs thus:—

“Gentlemen and most honoured Brethren,

“I beg your pardon for the fault I am going to commit, if you take it to be such; and, indeed, I do not pretend to represent any thing to you, but in order

to submit it to your censure. I have heard, with an unspeakable grief, what has happened to that poor wretch, who is amongst you; and I beseech you to forgive my freedom in writing to you about it. I do not do it altogether without the request of others. Besides, one must not expect a call to preserve an unfortunate man, who runs himself into destruction; since God and nature, and our ancient acquaintance and friendship, may be a sufficient motive for me to do it. To which I add, that having been instrumental in bringing him to salvation, I think I have great reason to desire that he may not undo himself, and to endeavour with your leave to prevent it. I thank God, since he has thought fit to make him a new example of human frailty, that he has brought him amongst you, that you might prevent his doing mischief, and endeavour to reclaim him. I think, gentlemen, that mildness and patience will be the most proper means to succeed in it. I make no doubt that his illness proceeds from a black and deep melancholy; to which I always perceived he was very much inclined; especially after he had seduced a young man, whom he brought hither from Sedan, in hopes to get something by teaching him philosophy, and then he privately carried him farther, though I had earnestly desired him to send him back, and exhorted the young man to return to Sedan, which was M. Du Moulin’s desire, to whom he had been recommended. From that time he could not bear the light, in any room of a gentleman’s house, where I had placed him, being always uneasy, restless and silent.

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\* A large account of that eminent divine may be seen in the *Historical and Critical Dictionary*, lately published in English.

Nay, he had much ado to express himself, and it was a hard matter to make him speak, though I earnestly desired him to be more free, and sent for him, and made him dine with me now and then, and took all possible care of him. Which we ascribed to the ill success he had in a Synod of the Isle of France, whither he had been sent with a testimonial and recommendation of the church and academy of Sedan, notwithstanding which, he did not appear sufficiently qualified for the ministry. After he had enticed away that young man, he writ several letters to me, wherein he expressed a great grief for it; and in all of them he used many words, which shewed his mind was very much dejected, being above all things sensible of the reproofs he had received for it. So that I thought myself obliged to write to him now and then, to clear his mind of those needless scruples, and of such an unreasonable and dangerous vexation, and to exhort him to apply himself to study with cheerfulness, and a resolution to do better for the time to come. It is, therefore, highly probable that his melancholy has been heightened by those cloudy thoughts, and likewise by the poverty and want of many things, into which he fell soon after, and whereof he complained to me in his letters, so far as to mention the temptations, under which his mind was almost ready to sink. To this, I may add, the nature of his studies bent upon the Old Testament, on which he writ to me, that he was drawing up a concordance. However, though those things were not the true cause of his illness, you know, gentlemen, that there is a sort of melancholy,

in which the physicians acknowledge *Seigniti*, which is neither a crime nor a divine punishment, but a great misfortune. Certainly, that which he lies under is very deplorable; but, gentlemen, I think I may say that, though nature is the instrument of God's providence, yet all accidents ought not to be looked upon as punishments, or signs of a wicked life, nor the madness of that poor wretch, as a formal chastisement for his error; there being so many reasons to believe that it proceeds from the disorder of the brain, and from melancholy. His madness seems to be only an exorbitant fit of melancholy, which being allayed by remedies, he appears now in his former state: and, though he errs only in the single point, for which he is prosecuted, there is no reason to infer from it, that he speaks in cold blood, and with a sound mind. For it is the property of that sort of melancholy, to have but one object, leaving the mind free in all other things, as you know better than I. There are some who speak upon any subject, with great learning and sedateness, and have but one grain of madness, which they discover only by intervals, to those who hit upon it. I am the more willing to compare that unfortunate man to them, because, in that very thing wherein he pretends to be wise, he appears most ridiculous; for he says what he would be ashamed of out of his fit, though he were no Christian; since he denies, as I hear, what the very Heathens and Jews acknowledge. And, therefore, it is not a heresy, but a blasphemy, which proceeds from a mind rather distempered than perverted. His



usual frights and horrors are, in my opinion, a certain sign of it; and there is no reason to ascribe them to a divine judgment, and to infer from thence that he is a reprobate. After all, gentlemen, it is certain he imposes upon you, when he tells you, that he believed, eight or ten years ago, what he believes now: for, since that time, he has not only given all manner of proofs of his Christianity, but also brought over to the Reformed religion his eldest brother, who lives honestly among us; and he has endeavoured to work the same effect upon his father, to whom he has writ many letters, several of which I have opened, wherein he expressed a great zeal, and a wonderful love for Jesus Christ and the Christian truths that are taught in our churches. And in order to bring over his relations to our religion, he writ to them, that he was ready to die for it, if God required it of him. Nay, when he was admitted into the ministry, he acquainted me with it, in a letter from Geneva, dated the twentieth of November, being used to call me, as he did then, his dear ghostly father, whom God had been pleased to make use of, in order to bring him to the knowledge of the true religion. And he desired me to acquaint his relations with it, being fully resolved, for the future, to lead a better life and to perform his duty to the utmost of his power. And therefore, gentlemen and most honoured brethren, I think he ought not to be believed in what he says, during such a disorder of his mind; and I hope, that, if you allow him some time to recover from his phrenzy, as I understand you do, he will no longer blaspheme, and God will give you comfort after your labour and patience. To that end, I wish none may have access to him, but such as are familiarly acquainted with him, or for whom he has a particular respect and veneration, and by whom he may be gently used; lest his mind be exasperated by too many visitants, or by an unreasonable, though just, severity.

“Gentlemen,—Give me leave to tell you, that it seems highly necessary, for the edification of the Church, that this affair should be managed with great prudence. If you make an example of him, it will doubtless prove extremely prejudicial. I entreat you to consider the great scandal it will occasion, far and near, and what might be said against the office and profession of a man converted from Popery, who has learned to judaize among us, in the most famous academies, conversing every day with several pastors. Besides, Judaism being no dangerous sect, it does not seem necessary to prevent the ill consequences of it by a public punishment; nay, perhaps every body would not approve of it. There are some extraordinary crimes, for which, when the guilty person is to be punished, it is not done in public; and the proceedings are suppressed, to clear the present age from such an infamy, and to leave no marks of it to posterity. However, there is no need of being too hasty in a thing, that may be done as well in time, and when a delay cannot be prejudicial, but rather useful. Servetus had a long time allowed him for his amendment, though he had dogmatized above twenty years in cold blood; and in several places, both by word of mouth and in written

and printed books, about things much more subtle and dangerous; and yet, gentlemen, you know the various discourses that were occasioned by his execution. I do not say this because I find fault with it; on the contrary, I think such pernicious errors could not be better suppressed than by committing the author to the flames. But this man cannot be compared to Servetus. I pray God to give him a better end. And I beseech you, gentlemen and most honoured brethren, not to grow weary in this work of your great charity, wherein he will direct you to use such remedies as are necessary to reclaim that unfortunate man, and to preserve the church from such an infamy. This is the design of this letter, which I humbly beseech you not to be offended with; otherwise I should be sorry to have writ it, excepting the wishes I have just now made, and my further prayers to God, that he would plentifully bless you and your holy labours, increase your church, and ever keep you under his protection. I beg of you the continuance of your benevolence, being, with great sincerity, gentlemen, your most humble, most obedient, and most affectionate servant,

“FERRY.

“*Metz, March 30, 1632.*”

M. Mestrezat, a learned divine, of the church of Paris, writ two letters to M. Chabrey, his brother-in-law, and minister of Geneva, wherein I find two passages that deserve likewise to be imparted to the public. M. Mestrezat thought Anthoine had been a monk. His first letter is dated from Paris, March 12, 1632.

“I am troubled for you (says he, in that letter,) about your Anti-Trinitarian. The writings of our predecessors, *de puniendis hæreticis*, have not been very edifying, and prove very prejudicial to us, in the countries where the magistrates are our enemies. It is true, the enormity of that man, his blasphemies, his profession of Christianity, and his ministry, aggravated his crime. May God Almighty direct your magistrates in the matter! If every body had the same thoughts of monks as I have, none of them should ever be admitted into the holy ministry. I pray God to remove, by the efficacy of his word, the scandal occasioned by that profligate man, and to keep you under his protection.”

The second letter of M. Mestrezat is only dated March 30, 1632, but it was likewise written from Paris. The following passage is to be found in it:

“As to what concerns your Jewish monk and revolted minister, the most judicious persons in this town wish he may be confined to a perpetual imprisonment, and not be allowed to see any body, but such as are qualified to reclaim him. They are very much afraid of the consequences of a public execution, lest it should be inferred from it, by our adversaries in these parts, that words spoken against the Pope (the pretended Vicar of Jesus Christ) or against the host of the mass, are likewise blasphemies against Christ, and ought to be punished in the same manner; for they talk in the same strain, and all supreme magistrates are judges of *consequences* in their jurisdiction.”

Whilst Nicholas Anthoine was a prisoner, he presented three petitions to the council. The first is dated March 11, 1632, and begins thus: "In the name of the great God of Heaven, who is the mighty God of Israel: his holy Name be blessed for ever. Amen." He beseeches the council to get some papers concerning his faith restored to him, which he had delivered to a divine, who asked for them in their name; that he may revise, correct and finish them, before any thing be inferred from them. And then he adds, *Enquirez vous de ma vie*, &c. that is, "Inquire into my life; I have always endeavoured to live in the fear of God and to seek and follow the right way to salvation. God discovers his secret to those who honour him. What I do is only to give an account of my faith, to the glory of God, and for the salvation of my soul. God knows my heart, and is a witness to my integrity and innocence. Do not draw innocent blood upon your heads, nor upon your families and your city; and God, in whose hands we all are, will bless you, if you love his holy ways. I beseech him with all my soul to bless you, and to touch your hearts, that you may be moved with pity and compassion towards me, the poor and afflicted servant of the Lord, &c."

Anthoine presented his second petition the next day, March 12, which I shall insert at length.

"In the name of the Lord, the God of Israel.

"Magnificent and most honoured Lords,

"What I am going to represent to you is not with an intent to avoid death. According to God,

I do not deserve it; for I fear him, I love him and bless him, and will bless and worship his holy, glorious and adorable name, to my last breath. Nevertheless, according to your laws and belief, and what is commonly objected to me, you will think I justly deserve it. If God would be pleased to do it, he would shew his great wonders, by delivering me; not for my sake, who am a poor and miserable sinner, but to glorify his great and adorable name, and that all the earth might know, that he is the Almighty God, who reigns in the world. I invoke his holy name, and implore his grace and mercy. Whosoever puts his trust in the Lord shall never be ashamed. Why should we be afraid of men? God is above all, and nothing comes to pass without his permission.

"Magnificent and most honoured Lords,—Since two things are commonly objected to me, 1st. That I have strayed from the way to salvation. 2d. That, though I were in the right way to salvation, yet, having such a belief, I should not have embraced the office of minister, nor come into your city to give you offence;—by your leave, I shall endeavour to answer those two points in a few words.

"As to the first point, I believe I am in the way to truth and salvation, and shall persevere in it till I am shewn the contrary by good reasons, taken from the Old Testament. I worship one only God; I endeavour to follow the law, to the best of my power; I will fear, love and bless the holy name of God to the end of my life. As to the second point, your lordships must know, that the

people of Israel refused to admit me among them, and told me, that I might live every where, and among all nations. in the fear of God, without discovering my opinions. I have endured a thousand hardships in my way to Venice, and in that city, where I have been for some time in a very miserable condition; and I came away more afflicted still, and more miserable; nevertheless, I always put my trust in the Lord. I could not resolve to live among the Papists; for I had sworn to do it no more, having a great abhorrence for their idolatry. Besides, I was afraid of being charged with inconstancy. Nay, had I been discovered among them, they would have been more cruel to me than your lordships use to be towards those who are not accused of any crime, but only prosecuted for religion. I have embraced the ministry, because I thought I was sufficiently qualified for it, because I was far in years, because I was willing to keep house and perhaps to marry, in time; and I had no mind to discover myself at that time. How many are married, and perhaps have quite another belief than yours, and yet will not leave and forsake their children upon such an account? As for what is said, that I have scandalized you and your city by my strange proceedings, it was through a disordered mind. It is not I; I do not know who it was: God knows it; and therefore, I think, I deserve to be pardoned in that respect, since it was not I, but a terrible, dreadful, and supernatural power, as the whole town may witness, and nobody will be offended at it. Rather than come and surrender myself into your

hands, of my own motion, I had rather have fled to the remotest part of the world.

“Magnificent and most honoured Lords,—Have a care you do not draw innocent blood upon your heads and your families and city, by putting me to death; for perhaps you know not the wonders of God, the mighty God of Israel, and why he has so miraculously transported me into this town. If the beginning of it has been miraculous, perhaps the end will be more miraculous still. I shall never be ashamed, because the Lord is my trust and refuge. Let the holy name of the Lord, the great God of Israel, be for ever blessed and glorified by all men, and in all places!

“Magnificent and most honoured Lords,—If you think I deserve to be put to death, and if the Lord God is pleased it should be so, his will be done. If you release me, you will release an innocent soul, which fears the God of heaven. I pray God with all my heart, that he would be pleased to pour his most holy blessings upon you, and to move your hearts, if it be his good will; being, magnificent and most honoured Lords, your most humble servant and prisoner,

“N. ANTHOINE.

“*Geneva, March 12, 1632.*”

On the eleventh of April, Anthoine was brought to his trial, and besides several other things, which I have already mentioned, he declared that he was a Jew, beseeching God to grant him, that he might die for the Jewish religion; that he believed there had been such a man as Jesus Christ, but he knew not whether he had been crucified; that he did not

believe him to be God, nor the Son of God, nor the Messiah, since there is but one God, without any distinction of persons, and the time of the Messiah was not yet come; that he rejected the New Testament, because he found many contradictions in it, and because it did not agree with the Old; that he got himself admitted into the ministry, because the Jews told him he might outwardly profess any religion, without endangering his salvation, and because he wanted a livelihood; that when he took the usual oaths, it was with a mental reservation to what was true and reasonable; that, being so far engaged, he could not avoid reciting the apostle's creed and administering the communion; that he never pronounced distinctly the articles of the creed which concern our Saviour; that he took his texts out of the Psalms and the Prophet Isaiah; that the next day, after he had preached upon the second Psalm, without applying it to Jesus Christ, he fell into a fit of madness, as he was singing the seventy-fourth Psalm; that he was mad when he came to Geneva, and called Jesus Christ an idol, &c.; that it was true he had affirmed, that the passages of the Old Testament, quoted in the New, were strained, far-fetched, and wretchedly applied; that he had renounced his baptism and continued to do so.

Afterwards, they shewed him a paper, written with his own hand, but not subscribed by him, which contained these words: "I acknowledge and confess, that Jesus Christ crucified is the true God, Saviour and Redeemer of the whole world, and that he is the same

with the Father and the Holy Ghost, as to his essence, but distinct as to his person." His answer was: that he had been forced to write that confession; and he disowned the doctrine contained in it. Then the famous passage of Josephus, concerning Christ, was alleged against him; to which he made no answer. Being asked, whether he persisted to renounce his baptism, he said, he did. Being exhorted to confess, whether he had frequented the houses of ill fame at Venice, he answered, that he could make no such confession, and prayed God to discover his innocence; adding, that the most beautiful woman in the world would not have tempted him; and then, bending his head, he intreated God to take pity on him, &c. The first syndic alleged to him several passages of the Old Testament concerning Christ, and then the prisoner was re-committed.

On the sixteenth of April, he was brought again to the bar. His chief answers were,—That he had never dogmatized at Geneva; that when he gave the communion in his church at Divonne, he used these words, 'Remember the death of your Saviour; that he administered baptism, as other ministers did; that he was in the way to salvation, and fully resolved, with God's assistance, to die for the truth of his doctrine.

Whereupon the council condemned him, on the twentieth of April, to be strangled and burnt, and their sentence was executed on the same day. It imports, that Nicholas Anthoine, laying aside all fear of God, was guilty of apostacy and high treason towards God, having opposed the

holy Trinity, denied our Lord and Saviour Jesus Christ, blasphemed against his holy name, renounced his baptism to embrace Judaism and circumcision, and perjured himself. Which are great and horrid crimes, &c. The above-mentioned letter of Mr. Ferry had such an effect upon the ministers of Geneva, that they went in a body to the council and intreated the magistrates to put off his execution for some time; but it was to no purpose.

## EXTRACTS FROM NEW PUBLICATIONS.

### *Penal Laws which aggrieve the Catholics of Ireland.*

[The first Part of a Work on this subject, lately published in Dublin, has been put into our hands by a friend. It is a work of authority, as appears from the following Resolution of the last Catholic Aggregate Meeting, the Earl of Fingal in the Chair.

“Resolved,—That the most cordial gratitude of the Catholics of Ireland is due to the Author of the ‘Statement of the Penal Laws,’ lately published—a work in which we recognize all the accuracy of great legal knowledge, combined with the classic elegance of the scholar and the profound observation of the philosopher.”

We think it may serve the cause of religious freedom, if we give some account of the Irish Anti Catholic code, and this we shall do in extracts, forming a summary of the “Statement.” The whole title of the volume is as follows: *A Statement of the Penal Laws which aggrieve the Catholics of Ireland; with Commentaries. In Two Parts. Part I. Dublin. H. Fitzpatrick. 1812. pp. 166.*

EDITOR.]

#### CATHOLICS.

This appellation is used throughout the following Statement, for the sake of brevity, not of controversy. The legislature has curiously varied in this particular. From the time of the introduction of the Protestant creed into Ireland (Temp. Elizabeth) to that of William 3d, the appellation used in the statutes appears to have been “persons in communion with the Church of Rome.” In

the commencement of the reign of William 3, viz. 1692, the Catholics were expelled from the Irish parliament. A hostile phraseology then appeared. “Papists, Popish People,” &c. are to be found in all statutes affecting the Catholics, from the 7 Will. 3. to the 32 Geo. 3. inclusive, and even later. The 33 Geo. 3. at length, styles them “Papists, or persons professing the Popish or Roman Catholic religion.”

However, the latest statute relating to the Catholics, 43 Geo. 3. ch. 30, drops the harsher names, and, by its title, denominates them “Roman Catholics.” This may, therefore, be taken to be their *legal* description at this day. The reproachful epithets of “Papist,” “Romanist,” “Romish,” “Popish,” &c. are no longer applied to them by any gentleman or scholar.

#### INTRODUCTION.

Whoever would rightly understand the actual state of Ireland, ought principally to inform himself of the peculiar condition of its Catholic Inhabitants.

In every point of view, they form a most important subject of inquiry and of serious reflection. Strength, industry, energy, and all the characteristic virtues which bestow value upon a people, are

theirs in an eminent degree. In numbers they have prodigiously increased; and they are continually increasing, beyond example in any other country. Already they compose the far greater part of the trading and manufacturing interests. The agricultural class, so powerful and influential throughout Ireland, is almost universally Catholic. They occupy the most valuable positions, whether for commercial or for military purposes; the boldest coasts, most navigable rivers, and most tenable passes; the most fertile districts, the richest supplies of forage, the readiest means of attack or defence. The geographical advantages of Ireland are well known. Cork, Waterford, Kerry, Galway, Mayo, &c. &c. all Catholic counties, attest the correctness of our assertions.

Numerically, the Catholics constitute full five-sixth parts of the Irish population; and, compared with the members of the Established Church, they are in the proportion of at least *ten to one*; a proportion, be it observed, rapidly advancing of late years. In every city, town and village, their numbers more or less preponderate. The open country is in their almost exclusive occupation. The gross population of Ireland, at this day, is moderately estimated, by the most competent judges, at five millions of inhabitants. Of this number we may, without exaggeration, state the Catholics as amounting to 4,200,000; that is, equal to one-half of the united population of England and Wales.

In fine, the Catholics are emphatically the *People of Ireland*.

Such is the class of men, faithful, generous and deserving—suf-

fering for the misfortunes of their ancestors, yet nobly steadfast to their venerated religion. Such are the *people*, to whom the British laws deny liberty of conscience. Their sole crime is that of adhering fondly to the religion of their choice—of obeying the sacred dictates of private judgment: and this, not by overturning any established system, or by turbulent innovations, but by preserving, pure and inviolate, the holy doctrines handed down to them by their forefathers, confirmed by ages of suffering and calamity, and now consecrated to their love and respect by an historical identity with the honour and fair fame of Ireland, during nearly fourteen centuries.

For this crime, of worshipping their Creator in the form practised throughout the greater part of Christendom, the Catholics of Ireland are the prostrate victims of a teasing, intolerant code of laws; rendering them, in effect, almost “Aliens” in their native land.

#### STATEMENT, &c.

##### CHAP. I.

*Of the Laws which peculiarly affect the Catholic Clergy Catholic Houses of Worship, School-Houses, and other Charitable Foundations.*

The Catholic clergy consist of 4 archbishops, 25 bishops, about 1100 parish priests, 800 curates, and between 200 and 300 regular clergy of various orders; amounting to a total number, exceeding 2000 clergymen, all incessantly employed in ministering to the spiritual wants of four millions of people. These are the peace-makers throughout every district; healing dissensions, reconciling differences, inculcating pure mo-

rality, confirming the good, reclaiming the sinful, soothing the sorrowful, earnestly diffusing all the blessings of fervent charity, and enforcing all the precepts of social affection. Their labours are incessant, and their very existence is a state of continual self-denial. No sentiment but that of religion, no support but the inward impulse of divine love, could sustain their marvellous and almost super-human exertions in fulfilling their sacred duties. Generous, bold and indefatigable, not to be deterred by distance, inclemency of weather, unseasonable hours, dread of contagion, or any other temporal obstacle, the Catholic priest flies to the bed of sickness at a moment's call, imparts the balm of hope to the dying penitent, alleviates his anguish with the sweetest and most benevolent assiduity, and piously assists in the precious office of rendering his last moments acceptable in the eyes of his Creator.

These are amongst the many services of the Catholic clergy, and their claims upon the respect of their flocks.

Yet such are the men against whom the jealousy of the legislature is in full vigour, and who are only noticed by the laws, for the purposes of reprehension and of penalty.

I. "If a Catholic clergyman happens, though inadvertently, to celebrate marriage between two Protestants, or between a Protestant and a Catholic (unless already married by a Protestant minister) he is liable by law to suffer *death*."

The first statute upon this subject was enacted in the year 1708. It directs, that "If any Popish priest shall celebrate matrimony

between any two persons, knowing that they are, or either of them is, of the Protestant religion, he shall suffer the punishment of a Popish regular; (that is, to be transported, and to remain in gaol until transported, and punished as if for high treason, if he returns to Ireland. 9 *Will.* 3. c. 1.)

The next statute, enacted in 1710, adopts a singular rule of evidence, not very conformable to the dictates of ordinary justice.

It directs, that "Upon every prosecution of a Popish priest for the above-mentioned offence, *it shall be presumed, allowed and concluded, to all intents and purposes*, that the priest, so accused, did celebrate such marriage, *knowing* that one or both of the parties was or were of the Protestant religion.

"Unless he shall produce a certificate under the hand and seal of the minister of the parish where the parties resided, certifying that *such person was not a Protestant* at the time of the marriage."

The third statute, enacted in 1750, renders this offence punishable as a *felony without benefit of clergy*; and, consequently, the Catholic priest, upon conviction, is to suffer *death*.

And this too, although such marriages had been already pronounced to be *null and void*, by a statute enacted in 1746.

Such is the punishment, and such the facility of convicting a Catholic priest in Ireland, at this day, for an offence which the most cautious may commit (if an offence) through inadvertency or misinformation.

To expect that the Protestant minister, perhaps a *non-resident*,



shall certify that a party is *not* a Protestant, or any such negative fact, seems absurd enough. Besides, no obligation is imposed upon him, by penalty, for refusal or otherwise, to grant any certificate whatsoever.

But this Anti-Catholic code presents a tissue of absurdities. For instance, suppose a Protestant dissenter and a Catholic about to be married, the ceremony must be performed by three clergymen, as matters now stand.

1. The Dissenting minister.

2. The Protestant minister of the parish (without whose previous celebration the Catholic priest is forbidden to officiate.)

3. The Catholic priest.

The statute enacted in 1792, which permitted intermarriages between Protestants and Catholics, has continued the previous interdiction of Catholic priests celebrating such marriages.

And, in the statute enacted in 1793, professing to grant extensive relief to the Catholics, this subject forms one of the numerous exceptions which have been re-enacted, and thus frustrated the public expectation.

II. "Catholic priests are liable to imprisonment for refusing, upon being interrogated in courts of justice, to divulge the secrets of private confession, confided to them by their penitents."

In cases of trials in courts of justice, no distinction is permitted between the examinations of Catholic priests and those of other persons. The same extent of testimony is exacted from them, without any exception in favour of such evidence as may have come to their knowledge solely through the medium of private

confession. If a Catholic priest declines to yield such evidence, when required, he is treated as *contumacious, and as if actuated by no other motive than a contempt of the judicial authorities*; whilst, in reality, he is governed by a virtuous principle—that of preserving a sacred trust, and guarding inviolate the secrecy of a confession, made to him upon the very faith of that secrecy.

The late Lord Kilwarden, chief justice, committed to gaol a Catholic priest, the Rev. Mr. Gahan, for a contumacy of this nature. This occurred at the summer assizes of 1801, for the county of Meath, held at Trim, in the case of *Mrs. O'Brien v. the Trustees of Maynooth College*.

It should be considered, that the attempt to enforce this obedience would, if successful, defeat its object; because the secrets, sought to be extracted, will never be entrusted to the priest, if there ceases to be a moral certainty that they will be religiously preserved. The public confidence in the secrecy of private confessions being once extinguished, there will be an end of unreserved disclosures to the priest, and no information can be had from him who will have none to give. Thus, in fact, this rigorous proceeding is utterly unavailing to any public purpose and unprofitable to the general administration of justice. It merely involves the Bench in an ungracious and ineffectual struggle, in which the public voice will ever sustain the priest suffering in the cause of duty, honour and truth, and condemn the ill-timed and indiscreet exercise of summary jurisdiction.

Certainly, it may be affirmed

with perfect confidence, that no Catholic priest in Ireland will be found to yield obedience in this respect, by betraying the sacred trust reposed in him. His conscientious belief is, that the sacrament of penance is of divine institution; that *CONFESSION* is one of its *essential parts*; that an *inviolable secrecy* attaches to the *sacramental confession*; that the confessor is bound to suffer death, rather than reveal (by word or sign, directly or indirectly) any *sin or crime*, or any circumstance attending them, mentioned by the penitent in confession: yea, that the whole confession is to be buried in eternal oblivion, and that, according to the laws of the Catholic church, he would expose himself to degradation for life, as a punishment for the crime of violating such a trust, and forfeit eternal salvation hereafter. He would be immediately deposed from all his priestly functions, and consigned to universal abhorrence.

Here we feel pleasure in adverting to the sentiments of the late Lord Kenyon, chief justice of England, upon a case nearly similar to the present. A case having been cited before him, (the King v. Sparkes) where the prisoner, being a Catholic, had made a confession before a Protestant clergyman of the crime for which he was afterwards indicted, and that confession having been permitted to be given in evidence upon the trial, he was convicted and executed, Lord Kenyon instantly declared, with a generous disapprobation of such a proceeding, "*That he would have paused before he admitted such evidence as had been there admitted.*"

In fact, the hardship thus inflicted upon the Catholic clergy might easily be alleviated, without offering any violence to established principles. The law has already provided for other cases, perfectly analogous to the present. For Quakers (who, from conscientious scruples, refuse to take any oaths) are permitted, in all civil cases, to make simple affirmation only; and such affirmation is rendered, by express statutes, of equal credit with the oath of another. Thus we see the rigid rule of evidence dispensed with, in order to accommodate persons who are governed by inviolable principles of a sacred nature.

Again, barristers and attornies may refuse, when examined in courts of justice, to answer any questions *tending to a disclosure of any confidence reposed in them by their clients*; nay, they are *not permitted* to answer such questions: this is the privilege of the clients, not theirs.

Surely, then, a similar protection is due to the Catholic clergy and people. Equal respect and tenderness ought, in justice and in courtesy, to be shewn towards their just scruples of conscience, so necessary to be entertained, so ancient and long established, and so obligatory upon every feeling of morality, honour, and religion.

III. "The Catholic clergy are liable to be punished, by civil action, for excommunicating unworthy members of their own communion."

The power of excommunication forms a subject, upon which very great pains have been taken of late years but fruitlessly, to excite odium against the Catholic clergy of Ireland. Lord

Redesdale, who had no intercourse with any Irish Catholics, or any means of obtaining correct information, confidently declared, in a great public assembly, that "Excommunication from the Catholic church is, in Ireland, not simply a separation from the body of the faithful, but, to all intents and purposes, an interdiction, *ab aqua et igni*: that no Catholic dares to administer a cup of cold water, or a crust of dry bread, or any other necessary sustenance to an excommunicated person: and that the offence which draws down this heavy sentence, is any friendly intercourse which a Catholic may be found to hold with Protestants."

All those assertions, we must distinctly say, are directly contrary to the fact.

The truth is, that this punishment, so much misrepresented is actually limited to the "Separation of a Christian, leading a disorderly life, disgracing his profession, from the Christian congregation, and a banishment of such person from the church."

It amounts to neither more nor less than the removal of a member of any other religious society from that society, for disorderly and disgraceful conduct would amount to. There ensues no interdict against any other person communicating with the expelled member in *temporals*, except so far as such communion may extend to a wanton and contumacious encouragement and approbation of the conduct so punished. On the contrary, the Catholic discipline expressly declares several kinds of temporal communion to be wholly unaffected by excommunication. They are compressed, for brevity's

sake, in the following line:

"Utile, lex, humile, res ignorata, necesse."

These five heads of exception to the temporal consequences of excommunication are so comprehensive as to embrace every supposable temporal case: they are construed with great indulgence, and accepted with every latitude. The excommunicated person retains his claim to all the offices of charity, to relief in his necessities, to employment for his industry, to associate with others for all useful or necessary purposes, and to maintain the ordinary relations of society, as master, husband, father, soldier, trader, &c. &c.

As for excommunication of any person for associating with the expelled member, or even for encouraging and abetting him, we believe that no instance of the kind has occurred: at least, none with the sanction of any Catholic bishop in Ireland.

The Catholic clergy have been unjustly accused of pronouncing this sentence in light and frequent cases. Now, on the contrary, it is reserved as the punishment of crimes of gross enormity or turpitude. Only two instances of it have occurred during the last 24 years, in the populous archdiocese of Dublin, wherein, from the vicious habits of a great capital; the most numerous instances of the exercise of this power may naturally be supposed to have existed. During the preceding 17 years only two other instances of the like nature occurred. Yet none of the persons, so excommunicated, appear to have suffered any temporal injury from the sentence. They have continued in their respective trades and

occupations, have not been in any manner molested : and they have met their Catholic neighbours, and been dealt with as before.

So discreetly, too, is the exercise of this power limited, and so jealously is it watched, by the Catholic hierarchy, that, according to the discipline of the Catholic church in Ireland, no clergyman of the second order can issue an excommunication, without previously laying the case before the bishop of the diocese, and obtaining his sanction, for proceeding to this last of spiritual punishments.

IV. "The Catholic clergy are denied the permission (and sometimes even in Ireland) to perform the rites of their religion, for the Catholic soldiers and sailors."

V. "The Catholic clergy are unprotected by any law, prohibiting the disturbance of divine service, whilst celebrated by them."

VI. "The Catholic clergyman, bound by his vows to a life of celibacy, and generally in narrow circumstances, feels the harshness of being held liable to the payment of a modern tax, called *Bachelor's Tax*."

VII. "In various other instances, the Catholic clergy have reason to complain of the insult or injustice legally inflicted upon them.

1st. They are interdicted (as we shall see in the next article) from receiving any endowment or permanent provision, either for their own support, or for that of their houses of worship, &c.

2. They receive no public recompence for their arduous and unremitting attention in the performance of the necessary religious duties in hospitals, asylums, gaols, workhouses, and similar public establishments.

As for the *county gaols* of Ireland, a certain limited compensation, under special restrictions, has been recently, (by a statute, enacted in 1810,) provided for such Catholic clergymen as the respective grand juries may be pleased to nominate for the purpose of officiating as chaplains. But here too, from the ignorance of the framers, their neglecting or disdaining to consult the Catholic clergy, and the supercilious management of the entire transaction, this statute has fallen far short of its professed object. In some instances, it has proved even pernicious, by exciting discord between the grand jury and the Catholic bishop of the district. These mischiefs might have been avoided by timely caution and ordinary prudence in preparing this law.

3. Again, the Catholic priest is expected, in times of public disturbance, to perform the duties of the civil magistrate."

VIII. "The law forbids the permanent endowment of any Catholic clergyman, house of worship, school-house, or other pious or charitable foundation for Catholics."

[To be continued.]

## MISCELLANEOUS COMMUNICATIONS.

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### *On Creeds.*

*Southwark, March 4, 1812.*

There is nothing, perhaps, that has served to impede Christianity, or arrest the progress of divine truth, more than the adoption of creeds.

Creeds are generally a compilation of doctrines, or speculative opinions, supposed to be drawn from the scriptures; and the mischief arising from them is, that they are suffered to take the place of the plain precepts of Christianity.

Men who were interested by sinister motives, and were well paid for supporting mysteries, have, for the most part compiled the creeds, that are generally swallowed by the world: they were frequently ingeniously wrought, and require much argument for their support; whereas, the precepts of Christianity are so plain, that a way-faring man, though a fool, may read, understand and practise them.

The New Testament alone, is acknowledged to contain the precepts of intallible truth. It is obvious, that all deductions made by fallible men are liable to error: this consideration alone, must shake the infallibility of any set of opinions deduced from the Scriptures.

The religion of a creditee, consists in the *belief of a belief*, which generally fetters him to the observance of ceremonies, or leads him to place his dependence on his creed, or (as the technical phrase is,) on a saving faith.

When once the mind has got

into such a deplorable condition, as to think that a belief of any set of notions is necessary to salvation, there is no doctrine, however strange, that it may not receive, no practice, however wicked, that it dares not encounter. With such persons, the belief of their creed is the first and grand evidence of Christianity, and the practice, if not wholly laid aside, is accounted as a secondary consideration. They are led away by their systems all their lives, having but the twilight of Christianity, to guide their paths. If they write, it is to uphold their *system*; if they read the scriptures, it is to support their creed. If they speak, their breath is wasted in excommunicating others for not believing what they believe. They may be said to fall down and worship their creed, instead of their Creator. They look upon their brother, who is passing through the chequered scenes of life, with composure and serenity, living in the love of God and his neighbour, who, with Christian benevolence, is doing to others as he would have others do to him, continually shewing by his practice the sincerity of his faith in the precepts of Christianity, as little better than a Heathen, and with contempt exclaim,—Legalist! stand by, for I am holier than thou.

Who, think you, is most likely to receive the reward of well doing:—the servant who endeavours to tread in the footsteps of his master by the practice of Christian morals, who gives bread to the hungry, drink to the thirsty,

cloathing to the naked, consolation to the afflicted, relief to the distressed, who commiserates with the suffering, and, with cheerfulness lightens the burden of his fellow mortals? or the credite, who places his dependance on his saving faith? Christians, place not your dependance on the doctrines even of Christianity, but be ye careful to practise its morals.

### A WAYFARING MAN.

Mr. Clarke, on his "Sketches of Sentiment."

Newport, Isle of Wight,

SIR, 5th April, 1812.

The theory which I have lately advanced, in a little work, entitled *Sketches of Sentiment*, appears to me to have been very imperfectly understood, even by those who have paid some attention to it: so difficult is it to arrange our thoughts, and to adopt such language as will convey to the minds of others, those views with which we are ourselves impressed. It is not extraordinary that in the first attempt to explain a doctrine so abstruse as that of the *Divine nature*, I should have employed certain modes of expression, which were not the best fitted for the purpose, nor is it surprising, that many difficulties and objections should be started, which I had not sufficient foresight to anticipate. As the attainment of *truth* is my only aim, I have really felt obliged by animadversions, and thus publicly acknowledge myself deeply indebted in this respect to the author of a Reply to my Sketches, John Fullagar, Esq.

On some future occasion, when I may be in possession of all the

notice I have a right to expect, it is my intention to review the subject more carefully, and in whatever points it shall appear that I have advanced sentiments contrary to truth, I shall have great pleasure in renouncing them. In the mean time, Sir, I shall, with your permission, make a few slight observations relative to this important subject.

In the review of the *Sketches*, which was given in your Repository, [vol. vi. p. 557.] I am considered as advancing the doctrine of *Emanuel Swedenborg*, and by a cynical critic in the Monthly Review, I stand accused of "vamping up the old scheme of *Sabellius*." If it could be proved, that either of these assertions is correct, yet does it not necessarily follow that the opinion itself is erroneous, as the latter writer more than implies;—but, I apprehend, a very material difference subsists between my views, and those entertained by the two learned theologians.

The doctrine of *Swedenborgianism*, upon this subject, is, that there is a Trinity in the Godhead, consisting of the divine origin or principle,—the divine human,—and the divine proceeding: not as of three distinct persons, but as we see united and exhibited, in the body, soul and operation of man, in the one person of Jesus Christ; who therefore is the God of heaven, and alone to be worshipped; being Creator from eternity, Redeemer in time and Regenerator to eternity.\*

*Sabellius* taught that there is but one person in the Godhead, that the Word and the Holy Spirit

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\* Adams's View of Religions.

are only virtues, emanations, or functions of the Deity; and he also held, that the Father of all things descended into the virgin, became a child, and was born of her as a son; and that having accomplished the mystery of our salvation, he diffused himself on the Apostles in tongues of fire, and was then designated the Holy Ghost\*.

To me, there appears one grand and fundamental error in both these statements, as well as in almost every other, upon this important subject. All writers in their descriptions of Deity, attach to him both in thought and expression the idea of *personality*. Unitarians believe the Godhead to consist of *one* person. Trinitarians advocate *three*. The term person, however, according to all our notions of its meaning, never can be properly applied to the essential nature and being of God; because it cannot be used without implying a limited outline, and a confinement to one spot.—A *personal* Deity cannot be an *omnipresent*, omniscient Being!

I hold it to be incontrovertible, that a being who is in his very nature underived, infinite, eternal, omnipresent, and omniscient, can *never* be seen, known or understood by any thing but *itself*; because these are terms which represent to us qualities, which can only be conceived of and measured by that which is, in itself, infinite, eternal, &c. but every existence, except that of God, is derived, finite and confined, both in mental and corporeal powers; therefore is it obvious, that whatever belongs to the separate essential nature of

Deity, can *never* be comprehended by any being but himself!

What then may be known of God? I reply, the *effects* of the operation of the divine attributes and perfections. In creation and providence, we "look through nature up to nature's God." But it has pleased God to enlighten us still farther. By a providential series of cause and effect, he has instructed certain human beings in different ages of the world, and has endowed them with knowledge and power to instruct others. It cannot be denied, I think, that the Supreme operates upon the human mind, and to a far greater degree on some than on others; and, wherever, we see the exhibitions of moral goodness, we see something of the great Source from whence that goodness, originally, however remotely, flowed.

Now if we admit that the goodness, wisdom and love of God, are displayed in *good men*, sometimes in a very *high degree*,—is there any difficulty in supposing that in *Christ* this took place *completely* and entirely? or, in other words, that the power, wisdom and love of God were manifested in him without measure?

In this view of the subject, it is evident that I attach no kind of divinity to the mere nature of Jesus Christ, as the *Swedenborgians* seem to do;—neither can I for a moment admit with *Sabellius*, that the infinite, omnipresent, and eternal Father descended into the Virgin, and became a child, &c. All that was exhibited of Deity in the person of Jesus Christ, I conceive to have been the actual power, wisdom, and love of God, and these produced in a way by

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\* Encyclopædia Brit. art. Sabellians.

no means contrary to reason or experience.

Thus far, I believe, I have advanced nothing that will not be conceded by the liberal *Unitarian*; But how do I stand with regard to the *Trinitarian*?

Certainly, if my tenets are brought to the test of the doctrine of *three persons*, I can expect no favour; but so far as the *Divinity* of *Jesus Christ*,<sup>1</sup> in the proper meaning and application of the term, is concerned, I see no reason why we should be at issue; for I believe that in him was displayed *all* that ever will be displayed of *Deity* to his creatures! The power, the wisdom and the love of the Supreme, may, indeed, and assuredly will, be exhibited in a more *effulgent and glorious* manner; but the magnificent accompaniments of ten thousand splendid suns, will still be *only accompaniments*, only the *effects* of the Divine operation, not the *Divinity* himself! And it will be the employment of *faith*, through them, to conceive of the wondrous perfections and attributes of the one invisible and incomprehensible JEHOVAH.

Under the human and created form of Jesus Christ, I perceive the Deity instructing his creatures, reconciling them to himself, and saving them from ruin. The mind of the Saviour, Jesus Christ, I believe to have been gradually formed by divine agency till it was completely filled with the knowledge and love of God himself. Constantly preserved, (and therefore entirely free,) from any admixture of error and sin, I regard the precepts which fell from his lips as the teachings of God

himself, the actions he performed, as those of Deity. He was a pure vehicle, prepared and preserved for the reception and display of the divine perfections and attributes, but still he was only a *vehicle*, a *created medium*, and when I worship him, I worship not the human nature, but the *one God*, whose glorious and gracious character and operations were and are resident in it.

In heaven, the same form, adorned with glorious splendour, but beaming with matchless love, will be, I apprehend, the eternal medium of our future worship. Still we shall not worship the resplendent glory, nor the benignant form, but we shall *through these*, adore and love an invisible and incomprehensible Being, whose perfections and attributes are thus graciously and condescendingly enshrined, in accommodation to our natures, and in order that our devotional feelings may be elevated to compleat ecstasy!

For the scriptural grounds of these views, I must refer to the work itself, and remain,

Sir,

With much respect,  
Your friend and servant,  
JAMES CLARKE.

*Letters to a Student.*

#### LETTER IV.

The preceding hints, my Eugenius, have been suggested not so much by an idea of their importance in themselves, though that be considerable, nor principally, as general rules of conduct; but particularly on account of their connection with the great object, to which the years you will spend



in the Academy, are to be devoted. It can scarcely be asked by you, what is that object? But should it be made a question by any youth, the answer is obtained by other questions, which not only point out this object, but intimate the moment of it. Why was the seminary into which you have entered founded? Why was it, with great exertions of generosity and zeal, raised to its present state? And why are your parents and friends desirous that you should spend some years of the prime of your life within its walls? But to engage you and your fellow academics in study. Study, be it remembered, is the great design for which you enlist as a collegiate. Study is to be the leading, in a manner the sole object of your attention. It is to fill your time, to employ your thoughts, to rouse your emulation, to call forth all your powers. With study is the day to commence; with study is it to close.

How assiduous soever you be, there is no possibility of exhausting the subjects of enquiry before you: they are so various and extensive. Whatever be your peculiar genius and turn of mind, in that variety which will offer, you may be certain to meet what will suit and gratify it. Every science, indeed, calls for your attention; because every science has its peculiar advantages and uses. Your tutors, it may be presumed, in their introductory lectures to the subjects of their respective departments, will lay before you a view of the utility and application of those particular branches of knowledge, into which it is their province to initiate you.

The matter to be urged on you at present, is, that you should

neglect none. Some may be, as Dr. Jortin expresses it, relatively dry; but that they are for that reason to be despised and passed over, does not follow. It may be, in some degree, an useful discipline, to constrain the mind to bestow attention on them. This may be laid down as a certain principle, that you are not qualified to judge of the utility of a science, unless you had experience of its application and an acquaintance with its different connections with other branches of knowledge or the transactions of life; which your years and your situation as a pupil, imply you have not. But the utility of a science in itself, or its application in future life, is not the sole consideration by which you should judge of its importance and by which your attention to it should be governed. You may never, when your academical course is finished, be called on to carry it into practice or have any occasion to apply it, yet it may be highly useful to study it in the present period of your life; and as forming part of an academical course, it has a strong recommendation to your regard. It may give a peculiar exercise and play to your mental powers; strengthen, by exercise, your faculties; add to the stock of your ideas; and enlarge your views. The historian, poet and orator will furnish more pleasing reading and a constant source of entertainment in succeeding years: yet the mathematics, though you should never have an opportunity to apply them to astronomy, architecture or navigation, are essential to your improvement, to accustom you to clearness and precision in your ideas, and to a close way of rea-

soning. They are more serviceable and expedient, as a present course of study, now than they will be hereafter, because the volatility of youthful years, requires those studies which, like mathematics, are particularly suited to restrain and correct it: and the hastiness of that period demands the influence of those pursuits which will check it, and habituate the mind to pause, consider coolly, and wait for the conclusion. A desultory reading may be more agreeable, because more easy, but it is not so useful as the slow, regular and gradual progress of mathematical knowledge. The *Belles Lettres* may be more alluring and fascinating, but the mathematics are more necessary for you, because they exercise those powers to which you may not be inclined to give a full scope. The former address the fancy and taste, but these, the reason and understanding. When you shall have forgotten how to work the rules of Algebra, or to demonstrate the theorems of Euclid, you will still be conscious of a closeness in reasoning, and of an expectation of clearness and strength in arguing, which, were you to trace back to its original cause, you will have little reason to doubt, was derived from, or much aided by, the attention which you gave, in early life, to those sciences.

But among all the branches of learning that now invite your attention, none is to be preferred, as an object of unremitting study, to classical learning. With this has your education commenced, this has occupied the days spent at school; you enter into the academy to renew your acquisitions and to push your improvements in it; and the application of future

years to it, will not exhaust the resources of pleasure and information which it yields. You have as yet only tasted of the fountain; it sends forth a copious and constant stream, of which you may drink, without fear of drought or satiety. The style which characterises every author, and the idioms peculiar to every language, will ever give a novelty to this kind of reading. The writers of Greece and Rome are so various and numerous, that there is no reason to fear that you will grow weary with turning over the same work. Nor can you be at a loss to meet with an author, who may suit your peculiar genius, your present humour, or the particular object of your literary pursuits. Poets, orators, historians, philosophers, mathematicians and critics pass before you, and seek your acquaintance. You may now borrow the aid of one class to assist your deeper researches, and then unbend and amuse your mind, with the beautiful pages of another class.

To read English authors only, and to converse merely with translations, is not to read like a scholar; nor can the benefit, pleasure and honour, which is a scholar's portion, be the reward of it. The neglect of originals, it is to be suspected, proceeds too much from laziness. But that laziness is peculiarly blameable in an academic: because his powers are in their vigour, aid is at hand to facilitate his progress, and the drudgery, if any, has been surmounted at school. Now the path becomes more pleasant, difficulties are cleared away, the spirit of the author is felt, and taste begins to relish the beauties which were before unobserved. Classical learn-

ing has, hitherto, been rather an exercise of reflection and memory; it now becomes the employment and gratification of the imagination and genius: and as it connects itself with your other studies, you will now perceive its application and use. There is not a liberal profession which may not derive singular advantage from conversing with the Greek and Latin writers. They are peculiarly important to a divine, especially the former, as the books which contain the religion of Christ, are written in that language. The works of a Sykes and Jortin, of a Lardner and Farmer shew to what valuable purposes a Christian minister may improve his acquaintance with the authors of Greece and Rome. Not a question in theology can be discussed, nor a criticism on any passage of scripture be brought forward, but what proves the utility of this branch of knowledge to the divine. The advice which Horace gave to the Pisos applies here with the fullest force, and should be extended to the compositions of his own country:—

———Vos exemplaria Græca  
Nocturna versate manu, versate diurnâ.

I am, &c.

*Plan of a General Unitarian Association.*

Warrington, July 1, 1812.

SIR,

Conceiving that a greater degree of Union than at present subsists between the different societies of Unitarian Christians, would most essentially promote the cause of Unitarianism, which I firmly believe to be the cause of the gospel, I beg leave, through the medium of your valuable Repository,

to call the attention of your readers to the consideration of this subject. I hope that this communication may lead to the adoption of some plan of united action, calculated to give increased effect to those exertions, which being, as they are at present, insulated, partial, and having no common direction, must be considerably weakened in their efficacy; but when combined and as it were concentrated in one common focus, must be proportionally energetic. Such a plan, if adopted, cannot fail, not only of exciting the zeal of Unitarians themselves, but of calling the attention of the Christian world at large to the consideration of the arguments urged in support of the Unitarian doctrine and thus of increasing the number of Unitarian Christians. With a view merely of bringing the subject into discussion, I submit the following plan to the consideration of your readers, hoping that it will be the means of calling forth some other plan, more suited to the purpose.

I am, Sir,

Your most obedient Servant,

AN UNITARIAN LAYMAN.

The end proposed is *A General Association of all the Unitarian Societies, throughout England and Wales.*

THE PLAN.

1. *District Association.*—A number of neighbouring societies, willing to join the Association, to be united, so as to form a District Association, to be denominated by the town of most consequence in the district.

The minister, together with a lay delegate, chosen annually, to be deputed by each society, to a meeting of the district, to be held

four times in the year, at each place belonging to the district, alternately, and a sermon to be delivered on the occasion.

At the first quarterly meeting, a President and Secretary to be chosen annually out of the ministers of the district, and a Treasurer out of the lay delegates.

The friends of the cause, not delegates, to be admitted to the meeting, and allowed to deliver their opinions freely, on any question, but not to be entitled to vote.

At the conclusion of divine service, the business of the district to be entered upon, when the state of the different societies is to be laid before the meeting, and the pecuniary wants of particular societies taken into consideration and relieved, if advisable, out of the funds of the Association. Any case, requiring assistance, either of a pecuniary or of any other nature, not in the power of the Association to afford, may be referred to the consideration of the County Association mentioned below.

After the business is concluded, the ministers and other delegates to partake of an economical dinner at the expence of the Association; other friends of the cause, not delegates, to be admitted to the dinner at their own expence.

It is obvious that such a meeting must be of incalculable utility, and many plans might be there adopted to promote the cause; such, for instance, as the formation of new interests in the district, by preaching and by Unitarian tracts; the establishment of congregational libraries or of Sunday schools in each society of the district; or the institution of small tract libraries in different places, for the diffusion of religious

knowledge amongst the lower classes of society.

**2. County Association.** At the first quarterly District Meeting, a minister and layman to be deputed from each District to a County Meeting; and where the numbers in one county are small, two or more counties may be united in one Association.

The County Meeting to be held twice in the year, at one or other of the principal places of the county, alternately, and a sermon delivered on the occasion, when it would be proper to have a collection to be added to the funds of the Association.

At the first half-yearly meeting, a President, Secretary and Treasurer to be chosen, for the year ensuing.

After divine service, the business of the County Meeting to be entered upon, and the state of the different districts taken into consideration, together with any plans to promote the prosperity of the cause, such as supplying pecuniary aid to societies in want of it, or furnishing assistance in the formation of new societies, &c. which plans, if not then determined upon, may be transferred to the General Meeting, hereafter mentioned.

Where the funds of the Association are sufficient for the purpose, it would be advisable to employ a missionary in spreading the gospel throughout the county.

The Association to dine together after the business is transacted.

**3. General Association.** — At the first half-yearly meeting of each County Association, a minister and a layman to be annually appointed to attend a meeting of the General Association, which is to be held, once in each year, at

one or other of the largest towns in the kingdom alternately, and a sermon or sermons to be preached on the occasion, and a collection made in aid of the General Fund; and, after choosing a president, secretary and treasurer, the general business of the Association to be transacted, and the result to be printed in an Address to the body of Unitarians, and transmitted to the different county delegates, to be by them transmitted to the delegates of the district meeting, and by them communicated to each separate society.

The General Association would be of great utility in devising schemes for the support of decayed ministers, and for the relief of the widows, and for the education of the orphans of deceased ministers, as well as for the establishment of seminaries of ministerial education. They might also undertake the publishing of popular Unitarian books and tracts, and of lessons, according to the plan of Mr. Lancaster, which are much wanted for the use of Unitarian Sunday schools; and, by printing large impressions, might supply the Unitarian body with books, &c. at a cheap rate. They might also send missionaries to preach throughout the kingdom, by means of whom, and aided by the General Fund, new interests might be raised and the cause revived in those places where it has hitherto been declining for want of support.

**4. General Committee.**—A standing Committee to be chosen annually by the General Association, consisting of such of its members as reside in or near London, who are to carry into effect the deci-

sions, and to follow the instructions of the Association, and to watch over the interests of the body at large; with a power of calling an extraordinary general meeting upon any emergency, such, for instance, as an intended invasion of the religious rights of Dissenters in general, or of Unitarians in particular.

The expences of the respective delegates to be defrayed out of the funds of the Association to which they are deputed.

In order to form the necessary funds, each particular society entering into the Association, to have an annual sermon and a collection.

One-fourth of the money so collected to be reserved by the society for their own particular exertions; three-fourths to be transmitted to the district meeting, who are to transmit one-half to the county meeting, by whom the remaining one-fourth is to be transmitted to the General Association meeting: so that one-fourth will be appropriated to the funds of each society,—one-fourth to the funds of the district Association, one-fourth to the funds of the County Association, and the remaining one-fourth to the funds of the General Association.

It is probable that the funds might be considerably augmented by donations and bequests from opulent friends.

**N. B.** The object might be promoted by the exertions of the London Unitarian Fund Society and of their missionaries, who might transmit to each separate Society a printed copy of the plan deemed most eligible, and solicit their concurrence.

Mr. Crabbe's Representation of  
Universal Restoration.

Maldon, June 8, 1812.

SIR,

Those who cannot "vindicate the ways of God to man," upon any views of the Divine government, short of *universal restoration*, will be glad to find the professors of that doctrine recognized among the sects of the country, and their opinions represented fairly. Under this impression, I send you the following lines, from Crabbe's Poem, called *The Borough*, which has just come in my way. They are, in Letter 4, entitled *Religious Sects*.

We have, it seems, who treat, and  
doubtless well,  
Of a chastizing, not awarding, hell;  
Who are assured that an offended God  
Will cease to use the thunder and the  
rod;  
A soul on earth, by crime and folly  
stain'd,  
When here corrected has improvement  
gain'd;  
In other state still more improved to  
grow,  
And nobler powers in happier worlds to  
know;  
New strength to use in each divine em-  
ploy,  
And, more enjoying, looking more to  
joy.

The ingenious poet, however, appears rather to wish than believe the truth of this doctrine, for he adds,—

A pleasing vision! could we thus be  
sure  
Polluted souls would be at length so  
pure;  
The view is happy, we may think it  
just,  
It may be true,—but who shall add, it  
must?  
To the plain words and sense of sacred  
writ,  
With all my heart, I rev'rently submit;  
But where it leaves me doubtful, I'm  
afraid  
To call conjecture to my reason's aid;

Thy thoughts, thy ways, great God I are  
not as mine,  
And to thy mercy I my soul resign.

The author of *The Borough*, perhaps, never paid a close attention to theology, beyond his subscribed creeds, as a clergyman of the Church of England. He might otherwise have discovered from the connected "sense of holy writ," that he hazarded no "conjecture," in believing that *God is good to all, and his tender mercies are over all his works*; a position which can scarcely be reconciled to any view of the Divine dispensations, which excludes the idea of *universal restoration*.

HOSPES.

Hopton Haynes.

SIR June 25, 1812.

In the *New View of London*, 1708, (ii. 703.) I lately found the names of *Newton* and *Haynes* thus mentioned among the officers of the mint, at that period.

"Sir *Isaac Newton*, Kt. (that most celebrated mathematician,) is Master Worker.

"*Hopton Haynes*, Esq. Weigher and teller, &c."

This entry agrees with the statement in the Preface to the second edition of Haynes's *Scripture Account*. The *New View*, attributed to a writer of the name of *Hatton*, is considered as a work of authority.

Since the decease of the worthy relict of Mr. Michael Dodson, there has been added to the collection at Williams's library, a portrait of Hopton Haynes. Would not an engraving of this portrait, attached to a new edition of his, now very scarce work, be sufficiently desired by the *Unitarians* to cover the expence?

OTIOSUS:

## Deity of the Holy Spirit.

Liverpool, June 18, 1812.

SIR,

In your Repository for March last (p. 149) a correspondent who signs himself M. H. puts some questions relating to the Holy Spirit. He asks, "why did Jesus Christ never offer up a single petition to this equal in Omnipotence," &c. ; and further remarks, that "in that most striking and comprehensive form of words which he delivered to us does he exclusively teach us to pray to the Father." Now, it is difficult to say, whether your correspondent is really ignorant what reply Trinitarians would make to this, or whether he supposes, that none of the few who may happen to see the Repository, will think it worth while to answer it, therefore expects to claim a victory as though it was unanswerable. I would refer your reader to two excellent books on this subject, viz. Dr. Owen's and Mr. Hurrion's, and advise him to read them : but lest he should think this doctrine has no advocates in the present day, I would make one or two observations. And first respecting the Lord's Prayer, which appears to me only suited to the Jewish state of the church. Every one who attentively considers the New Testament must observe, that our Lord acted as a Jew and attended all the Jewish feasts, rites and ceremonies ; and that the true nature and design of his kingdom and gospel were not revealed to his disciples until after his ascension, when the Holy Ghost came upon them : and, previous to this, prayer was offered up through the medium of the daily sacrifices, and not through him or in his

name ; that prayer, therefore, appears not to be intended for the Christian, but the Jewish state : had it been designed to be used when Christianity was established, how came Mark and John not to notice it in their Gospels ? as thereby those early Christians, who had only those gospels, would want this important form of prayer. And if you refer to the 16th chapter of John, our Lord, just before his sufferings tells his disciples, *Hitherto ye have asked nothing in my name ; and that whatsoever they should ask the Father in his name, he would give it them ;* evidently showing that prayer was to be offered in a different manner and through a different medium after his ascension, to what it had been during the Jewish polity. I have also said, that the disciples did not understand the nature of the gospel, or Christ's kingdom, until after his ascension, for we find, even after his resurrection, his disciples asked him, Acts i. 6. "*Wilt thou at this time restore the kingdom to Israel ?*" This he tells them it was not for them to know, but that they should receive power after the Holy Ghost was come upon them. So that it does not appear, that every thing which our Lord and his disciples practised as Jews is to be a model for Christians.

But further. However M. H. may think of the Holy Spirit, he appears to have been a person of considerable importance during our Lord's stay on earth, who declares blasphemy against him to be an unpardonable sin : and he also appears to have been considered as of high importance after our Lord's ascension. When our Lord, according to his promise, sent him to carry on the gospel,

we find, Acts i. 8. that the Holy Ghost was to come upon them. In verse 16, Peter, quoting a passage from the Psalms, says the Holy Ghost by the mouth of David spake it Acts ii. 4. We read that the Apostles were filled with the *Holy Ghost*, which produced miraculous effects upon them. Acts xiii. 2. The Holy Ghost said, separate me Barnabas and Saul to the work whereunto I have called them: and Acts v. 3 and 4, of Ananias and Sapphira, it is said, that they lied to the *Holy Ghost*, and that they had not lied to men but unto God. Now who is this great person who is thus highly spoken of in scripture, and to whose influence such miraculous powers are ascribed? And, let it be remembered, this is a great person sent by Christ, after his ascension, and that he was somebody distinct from the Father; as the Apostles were sent forth to baptise persons on their embracing the gospel, in the name of the Father and of the Son and of the Holy Ghost?

If then, those who are called Trinitarians and worship one God, in the Father, Son and Holy Ghost, happen to take the scriptures of the New Testament as being plain matters of fact, related by plain honest men, miraculously inspired by the Holy Ghost, and should understand them in that light which the language in common acceptation conveys, and literally as it is written; how can they be to blame? and who is to prove that the New Testament does not mean literally what is written in it? We have been taught that the truths of religion are so plain, that a man that runs may read and understand; and when the Apostles have solemnly declared,

that they have not followed cunningly devised fables, those who call themselves Unitarians must not wonder, if those called Trinitarians will not, upon their mere *ipse dixit*, believe one half the New Testament to be figure and the other half fable.

A hint more, and I conclude. Will M. H. say why the writers of the New Testament, so uniformly, when speaking generally of the Divine Being, call him *God*; and when speaking of Jesus Christ, in connection with him, they use the relative term *Father*, or *God the Father*: and if Christ and the Holy Ghost are not God, why is baptism administered in the names of the Father, Son and Holy Ghost, and not in the names of God and Christ and the Holy Ghost; and why does the Apostle Paul, in the close of his Second Epistle to the Corinthians, close with *the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost*, &c? Why does Peter, 1st Epistle, chap. i. verse 2. mention God the Father, the Spirit and Jesus Christ as distinct persons all uniting in blessing the elect?

H. M

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*Sketch of English Protestant Persecution. Letter V.*

SIR, June 21, 1812.

I ought to have mentioned in my last letter how the reformer of Geneva, not long before the proceedings against *Joan Bocher*, had contributed to increase the ardour of English Protestant persecution, under the influence of that anti-christian spirit which at length urged him to the atrocious deed against *Servetus*. Among the epistles of *Calvin* is one to the



Protector Somerset, dated October 22, 1548. He tells the Duke that he has been informed respecting two sorts of troublesome people in England. One called *Gospelers*: the other party smitten with the old superstition. He recommends to the Protector that both feel the weight of a severe correction and have the magistrate's sword drawn upon them. *Gladio ultore coerceri quem tibi tradidit Dominus.*

Calvin had no occasion thus to spur the speedy. The year 1550, memorable in the history of the English Protestant Church for the burning of Jean Bocher, was also employed in the infliction of more tedious, though probably, in many instances, not less fatal severities, on the score of religion.

Strype (Ecc. Mem. ii. 236) relates, from the manuscripts of Fox, that "sectaries appeared now in Kent and Essex," chiefly at Bocking and Feversham, who "held the opinions of the Anabaptists and Pelagians." Those in Kent went over to their brethren in Essex "to instruct and join with them." Strype names eleven of their principal adherents and four of their teachers, one of whom was *Humphrey Middleton*, whose story will soon engage our attention. Among their "sayings and tenets" were the following:

"That the doctrine of Predestination was meetest for devils than for Christian men: that children were not born in original sin: that there was no man so chosen but he might damn himself, neither any man so reprobate but that he might keep God's commandments and be saved: that learned men were the cause of great errors: that to play at any manner of game for money is sin and the work of

the flesh. Divers of them were taken up and found sureties for their appearance, and were at length brought into the ecclesiastical court."

Strype adds, (p. 237) "Besides these sectaries, there was information sent to the court in June this year of another sort in Essex, but they as it seems, more harmless, namely certain that came together on other days beside Sundays and holidays to hear sermons, who had preachers that then preached to them, and that, for all I perceive, was all their fault; for I do not find any false doctrine or sedition laid to their charge."

I know not whether in such a connection this instance of mere religious restraint may be thought worthy of notice. Though it would now be very justly called persecution, yet probably it never excited even a question among our Protestant reformers, amidst the sanguinary projects which engaged their attention. The following paper, issued by the council, in consequence of the *Information* mentioned by Strype, may however be worthy of preservation, as a testimony to that desire of religious instruction which had been excited by the events and the preachers of that age in a populace of whom scarcely any were able to read the scriptures for themselves. This paper I copy from Wilkins' *Concil. Mag. Brit.* iv. 62.

"The council's letter to the bishop of London against weekly lectures, with the bishop of London's letter for the execution of it to the Archdeacon of Colchester. *Ex. Reg. Bonner. Fol. 281.*

"After our right hearty commendations unto your lordship.

Being advertised from the Lord Chancellor, that divers preachers within your diocese in the county of Essex, do preach, as well the work days as the holy days, whereas some inconveniences may grow. Thinking not convenient that the preachers should have liberty so to do, because at this present it may increase the people's idleness, who of themselves are so much disposed to it, as all the ways that may be devised are little enough to draw them to work. We therefore pray you to take order that they preach the holy days only, as they have been accustomed to do. And the work days to use those prayers that are prescribed unto them. Thus we bid your good Lordship most heartily farewell. From Greenwich, the 23d of June 1550, your loving friends, E. Somerset, &c."

There follows a letter from Ridley to the Archdeacon of Colchester signed *Nicol. London*, dated 25th of June, 1550, charging the preachers in the king's highness's name, that "from henceforth they do not preach but only upon Sundays and holy days, and none other days, except it be at any burial or marriage!"

We now return to contemplate persecution in its proper form, undisguised by any pretences of political expediency.

The friend who vainly expostulated with Rogers (p. 366) had conjectured that the attention excited by the execution of a heretic was calculated to increase heresy. Such now appears to have been the case. The Council deemed it necessary at the commencement of the following year to issue a new commission which is found in Rymer's *Fœdera*. (xv.

251.) This commission is dated Jan. 18, 1551. Its title and general terms are like the former; both, as a well informed friend lately remarked to me, being copied from the judicial forms of the English Papal Church. The variations of this second commission consist in the notice of some probably new heresies called *libertinorum errores*, and a special injunction to the commissioners to reclaim or punish certain impugnors of the established service thus described. *Librum nostrum vulgo appellatum, The Booke of the Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church after the use of the Church of England, aut divina officia in eodem expressa et inserta continententes, spernentes, adversantes, sive obloquentes*. To the former Commissioners is added Sir John Cheke, described as the King's Tutor.

These commissioners were not idle. They soon found another victim to follow Joan Bocher to the stake, though on an opposite ground of heresy. Fox (*Com.* p. 202) describes their reputed errors as directly contrasted. *Germanus de divina Christi essentia; altera de humanitate*. The story of this second and the last recorded martyrdom, during the reign of Edward, so far as I have been able to collect it, is as follows.

Strype, (*Ec. Mem.* ii. 78) places at the year 1547, the "Beginning of the Stranger's Church at Canterbury." About that time arrived in England Peter Martyr, and among other learned divines accompanying him, Bernardinus Ochinus, an Antitrinitarian according to *Sandius*, though pr

bably then on the reserve as to his un-orthodox opinions. It appears also from Rymer's *Fœd.* (xv. 242) that the Church of the Augustine Friars in London was granted, 24 July, 1550, to the Germans, John a Lasco, a Polish nobleman, being the first minister and superintendant. Such were, no doubt, the persons designed by Strype, (*Cran.* p. 234) who "fled over hither to escape the persecutions that were in those times very violently set on foot in their respective countries, and to enjoy the liberty of their consciences and the free profession of their religion." *The King's Letters Patent to John a Lasco and the German Congregation*, as preserved by Burnett, (ii. Rec. 185) not only express compassion for expatriated foreigners, but declare his zeal to preserve in its original liberty the church which he had contributed to deliver from the tyranny of the Pope.

To these foreigners a considerable latitude was permitted as to forms. This appears from a complaint of Burnett, (ii. 146) that "A Lasco did not carry himself with that decency which became a stranger who was so kindly received; for he wrote against the orders of this church, both in the matter of the habits, and about the posture in the sacrament, being for sitting rather than kneeling." A later historian, Mr. Carte, (iii. 254) is larger upon this point. He says, "John a Lasco had been educated in Poland, a country overrun with Arians and Socinians, who, denying the divinity of our Saviour, treated him in a manner as their equal by sitting with him at his table, and publishing a book, maintained the practice of sitting

at the holy communion, contrary to the laudable usage and express direction of the Church of England."

This church of the strangers, zealous against a heresy which they had not themselves entertained, perhaps grateful for the license allowed them, but certainly forgetful of those claims to christian liberty under which they had sought a refuge in England, now proceeded to excommunicate one of their number. That this persecuted church presently became abettors of persecution, and performed the first act of the tragedy we are about to witness, appears clearly from the following entry in King Edward's Journal. "1551, April 7. A certain *Arrian*, of the strangers, a Dutch Man, being excommunicated by the congregation of his countrymen, was, after long disputation, condemned to the fire."

This Unitarian, here called an Arian, more probably agreed in sentiment with L. Socinus, who, as appears by your volume V. p. 170, was also about this time in England. The stranger's name was George Van Parris, a native or inhabitant of Mentz, called by Fox a German, (*Germanus Moguntinus*) which was then synonymous with Dutchman. Fox also hints at his having been one of John a Lasco's congregation. In the present age it would scarcely deserve praise, but be only an avoidance of just reproach, to do justice to the moral character of a theological opponent. Yet in the age of Fox it was singularly liberal to commemorate the virtues of a man whose principles he must have abhorred. Of George Van Parris, Fox declares that his countrymen

had nothing of which to accuse him but his opinions. They admitted that his life was pure and blameless. He adds, I wish such a man had not embraced such an opinion, or that his life might have been spared and he had been left to the divine mercy, had it so pleased the governors of the Church. *Vita aliqui integræ et inculpata a suis dicebatur contrariis. Utinam talis vita aut in eam non incidisset opinionem: aut aliter ea quam morte illi potuisset eximi, vitamque divinæ gratiæ relinquere, si ita visum esset ecclesiæ proceribus.*

The judicial proceedings against George Van Parris were held at Lambeth, April 6, 1551, before Cranmer, Ridley, Coverdale, bishop of Exeter, and six other commissioners. (Wilkins C. M. B. iv. 44.) The prisoner is called a German of the parts of Flanders, now residing in the city of London, in the capacity of a surgeon. *Chirurgicus, natione Teuthonicus, videlicet de partibus Flandriæ infra civitatem Londinensem commorans.* Fox describes him as quite illiterate, ignorant, I apprehend, of every language but his own, and therefore needing an interpreter, an office supplied by Bishop Coverdale, one of his judges, who was a German. *Rudis erat is prorsus literarum atque doctrinæ expertus. Porro ne sermonis quidem illius gnarus, in quo condemnatus est. Unde quum per se non potuit, per interpretem respondere episcopum Exoniens. cogebatur.* That surgeons in that age were directly the reverse, in point of education, to what they are at present, may appear from a passage in Lord Herbert's Henry the Eighth. In 1531 it required a statute to raise such persons,

among others, above the rank of mere labourers. "It was declared that the said strangers, being bakers, brewers, chirurgeons, and scriveners, were exempted from certain penal statutes, and not taken to be handicrafts-men"

Through his interpreter, the prisoner declares "that he believeth that God the Father is only God, and that Christ is not very God, is none heresy; and being by like interpretation declared to him that it is a heresy; and being asked whether he will retract and abjure the same opinion, he saith, no." After disputes and discussions, *disceptationes et discussiones* with the prisoner, the commissioners, as in the case of Joan Bocher, invoking the name of Christ, and enduring grief of heart, he is at length declared an obstinate heretic according to the sentence of the greater excommunication, delivered over to the secular power and committed to the custody of Guy Wade, keeper of the prison called the "Coultry" in the city of London. Then follows a petition to the King, for the execution of the prisoner, describing him as a child of the devil and enemy of all righteousness, *quidam iniquitatis diaboliæ alumnus et filius.* They pray for the king's protection of the church against the corruption of such an infectious member, *contra tam putridum membrum.*

These inconsistent, misguided Christians and professed reformers, who knew not what spirit they were of, had again afforded them space for repentance and motives to a review of their proceedings. Fox relates, though he does not say whether before or after the sentence, that a relation of George Van Parris, a man of rank at

Mentz, by letters to Cranmer, interceded for the safety of his kinsman. His wife also, (he means I apprehend the wife of the prisoner,) implored his life. *Herum habebat Moguntinum quemdam, virum nobilem, qui scriptis ad Cant. literis in Angliam magnopere pro illius salute deprecatus est. Idem et ab uxore etiam illius factitatum, si precibus impetrari vita potuisset.* No interference could avail; for George Van Parris was burnt in Smithfield, April 24th, 1551. Fox, attached to the character of Cranmer, and writing just after his friend's martyrdom, endeavours to charge upon the imperious influence of Northumberland cruelties, so inconsistent with the natural mildness of the archbishop. Fox's words are these: *Sed ingenio mitissimus Cant. qui et ipse, ut post dicemus, exustus est, non tam in eo naturam suam, quam ducis Northumbriæ imperium secutus dicebatur.* I must leave this conjecture as I found it, not having met with a confirmation of the rumour in any other writer. The Duke of Northumberland was a wily, though at length an outwitted politician, whose religious profession was at the command of his ambition. Such a man might have served some interest, or perhaps covered some other design by persecuting a small minority of dissidents from the church now established. Yet, as to Cranmer and Ridley, however amiable they might be as men, as theologians it will scarcely be disputed that they were genuine persecutors, and, without any foreign influence, capable of any severities connected with that character.

Respecting this martyrdom of George Van Parris, the following record is in Fabian's Chronicle. "1551. This year was a Dutchman brent in Smithfield for holding the opinion of the Arians."

Stow in his Annals, (p. 605) gives this notice, "An Arian burnt, 1551, the 24th April: George of Paris, a Dutchman, was burnt in Smithfield for Arianisme."

Burnett, (ii. 106.) after mentioning the case of Joan Bocher, adds, "To end all this matter at once: two years after this one *George Van Pare*, a Dutchman, being accused for saying that God the Father was only God, and that Christ was not very God, he was dealt with long to abjure, but would not. So on the sixth of April, 1551, he was condemned in the same manner that Joan of Kent was; and on the 25th of April was burnt in Smithfield. He suffered with great constancy of mind, and kissed the stake and faggots that were to burn him. Of this *Pare* I find a popish writer saying, that he was a man of most wonderful strict life; that he used not to eat above once in two days; and before he did eat would lie some time in his devotion prostrate on the ground. All this they made use of to lessen the credit of those who had suffered formerly; for it was said they saw now that men of harmless lives might be put to death for heresy, by the confession of the reformers themselves. And in all the books published in Queen Mary's days, justifying her severity against the Protestants, these instances were always made use of; and no part of Cranmer's life exposed him

more than this did. It was said he had consented both to Lambert's and Anne Askew's death, in the former reign, who both suffered for opinions, which he himself held now: and he had now procured the death of these two persons; and when he was brought to suffer himself, afterwards, it was called a just retaliation on him. One thing was certain, that what he did in this matter, flowed from no cruelty of temper in him, no man being further from that black disposition of mind; but it was truly the effect of those principles by which he governed himself."

Such were the life and death of George Van Parris, according to Fox, the second and last martyr, sacrificed at the stake, to the misguided zeal of Cranmer and his associates. Should Fox be here correct, the passage I formerly quoted from Latimer (p. 305.) must refer to *executions*, during the reign of Henry.

The next year, 1552, gave completion to a learned work, called, according to Burnett, (ii. 186.) *A Reformation of the Ecclesiastical Laws*. Several eminent churchmen were appointed to this service, though "Cranmer did the whole work almost himself." It "was digested, and cast into 51 titles," and "prepared by February this year." Burnett gives a large account of this work, upon which he bestows unqualified approbation. Yet he calmly tells us, "the first title was of the Trinity and the Catholic Faith; in which those who denied the Christian religion were to suffer death and the loss of their goods." This is rather obscure, though I apprehend the Trinity, the Catholic faith, and

the Christian religion were deemed synonymous. To the penalty of Death was now added the confiscation of goods, or in plain language, the *beggary* of a surviving family. Such were the *tender mercies* of English Protestant persecution, and thus rapidly had Cranmer proceeded to *make havoc* of those whom he deemed *heretics*, during his short career of power.

Nor was Ridley, at this time, inactive. I find him now again, especially preparing to *worry* the obnoxious Anabaptists. In Concil. Mag. Brit. (iv. 61.) are preserved the Bishop of London's "Articles of Enquiry for his Diocese, the 6th year of Edward." 1552. Among the articles are the following:—

"Whether any of the Anabaptist sect, or other, use notoriously any unlawful or private conventicles, wherein they do use doctrine or administration of sacraments, separating themselves from the rest of the parish.

"Whether any speaketh against baptism of infants."

Strype (p. 365.) mentions, during this year, 1552, a commission to Cranmer, for enquiring after Anabaptists and Arians, in Kent. Probably, this was the same transaction which he describes in his Mem. Cranm. (p. 291.) Sep. 27, as "a Letter from the Council to Cranmer, to examine a sect newly sprung up in Kent." Strype had just before quoted the following passage, from a Preface to the *Jewel of Joy*, by Thomas Becon, Cranmer's chaplain.

"What wicked and ungodly opinions are there sown now a-days, of the *Anabaptists*, *Davidicans*, *Libertines*, and such other pestilent sects in the hearts of the people, unto the great disquietness

of Christ's Church, moving rather unto sedition than unto pure religion, unto heresy than unto things godly."

Among these reputed heretics was, probably, Humphrey Middleton, whom I mentioned at the beginning of this letter. His story will form an interesting conclusion to this period of English Protestant persecution, and is the last of my obligations to the *Commentarii* of Fox. After describing the intercourse between Rogers and his friend, quoted (p. 365.) the historian adds the following passage, according to Mr. Peirce's translation. As it is short I shall subjoin the original.

"Much such another instance is reported concerning one *Humphrey Middleton*, (who was afterwards burnt in Queen Mary's days) that when he, with some others, had been kept prisoners, in the last year of King Edward, by the archbishop, and had been dreadfully teased by him, and the rest in commission with him, and were now just upon being condemned in open court, he said to him: 'Well, reverend Sir, pass what sentence you think fit upon us; but that you may not say you was not forewarned, I testify that your own turn will be next.' And accordingly, it came to pass; for a little while after, King Edward died; upon which they were set at liberty, and the bishops cast into prison."—Peirce's *Vindic.* (p. 35.)

*Nec absimile quiddam de Hunfrido Mideltono, qui postea sub Maria exustus est narratur, qui cum aliis quibusdam conceptivis, anno regis Edouardi ultimo, in carcere retentus à Cantuariensi, graviterque ab eo cæterisque disqui-*

*sitoribus exagitatus, in publico judicio jam condemnandum essent, dixisse fertur: age, inquit, ó reverende, statuas in nos licebit in præsentia, quod libet. Id autem ne dicas tibi non prædictum, denuncio tuas dehinc vices fore proximas. Nec fefellit eventus. Paucos enim post dies consequuta regis Edouardi mors, ipsis quidem è carcere demissionem, episcopis verò vincula ac carceres conciliarit.* (Com. p. 202.)

Mr. Peirce evidently supposes that Cranmer and his associate Commissioners were prevented only by the sudden extinction of their power, from procuring the death of Middleton and his fellow prisoners, who had probably been now, for three years, suffering under ecclesiastical persecution. Nor is the supposition unfounded. There is no trace, during this reign, of any alternative, in the case of heresy, but recantation or the stake; exactly after the manner of Pagan persecution, which enjoined incense on the established altar, or to the lions. Thus drove on these misguided Reformers, while their influence was rapidly declining with the decaying health of Edward. English Protestant persecution may be not unaptly compared to the devil of the *Revelation*, who is described as *having great wrath, because he knoweth that he hath but a short time.*

Edward died, July 6th, 1553, in his sixteenth year. Considering how the ignorant spirit of his age, might have tempted him to stain a longer reign with a large effusion of Christian blood, we may suitably apply to his short, but exemplary life, the language of an eastern sage. "He pleased God and was beloved of him, so that

speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul."

Humphrey Middleton, whom Fox described as narrowly escaping this Protestant persecution, was burnt at Canterbury about 1555, the second year of Mary. (Clarke's *Martyr*. p. 145.) His persecutors were brought to the stake, the same year; not unjustly, admitting the principle, which in the exercise of power they had unhappily established. Suffering was then dealt out to the reformers according to the *measure* by which they had *meted* to others, though, considering their numbers, and some cruel aggravations, it may be said, in their case, to have been "pressed down, shaken together and running over."

Here I am glad to relieve you, Mr. Editor, your readers, and myself, by closing this first period of English Protestant persecution, the only period during which it appears in its genuine form. I am ready to believe that the Protestant church-governors in Edward's reign, like many of the Papal, in the reign of Mary, and probably that queen herself, verily thought with Paul, that they ought to do many things against those who would not conform to their faith. I trust, that acting thus ignorantly, like him, they obtained mercy. When the Protestant church was again established, on the death of Mary, the spirit of persecution, under Elizabeth and her successors, became gradually blended with state-craft and church-craft, the jealousy of politicians and the ambition of priests.

Whether I may have leisure or resolution, to attempt the disentanglement of a subject so com-

plicated, I know not. I cannot, however, close this letter, without noticing an assertion, from no inconsiderable authority, which, if historically correct, would render nugatory every document I have produced in these letters, or could bring forward in a continuation of them, and the fairest conclusions drawn from such premises. I refer to a passage in the Archbishop of Canterbury's speech, on Lord Sidmouth's Bill, as I have it before me, among papers lately circulated, on Religious Toleration. The Archbishop, to several just and highly liberal remarks, is reported to have added, *Coercion has never been the practice of the English established Church, nor do I believe it ever will\**.

I know not how to account for this unfounded assertion, but by supposing that the speaker, full of his own ideas of what a church ought to be, entirely forgot what his own church had proved herself, at least through several ages. It is indeed far better for the public interest, that a primate, whose office arms him with so much vexatious power, should thus consign to oblivion, the deeds of too many of his Protestant predecessors, some of them perpetrated in his own palace, than that he should, by recognizing them, be inclined to imitate, in any degree, such evil examples. R. G. S.

#### *Further Remarks on the Calvinistic Doctrine of Atonement.*

SIR, July 6, 1812.

It seems necessary for me to take some notice of the animadversions of your correspondents, *Vicinus* and *A Calvinist*, (see

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\* See our last No. p. 379.—ED.



pages 297 and 299) on my account of a conversation on Catholic emancipation. They charge me with misrepresenting the Calvinistic doctrine. If I have done this, it has been unintentionally; but I am not yet convinced that my statement of it is erroneous. Your correspondents take for granted that I intended my remark as applicable to the whole body of Calvinists; but I only stated it as applicable to the person I was conversing with at the time. *Vicinus* acknowledges there may be some who reason in the manner I have described: and though he will not admit them to be proper Calvinists, but calls them Antinomians, they certainly think and call themselves Calvinists, yea, the only proper Calvinists; and many, who are not of their party, think them the most consistent Calvinists. It might be well for your correspondent to inform the world what proper Calvinism is. As he will not admit the statement given of it by Gill and Brine, is there not reason to think he will object to it as stated by Calvin himself, and its most distinguished advocates, until the modern refiners of it began to reduce it to a new form and, retaining the name, and, nominally, all the old doctrines, to present it to the world in an altered and improved edition? It is pleasing to observe that persons of learning and liberality, while they professedly retain the old creed, are, by their new definitions and explanations of it, perhaps unintentionally and imperceptibly to themselves, undermining its most offensive articles, and preparing the way for more rational and liberal sentiments. As your correspondents charge my statement with falsehood, to make good the charge, even so far as themselves and their own improved views of the system are concerned, they are required to give a direct answer to the following questions. 1. Do they admit or deny that sinners are pardoned, and freed from all the penal consequences of sin, on the ground of what Christ did and suffered for them, independently of their becoming virtuous characters? It is granted, they suppose, they will become virtuous as a necessary consequence of their justification; but that is not the point now in question. 2. Do they assert or deny that the sinner is made righteous, stands righteous in the sight of God, and is placed in a safe state, on the ground of the righteousness of another being imputed to him, prior to his becoming personally righteous, and that his personal righteousness is entirely consequent upon the former? 3. Do they maintain or deny, that the sinner, simply by believing that Christ made atonement for his sins, and was righteous in his stead, or by the belief of either of these points singly, is freed from guilt and the fear of punishment, so as to feel himself in a safe state in the sight of God? It alters not these positions, however much it may guard them from abuse, to say that personal righteousness will naturally and necessarily follow, as the effect of true faith, and that unless good works follow, the faith is not genuine but useless. A pious Calvinist could not retain the doctrine he believes, unless he thought it to have a good moral tendency: nor could a pious Catholic retain the doctrines of his church,

if he thought their tendency immoral. The latter, undoubtedly, as well as the former, thinks the interests of holiness consistent with his creed and all his proceedings in religion: and I am very far from questioning the piety of either serious Catholics or Calvinists. I think if your correspondents will candidly re-peruse my paper, they may perceive that I argued with my travelling companion simply on his own ground; and that what I said was to the purpose, in talking with him, appeared from his making no further reply. I meant not to apply what I said, to the whole body of Calvinists, many of whom I very highly esteem, but only to those who reason as he did: and knowing that many persons object to the emancipation of the Catholics, on the same ground, I thought it might not be useless to send an account of the conversation to your valuable Repository.

AN OLD CORRESPONDENT.

### *Theological Queries.*

SIR, June 30, 1812.

As it is a part of your plan to promote theological disquisition, I have sent you the following queries: perhaps some of your learned correspondents will have the goodness to solve them. Is not doing and permitting, when predicated of an omnipotent and omniscient Being, precisely the same thing? Are not all events the effects of his immediate operation? Does not God, in the words of the prophet, "form light and create darkness, make peace and create evil?" Is not this the doctrine of the Church of England, as contained in her articles and Liturgy?

for not to multiply quotations, I shall only mention the Collect for the 9th Sunday after Trinity,—  
"Grant, O Lord, the assistance of thy holy spirit, that we always think and do what is rightful, &c." If these things are so, what is become of free agency?

*An Inquirer after Truth.*

### *On Reading the Scriptures in Public Worship.*

SIR, July 2, 1812.

It has long been my wish, and, in some measure, my hope, that some person better qualified than myself to occupy your pages would call your attention and that of your readers to a matter which appears to me to be worthy of it in a very important degree: I mean the custom which prevails in some, perhaps in most, Unitarian Chapels, of occasionally, and not unfrequently omitting the reading of the Scriptures: a custom, which, doubtless, has very much contributed to the notion entertained by many orthodox Christians, that Unitarians do not believe in, or that they lightly esteem the scriptures. In combating this notion, very lately, in a very serious person, I was on the point of adducing the argument of the public reading of them as an essential part of Unitarian worship; when I checked myself on reflecting how possible it was for that person to have occasionally attended at some chapels which I have attended at, without hearing any more of the scriptures than the text; although on the same occasion much time has been occupied in a long desultory extempore prayer, chiefly composed of detached and trite repetitions which might well have been spared, with

advantage to the attention and devotion of the hearers. I do not mean, however, to say that all extempore praying comes under the above description; on the contrary, I have listened with edification and delight to some honourable exceptions to it; but the objection applies more strongly and more frequently, as far as my experience has gone, to that mode; and, as a natural consequence, I prefer such as are precomposed. I can hardly flatter myself that this will be read without offence by some to whom it applies; but this consideration shall not any longer deter me from offering it to you, relying on your professed impartiality for its admission into your Repository, the utility of which will, in my opinion, receive an additional proof by it.

I am, Sir,

AN UNITARIAN CHRISTIAN.

*A curious Check on a Banker,*

SIR,

A few days ago the following check upon a banker passed through my hands, and as such

checks are not common, it may amuse your readers to read the following copy of it.

“Messrs. Coutts and Co.

Pay to the Rev. F. Stone, (who was deprived of his living for not believing in the supernatural conception of the Virgin Mary) or bearer, twenty pounds.”

It is not merely to gratify the curiosity of your readers that I have sent you the above; for I hope it may induce many who do not believe in the supernatural conception, to consider the case of the poor clergyman, who has fallen a victim to his honesty and the ignorance and want of charity of his opponents. A similar check will be received and faithfully appropriated to the use of Mr. Stone, if sent to Messrs. Brown, Cobb, and Co. Bankers, Lombard Street. Hoping to hear that such communications have been made, and that you may have the opportunity of recording them,

I remain, &c.

ORTHODOX.

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## TOLERATION ACT.

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*Mr. Wycill's Petition. (Presented by Mr. Whitbread during the present Session; with nearly 10,000 Signatures.)*

To the Honourable the COMMONS OF GREAT BRITAIN in Parliament assembled.

The humble Petition of the undersigned being Protestants dissenting from the Church of England,

or,

(Protestant Christians.)

SHEWETH,

That it is the duty of all men to examine as diligently as may be in their power the doctrines of religion, and, after such diligent examination, to adopt and to profess what may appear to them to be the truth; and that, in the performance of that duty, men ought not to be obstructed, or discouraged, or otherwise tempted to act hypocritically, by any law, tend-

ing to bias them in the course of such examination of the doctrines of religion, by subjecting them, in the case of their dissenting from the doctrines of any established church, to suffer death by burning, or otherwise, or to suffer any corporal or pecuniary punishment, or to be injured in their reputation by any disability more or less disgraceful.

That your Petitioners acknowledge, with high satisfaction, that, in the present reign, considerable progress has been made towards the full restoration of the rights of conscience, by the wisdom of parliament and the benignity of the king, rescinding various laws, in whole or in part, which were violations of those rights; yet, since other penal laws, not less injurious to those rights remain unrepealed, since some of these laws subject to corporal punishments or pecuniary penalties, others, as in the case of the Test Laws, passed in the reign of Charles II. subject to disgrace, disability, and privation of civil rights, persons whose only offence it is, that, in conformity with their duty, they have examined the doctrines of religion, and by such examination have been induced to embrace and to profess religious opinions different from the doctrines of the established church: Your Petitioners feel it to be their duty humbly, but earnestly, to remonstrate against the longer continuance of any of these intolerant laws, and they do, in conformity with the premises, expressly petition this Honourable House, that every such unjust law may be repealed, and the Rights of Conscience may thus be restored to all the subjects of this United Kingdom, And

your Petitioners humbly beg leave to add, that this request, as it appears to them, is grounded on the most evident considerations of justice; and they trust that the compliance of the state would yet conciliate the affection of millions of our aggrieved fellow subjects, and unite them for ever to the interest of the empire. Under each of these aspects their request claims; and they hope will be found to deserve, the assent of this Honourable House, as they are statesmen, anxious for the safety of their country, and as they are moralists determined to act impartially on the rules of justice. But, when your Petitioners consider farther, that every attempt to influence men in their choice and profession of religion by penal laws, whether corrupt or compulsive in their operation, is contrary to the spirit of the gospel, and forbidden by its plainest precepts in numerous passages, they hope it may be allowed them more particularly, and with all possible earnestness, to intreat the members of this Honourable House to renounce the whole system of persecution, the long accumulation of ages of barbarism and discord, and to free an almost countless multitude of injured individuals from the temptation of ensnaring tests and the more oppressive severities of our compulsive intolerance, by the success of such salutary councils, at once restoring concord and safety to the empire, and freeing the national church from that just reproach of retaining the support which persecuting laws may be supposed to bestow, but which Christianity condemns, and would disdain to accept.

*Mr Belsham's Notes on the Toleration Act, attached to his Fast Sermon, Feb. 5, 1812.*

No statute was ever drawn up with greater caution and precision than the Toleration Act. The design of it is to protect lay-dissenters, dissenting ministers and dissenting places of worship from the penalties of the law. The first clause protects lay-dissenters, upon condition of taking certain oaths and making certain declarations, *which oaths and declaration the justices of peace, at the general sessions of the peace, are hereby REQUIRED to tender and administer, &c.* The last clause protects places of worship, upon condition of their being certified to the bishop, or the archdeacon, or the justices of the peace, and registered in the court or recorded at the sessions, "*the register or clerk of the peace whereof respectively is hereby REQUIRED, to register the same and to give certificate thereof, &c.*" The seventh clause, which protects ministers and teachers of all descriptions, whether ordained or not, and whether connected with congregations or not, (for the most comprehensive expressions are used, so as to leave no doubt in the mind of those who are well informed concerning the nonconformists of that age,) obliges them likewise to take the same oaths and make the same declaration as the laity, and in the same court: but with this remarkable and very important difference of expression, *viz. which court is hereby IMPOW-ERED to administer the same.*" Thus leaving it to the discretion of the court whether the oath should be administered or not. I once thought that this expression was inadvertent: but upon recon-

sideration, I am clearly convinced that it was intentional. In a statute, the object of which was so novel, and of such high importance, in which every expression must have been maturely weighed, it is a moral impossibility that such an inaccuracy should have escaped the sagacity of Lord Somers, the framer of this famous Bill. And no doubt that great statesman and profound lawyer had his reasons for this alteration in the phraseology. Enlarged and liberal as his sentiments are known to have been, and ardent as was his zeal in the cause of civil and religious liberty, he was at the same time a warm friend to the constitution in church and state. And he could recollect the time when both were overturned and laid prostrate by the prevalence of sectarian principles and parties. In the very heart of a law, therefore, which was intended for the protection of nonconformists he retained this secret check, that if ever the time should again occur when the numbers or the power of the nonconformists should excite alarm, they might learn that their legal protection was not so complete, nor their power so great as they might apprehend. How far this measure, dictated by policy, was consonant to justice, is not my present business to inquire.

If it should be asked, how the nonconformists of that day permitted the Bill to pass, with this important flaw in its constitution? the answer is not difficult. They knew the general tenor and design of the law, and were so overjoyed at the recovery of their liberty, that not being lawyers they did not nicely scrutinize the terms. If it is said that their

simplicity was duped, I can only answer that it were to be wished that this example were singular in its kind. But in fact no practical inconvenience was intended by the learned framer of the Bill, nor has any such inconvenience been felt till very lately. For more than a hundred years the statute was acted upon as if it had been imperative. Every candidate for the ministry was admitted to qualify, and every qualified minister was regarded as intitled to all the immunities of the Bill. The abominable abuses of this qualification under Lord Sidmouth's administration, when many qualified for no purpose but to escape the militia laws, first induced the magistrates to inquire into the extent of the toleration: and the rapid increase of Methodism created an alarm which has led to a discovery which has in fact intirely annulled and abrogated the Toleration Act, so far as it relates to nonconformist ministers, for a toleration which depends upon the discretion of the magistrates is no legal toleration at all.

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Nothing can be more extraordinary than the supposition that this new interpretation of the Toleration Act is authorized and intended by the act itself. The great Lord Somers who framed the bill, and the legislature which passed it, and the nonconformists who were contented with it, must all have laboured under a strange bereavement of intellect for the moment, if it had been enacted that the candidates for legal protection should be actually settled with congregations before they were legally authorized to preach at

all. But no such absurd requisition disgraces this famous *statute*.

The seventh clause of the Act extends its protection to all nonconformist ministers and candidates for the ministry of every description who comply with its requisitions. "No person dissenting from the Church of England in holy orders," i. e. clergymen who have quitted the church, "or pretended holy orders," i. e. Presbyterians, Independents, &c. "or pretending to holy orders," i. e. candidates for the ministry, "nor any preacher," whether connected with a congregation or otherwise, "or teacher of any congregation of Dissenting Protestants, that shall make and subscribe the declaration aforesaid, &c. shall be liable to any of the pains and penalties, &c."

The tenth clause of the Act confers immunities but limits those immunities to ministers connected with congregations. It repeats the same description of persons which are enumerated in the seventh clause, with the exception of persons pretending to holy orders or candidates for the ministry, who of course could not be entitled to the benefits: The expressions are remarkably precise and clear: viz. "And be it further enacted, that every teacher or preacher in holy orders, or pretended holy orders, that is a minister, preacher, or teacher of a congregation, &c. shall be exempted from serving upon any jury, &c." Nothing can be more intelligible, distinct, or consistent than the intentions of the act. Lord Somers having, as he thought, by the introduction of the word impowered laid in a sufficient caveat to secure the constitution, was willing that the rest

of the bill should be constructed with all the latitude which the Dissenters could desire.

The noble framer of the bill therefore and the legislature which passed it stand acquitted of the charge of imposing the inconsistent conditions which are now required. But that the magistrates of the present day under the shelter of the word impowered, are authorized by law to demand these conditions or any other which they may think expedient previously to their administering the required oaths cannot, I think, be justly denied. It is from this discretionary authority, which completely annuls the Toleration Act, that the non-conformists now justly, anxiously, and unanimously seek legislative relief.

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The temporalities of the church can never be in danger, so long as they are protected by power and fashion. Even the multiplication of sectaries bodes no evil to the establishment, if they are left to themselves without being molested for their opinions. For in the first place they are too much divided amongst themselves, and too hostile to each other to conspire against the church. And, in the second place, the controversy concerning church discipline, forms of prayer, ceremonies, &c. is almost at rest: the great thing with religionists of the present day is to hear what they call the *gospel*: if the doctrine is evangelical and approved, the hearers regard it as of little consequence whether the place of assembly is consecrated or unconsecrated, whether the officiating minister reads forms or prays extempore, whether he wears a surplice or a coloured coat.

And no persons now think of contending for the obsolete doctrines of divine right, either of episcopacy, presbyterianism or independency. This is a great step gained in the progress of moderation. If any thing could bring the church into danger it would be the petty persecutions which have of late been exercised upon nonconformists of various descriptions. It is a fact, attested by all history, that persecution, where it does not proceed to extermination, always promotes the persecuted cause. The disposition shewn to deny privileges to bodies of men who think themselves entitled to them, or to deprive them of what they have long enjoyed, excites irritation and hostility where it did not before exist, and combines parties who before had no connexion with each other. And this, if any thing, might bring the church into real danger. If the object be to fill the churches, the doors must be opened to the popular preachers, whose loose but familiar and moving addresses will always attract the multitude far more than the elegant, polished, argumentative, or moral compositions of men of taste, education and learning. But if the friends of the Church of England would place her upon a rock from which she could never be removed, they must reform the church herself, by discarding a system of speculative theology, which was the product of a rude and barbarous age, and which in these times of abounding light and knowledge no well-informed person will undertake to defend, by substituting, agreeably to the prayer of the petitioning clergy forty years ago, subscription to the scriptures for subscription to the articles, and

by adopting a Liturgy reformed upon the plan of the celebrated Dr. Samuel Clarke, the rector of St. James's, in which all religious worship shall be addressed to the Father alone. What a glorious æra would this be for the national church! What a happy day to numbers of her most enlightened and virtuous sons, who are now bending in anguish under a yoke of bondage. Then, indeed, would the Church of England identify herself with the church of Christ, "without spot or wrinkle or any such thing," nor will she then be afraid of distributing Bibles without note or comment.—But I forbear. And if any are disposed to cavil at the liberty which has been taken to suggest improvements in a church of which the author is not within the pale, he must shelter himself under the example of those eminent members of the established church, who have lately manifested such generous zeal to raise the character and to promote the respectability of the nonconformist clergy.

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*Lord Stanhope's Speech on the Second Reading of his Bill.*

The order of the day having been read,

EARL STANHOPE rose to move the second reading of his Bill for preventing the Imposition of Disabilities upon Persons on account of Religious Opinions, or the Exercise of their religion. His lordship stated, that his bill did not touch the Test or Corporation Acts, or what was called Catholic emancipation; the object of it merely being to prevent persons from incurring any disability on account of their religious opinions,

with a proviso to prevent religious opinions from being made the stalking horse for exciting disorder. Referring to what had been said on a former evening by a noble earl (Liverpool), that no man ought to be molested on account of mere religious opinion, he entirely concurred in that sentiment, and trusted he should have the noble earl's support. The noble earl had also objected in the former, that the whole of the intended measure was not brought forward. In this case the whole of the intended measure was brought forward, and he trusted that no shifts or devices would be attempted to defeat it. The noble earl had also said, that a Protestant establishment was the best, because the best calculated to give an enlarged and liberal toleration. He (Earl Stanhope) gloried in being a Protestant. The right of private judgment, and consequently the most liberal toleration to all religious opinions, being the essence of that religion. The difference between the Catholic and Protestant was, that the former contended that God had not only given a book of revealed religion, but had also given a church to interpret that book, and that no other interpretation but the interpretation of that church was right; the Protestant contended for the unlimited right of private judgment. The unlimited right of private judgment in matters of religion, was what he was contending for, and it was the object of his bill to authorize by law. His lordship proceeded to quote several old statutes, for the purpose of shewing the absurdity and injustice of the provisions, formerly made for restraining religious opinions, amongst others,



enacting that persons not going to church for a month, should forfeit 20*l.* and find security for good behaviour for a year, but that the penalty, though tendered might be refused, and the party forfeit one third of his lands, tenements and hereditaments. At the present moment it was physically impossible for a large proportion of his majesty's subjects to go to church, for it appeared from the diocesan returns, printed by order of the house, that 4,000,000 of persons in England had not the means of attending church, there being that number more than all the churches could contain. This bill, he contended was peculiarly called for, inasmuch as it appeared by the same returns, that whilst the number of places of worship of the Established Church in England, were 2533, those of the Dissenters were 3454, thus proving that the majority of the people were non-conformists; and taking into the account the church of Scotland, to which the greater part of the inhabitants of that country belonged, and the Catholics of Ireland, forming a large majority of the population of that country, it was evident that a very large majority of the population of England, Scotland and Ireland were nonconformists. He trusted, therefore, that he should not hear one argument against this bill used on former occasions, that the majority ought to bind the minority in matters of religion. Proceeding in the quotation of old statutes, his lordship dwelt much upon the injustice and oppression of those enactments, the object of which, to compel persons under a heavy penalty to attend church on Sundays and holidays, and not merely this, but

persons were rendered liable to a penalty of 10*l.* for every servant in their house that did not go to church, for every visitor also, and for the servant of every visitor. After quoting several other enactments in various old statutes, enforcing still more oppressively the other provisions on the same subject, he proceeded to adduce a variety of instances of absurd enactments in old statutes, amongst others some in the reign of Elizabeth, that certain kinds of fish should be eaten on particular days, and that the fish should be all eaten before tasting meat, without fraud or cozenage. It was also enacted, that flesh should not be eaten on particular days without a licence. In the reign of James the First, it was enacted that no person should entertain evil spirits, or feed them with fish, flesh or vegetables. Another curious enactment was, that a man should be deemed guilty of bigamy who married two wives, or one widow. Another enactment instanced was, to prevent women from leaving this country, because they were popishly inclined. His lordship also dwelt much upon the subject of excommunication, instancing a variety of enactments and canons of church, respecting it, for the purpose of shewing their absurdity and injustice. He thought that the repeal of the enactments he had mentioned would do no good, whilst the power of the Ecclesiastical Court remained with respect to excommunication. He related an anecdote of a noble lord, going to an eminent painter to desire him to paint a fool, and the manner proposed was this, to paint a man getting over a park paling set with tenter-hooks, whilst an open

gate was near him, by which he might have entered. He would propose to paint a rank ideot in the following manner; to represent him getting over a park paling set with tenter hooks, while before him was a wall fifty feet high, which he could not get over, and on one side an open gate, by which he might enter without difficulty and avoid the wall. Now what he meant by this was, that the paling set with tenter-hooks was the statutes he had quoted, the high wall was the ecclesiastical jurisdiction, and the open gate was his bill, containing a short enactment declaring the liberty of religious opinion. The subject of uniformity, his lordship illustrated by an anecdote of the chapel clock with four faces, in Vere Street, near Cavendish Square, which on passing one day he looked up to, to observe the hour, and observed, that on one of the faces it was five o'clock; but having an angular view, he saw that the second face pointed at a quarter past five: thinking this very odd, he looked at the third face, and found that to point at half-past five: this was odder still, he looked at the fourth face, and found it was three-quarters past five. Adverting to a variety of enactments respecting the Book of Common Prayer, his lordship observed upon the differences that existed in the copies of that book, as published by the Universities of Oxford and Cambridge, stating that they amounted to 4000 and odd. He quoted an opinion of Lord Mansfield, delivered in giving judgment in an appeal in that House, stating that conscience was not amenable to human law, or controulable by human tribunals, and urged this in support of his

bill, the object of which was, to give liberty of conscience, and the right of private judgment in matters of religion, without interruption.

His lordship avowed himself a decided enemy to toleration, because it implied that certain individuals were permitted, as a matter of favour and sufference, to worship their Creator in the way they deemed proper. It acknowledged the right of those who granted toleration to be, if they pleased, at any time intolerant. For this reason he had always condemned and hated the statutes of the 29th Charles II. and the 1st. Will. and Mary, ch. 15. because they were called Toleration Acts: in his lordship's opinion, what was called toleration, only rivited the chains of religious slavery. One Mr. William Smith had lately been dabbling in these matters, but not with much success: he proposed by his bill a completely new system, according to which licences were to be granted, not only to a man to preach, but old women were not even allowed to say their prayers without it—people were not to be allowed to exercise their natural rights, without permission from Mr. W. Smith. The quantity of licences required would be innumerable, and it would have been a great improvement of the scheme, if Mr. Vansittart had thought of making it a very fruitful source of revenue, by imposing a stamp duty of 5s. or 10s. on every licence: the produce would be incalculable; almost as much as the tax proposed by a learned but humorous bishop, who said that he could point out to government a mode of raising a very large sum of money. Of

course all the ministers were eager to be let into so advantageous a secret, thinking that they personally should be relieved of some of the burdens they were in common compelled to sustain: but the reverse was the fact, and they were not a little disappointed, and it drew down their faces to an enormous length, when the prelate informed them that he suggested a duty upon adultery and fornication [laughter]. His lordship would not detain the House longer, although the question was of the greatest importance. He conjured the Right Reverend prelates well to weigh the subject, divested of those prejudices which they naturally cast into the scale; he addressed them not only on behalf of the Dissenters, but on behalf of the Protestant religion. And for the Dissenters he might address them in the eloquent words of St. Paul, when before Agrippa,—"Would to God that not only those, but all who hear me, were not only almost but altogether such a one as I am,—*except these bonds.*" His lordship expressed his gratitude to Heaven, that there was now some prospect that "these bonds" would be broken. Be the consequences what they might, he would be one of the first to attempt their destruction.

The question was then put, that the Bill be read a second time. A division took place, when the numbers were,

Contents	-	-	10
Non-contents	-	-	31

The Bill was accordingly thrown out. On re-entering the House we found

Lord Holland upon his legs.—He begged to ask the noble Earl opposite (Liverpool) whether by

rejecting the Bill brought in by Earl Stanhope, he meant it to be understood that nothing would be done by government with regard to the disabilities under which the dissenters laboured? If so, he should feel it to be his duty, however unequal to the task, to submit to the House some proposition upon the subject.

The Earl of Liverpool replied, that he felt not the least difficulty in informing the noble baron, "that he was thoroughly convinced that some alteration of the existing laws is absolutely necessary, and he would add, that the subject had most seriously occupied the attention of the cabinet, and of himself individually. Every person at all acquainted with the subject, would be aware that many difficulties were to be overcome, but his Lordship hoped in the course of a few days (although he by no means could pledge himself) to bring forward a bill to apply a remedy to the evils now complained of."

Lord Holland observed, that whatever objections he might feel to some of the details of the measure just dismissed, yet no bill to be proposed by the noble earl, would satisfy his mind unless it were founded on the same principle.

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*Protest on the Rejection of Lord Stanhope's Bill, in the House of Lords, on Friday, July 30.*

Because the toleration hitherto granted to Dissenters by law is incomplete, amounting to nothing more than a partial and conditional exemption from penalties and persecutions, whereas the bill now rejected, by recognizing the right

of private judgment in matters of conscience, would have placed religious liberty on its only true and legitimate basis.

VASSAL HOLLAND.  
STANHOPE.  
NORFOLK.  
LANSDOWNE.

*Letters of Mr. W. Smith and Lord Stanhope.*

*To the Editor of the Morning Chronicle.*  
SIR,

In the account of Lord Stanhope's speech, given in your paper of this morning, I observe so very extraordinary an attack made on me, in so very extraordinary a manner too, by name, in a place where I could neither reply, nor even elsewhere regularly notice what was there said, that I cannot but hope that your reporter has been incorrect; as otherwise I am unavoidably reduced to the necessity of doubting the decorum, the accuracy, and the candour of the noble Lord.—I am, Sir,

Your obedient humble servant,  
W. SMITH.

Park Street, Westminster,  
July 4, 1812.

*To the Editor of the Morning Chronicle.*  
SIR,

In consequence of a strange letter, signed "W. SMITH, and dated Park Street, Westminster, July 4th, 1812," which has appeared in the Morning Chronicle of the 6th instant, I deem it quite necessary to interrogate a little that gentleman before the public. Mr. William Smith, so interrogated, shall no longer have to say, (as he has stated in his printed letter) that he can "neither reply," nor "regularly notice" my propositions.

As a warm, zealous, and sincere friend of religious liberty, it

is my duty towards those millions of clients, whose just and sacred cause I have voluntarily espoused, to expose to their particular notice every attempt, either to maintain the foul and execrable cause of intolerance, or to support the no less despicable system of mere toleration. Liberty, duly recognized, in matters of religion, breaks the people's chains; but, toleration (which always necessarily implies a *right* to be intolerant) tends to rivet them.

I have now to ask this Mr. William Smith a few plain and honest questions; and to which questions the public will expect clear and distinct answers.

First, let me ask him, What *the future system of laws* would have been, supposing that his intended bill had actually passed?

I mean by that question, What would have been those laws, if carried into execution, which his project would have left *unrepealed*?

Secondly, to come with him to closer quarters still, I will ask him, Whether any Methodists, or Protestant Dissenters, or any Nonconformists, either men or women, could, notwithstanding the passing of *his Bill*, go to any meeting-house legally, and without fear of punishment, till *after* such men or such women respectively, shall have *travelled* to the General Sessions of the Peace, in order, in open court, to qualify themselves, even to hear at a meeting-house a discourse about religion, or to say their prayers there publicly, supposing them to be so inclined?

Thirdly, The expence attending the carrying the *Yorkshire freeholders only* to the place of poll, at the last general election,

being estimated at one hundred thousand pounds, I will ask Mr. William Smith, Whether the travelling expences of the *whole body* of the male and female nonconformists of the county of York alone, which would be incurred for the purpose of obeying the law, would not amount to two millions of money, or to some other enormous sum, independently of the loss of their valuable time?—And let him recollect, that time is the poor man's property; and that depriving him of it wantonly is in fact, robbing him of his estate.

Fourthly, Does Mr. William Smith, who affects in his letter such mighty respect for "*decorum*," deem it either decent or decorous, that the female part of the community, of all ages, should be stuck up in open court, in presence of a grave bench of laical and clerical justices, and a gazing public, to take oaths, and to make declarations, *before* those females are to be by law permitted to attend a place of worship, and to offer up to the Deity either their thanksgivings or their prayers?

Fifthly, I will now ask him, Whether any man (and what man by name) except himself, has since the commencement of this nineteenth century, ventured to propose to the ministers of the crown, either the revival or the continuance of laws of such unbounded absurdity, so contemptible in principle, so repugnant to every sound notion of religious liberty, and in practice so infinitely oppressive?

If Mr. Smith shall not chuse to answer these pointed questions, the nonconformists of all denominations will supply the proper an-

swers themselves. But if Mr. Smith shall insist that his project is a *wise* one, this grand question between him and me may be submitted to the decision, either of the liberal and enlightened public at large, or to that of the worthy citizens of Norwich in particular.

STANHOPE.

Berners-street, July 8th, 1812.

Mr. W. Smith's Reply to Lord Stanhope.

To the Editor of the Morning Chronicle.

SIR,

Some of my friends have expressed their surprise, that I should have taken any public notice of the attack which Lord Stanhope made on me in the House of Lords, and in deference to their opinion I will confess, that, had the knowledge of what his lordship then said been confined to the walls of Parliament, I should have thought any defence of myself unnecessary: but I think these gentlemen under-rate his lordship's power, on his 'vantage ground. The introducer of a liberal proposition naturally and justly meets with a favourable reception from the public: nor is a peer of the realm supposed to prefer grave charges on insufficient foundations.—Thus I reasoned last Saturday; and the same reasons induce me again to trespass on you, and to request the public attention to this answer to his lordship's letter and questions of Thursday last.—My note his lordship calls "*strange*." Why? That I should not be disposed to pass wholly unnoticed, so direct and fierce an attack, and from such a quarter, he himself, at least, ought not to think *strange*.

Was it then "the manner," or "the substance" of my letter which excited his lordship's astonishment? By not taking for granted the accuracy of the reporter, I afforded the speaker an opportunity of correcting, or disavowing any error or misstatement. Did this forbearance create surprise? Or, did it seem strange to him that this charge, so unusually made, should strike me as indecorous, when I do not find that even his own ingenuity can suggest any other defence of it than the gratuitous imagination of my being the advocate for "sticking up" females of all ages in open court to "take oaths before they say their prayers?" If this, Sir, were as true of me as it is otherwise, even then, as an argument, how relevant would it be, and how conclusive! But I am also reduced to doubt the noble lord's accuracy and candour;—whether in this I shall be entirely singular, let those who may have the fortitude to read this letter through, determine. His lordship in his speech asserted, that "one Mr. W. Smith," (whom he knew, pretty intimately, full five-and-twenty years ago), "had lately been dabbling in the matter on which he was speaking, but (sarcastically) not with much success." How fortunate, and how disinterested is Lord Stanhope in his selection of the criterion of merit, for any proposed legislative enactment! Success! In the names, Sir, of that crowd of his own abortive offspring, (numbers of which, in my opinion, deserved a better fate) I protest against it. Could they but rise and speak, how would they deprecate the standard to which he so mercilessly subjects them! To proceed;—

"This Mr. W. S. proposed by his Bill a completely new system, by which no man was to preach, no old woman to say her prayers in a dissenting place of worship, without a licence, and from him!" But for the kind information of the noble lord himself, I should have been as much at a loss as any other human being to have formed the slightest conjecture as to the meaning of this. Let the public learn the fact and admire.

After several communications with Mr. Perceval in the course of the last spring, on some inconveniences and hardships to which the Dissenters were subjected, the main object of which was to obtain the repeal of the primary evil, the Conventicle Act; Mr. P. said, he was ready to accede to our wishes, so far as "to place the Toleration Act, unquestionably, *in law*, on the footing of the generally accustomed practice; with one or two other minor concessions; and desired that we would state the manner in which we should think "these objects might best be accomplished, laying aside for the present all matters on which we might differ, and going on together till we should be *obliged* to separate." To this proposal, protesting against it as incomplete, we agreed, and heads for a Bill were accordingly sketched out by a professional man, on this principle,—avowedly short of our wishes and claims, but *not creating any new system*, only establishing and confirming the most liberal construction of the old one; *not requiring any licence*, but for the express purpose of preventing magistrates from changing qualifications into licences, (terms, of which the noble lord must know

the difference, however he has confounded them). This sketch, with perhaps some few alterations, was submitted to another body to be compared with one they had prepared, to decide which was preferable, or whether they might be amalgamated with advantage; but it was never entirely settled, was never shewn to the minister, (to my knowledge at least) *nor was ever determined on as a measure to be brought forward.* If the noble lord can impugn this statement in any one point, material to his argument, let him; if he has any other ground for his charge against me, let him produce it; if neither, let the charge of "proposing," "by a Bill," "a new system," "of establishing a new universal necessity for licences," (I omit the "*from him*," as a figure of speech, though it was not inserted for nothing) let this, I say, be compared with "an unfinished sketch," introducing *no new system*, but endeavouring to correct the inconveniences of the old one, "and particularly *destroying as far as possible the very idea of a licence*," and, surely, "he who runs may read." I am ashamed, Mr. Editor, of having so long trespassed on your paper, and the patience of your readers; but I hope that this explanation, if tedious in itself, will enable me the sooner to dispatch the noble lord's very pointed interrogations. His first question, as lucidly explained by himself, is, "What would have been those laws, if carried into execution, which his, (*i. e.* my) project would have left unrepealed." My answer is, those laws, *if carried into execution*, would have been the same laws as if *not* carried into execution. I answer also, that *my project* was to leave as few as possible of the obnoxious laws unrepealed. His second and third queries apply to the first clause of the Toleration Act, not to any system or wish of mine;—the obligation to take the oaths which it contains had better be repealed, and probably might have been, if it had not been long disregarded and almost forgotten. His lordship's fourth interrogatory states a bare possibility, and, practically, affects nobody. To the fifth, I shall only reply by asking, what must be thought of a disputant who imputes to his antagonist "a proposal for the continuance of unbounded absurdities, contemptible principles, and infinite oppressions," *because* he endeavours, in the way which approves itself to his judgment as most effectual, to destroy and abolish as many of those absurdities, follies and oppressions, as his power and opportunities enable him to cope with. The truth is, that Lord S. has been *saying* a great deal, and I have been endeavouring to *do* as much as I could. I quarrel not with him for his saying; on the contrary, I very generally agree with the principles and proposed enactments of his Bill; but I knew it could not pass, and said so to many who were fascinated with its theoretic beauty, which much enraged some of them, and may possibly have caused the present ebullition of the noble lord's spleen, which I can assign to no other immediate cause. I object to the word toleration, and the doctrine implied in it, as much as he can do, for the same reason too, and have long since declared that opinion in Parliament as expli-

citly as himself; but I will not refuse to accept a real and attainable good, because there is something yet better which I cannot yet obtain: and for so acting, should it at this heated moment appear criminal to his lordship, I can quote authority to which he may perhaps defer,—his own. On the 19th May, 1789, his lordship first made that excellent speech which he repeated last week; and, on the day when his motion was rejected, told the House, “that if the Bishops would not let him remove the rubbish by cart loads, he would do it by wheelbarrows; nay, even by spadefulls;”—a most laudable determination; meaning, of course, by this classic and beautiful metaphor, that he would attempt to perform by degrees the task which he could not at once accomplish. And what else, or what less, do I say? I know but of one difference, in this point, between us, that I begin at the comparatively easy end, he prefers the impracticable one. Only one word more.—If it be necessary, for the sake of maintaining principles, to attempt all at once; if nothing may be postponed for expediency—how came his lordship in this, “his last best work,” his panacea for all religious ills, his grand eradicator of all intolerance;—how came he, I say, to omit, (not to *forget*) to repeal the Test and Corporation Acts? Are not these disabilities on account of religion? Are not they at war with some just and sound principles of his and mine? Do not Dissenters complain of, and suffer more from them, than all the women young and old of the county of York, or the whole kingdom, ever did suffer or will

suffer, either in reality or imagination, from being “stuck up” to take oaths? and if these more substantial evils may be permitted to exist a little longer, unmolested by this sturdy and unyielding champion of principle, by what rule of candour, on what principle of fairness, justice or common sense, am I to be held out as forfeiting all the credit I may have acquired on this subject during a whole political life, as honest, as independent, as consistent and as long too as his lordship's, because, forsooth, I have yielded to a necessity of the same kind with that before which his inflexible nature has been compelled to bow. I have now done. His lordship may answer this or not, as he may please; nothing will induce me to prolong the warfare. I have no ambition for the last word in any sense but the epigrammatical one addressed to Colley Cibber:

Your endless rejoinder's not always the strongest,  
For that's the last word, which will last, Sir, the longest.

I am, Sir,

Your obliged humble servant,

WILLIAM SMITH.

Park Street, Westminster,  
July 11, 1812.

P. S. To his lordship's kind and friendly hint about Norwich, I can only say, that if he will be good enough to print his own very pointed interrogatories, with this reply, adding any rejoinder he may think fit, I will not quarrel with him for that neither.

—  
*Lord Stanhope's Second Letter.*  
*To the Editor of the Morning Chronicle.*

SIR,

I rejoice that I have brought before the public the consideration



of the miserable project of Mr. William Smith. In my letter of the 8th instant, I asked him, "What *the future system of laws* would have been, supposing that his intended Bill had actually passed?" And, in his letter of *confession*, (for I must so consider it) to the Editor of the *Morning Chronicle*, dated July 11th, he does not venture to deny the perfect accuracy of my pointed questions respecting *the state* in which his abominable project would have left the laws about religion. For he does not even assert, that "non-conformists, either men or women, could, notwithstanding the passing of *his bill*, go to any meeting-house legally, and without fear of punishment, till *after* such men or such women respectively shall have *travelled* to the general sessions of the peace, in order, in open court, to qualify themselves." Nor does he attempt to deny the enormous expences that this would wantonly have occasioned to them, independently of the loss of their valuable time.

My fourth question was as follows: "Does Mr. William Smith, who affects in his letter such mighty respect for *decorum*, deem it either decent or decorous, that the female part of the community, of all ages, should be stuck up in open court, in presence of a grave bench of laical and clerical justices, and a gazing public, to take oaths, and to make declarations *before* those females are, by law, to be permitted to attend a place of worship, and to offer up to the DEITY either their thanksgivings or their prayers?" And he does not deny that that would be the fact as to the law; but he observes, that my "4th interrogatory states

*a bare possibility.*" What is it that Mr. Smith means by "*a bare possibility*?" Let me ask him, Whether it would, or would not, have been in the power, not only of every clerical justice, but also of every bigoted, priest-ridden, or malignant *common informer*, so to have enforced the statute law? And let me then ask him, Whether that *object state* were such a situation as the Methodists, the Dissenters, and the non-conformists ought, by law, to be left in, by Mr. William Smith, who obscurely tells us of the magnificent feats which he has been endeavouring to *do* for the Dissenters? If such were the wretched result of all his *doings*; then my *sayings* (as he terms them) were surely a great deal better; for I have proclaimed it to the world, in the preamble to my Bill, these two grand principles; namely, 1st, that "*liberty of conscience is an unalienable right of all mankind, and which ought ever to be held most sacred*?" and 2dly, that "*a man can only enjoy a thing lawfully, when no man lawfully can hinder his enjoying it.*"

I have just been reading, in the 12th chapter of St. Luke, that "there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore, whatever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed on the house-tops."—I will now ask Mr. William Smith, (however unwilling he may be to continue with me this discussion,) Whether he does, or does not, know that it is a common report, long since current, that *he encouraged* Lord Sidmouth to

bring in his bill of the last session? If that be not the case, might it not be expedient (as Mr. William Smith is such a famous advocate for expediency) for him to call upon Lord Sidmouth publicly, just to state to the country what the *exact fact* was upon that subject?

I will also ask him, When Lord Liverpool sent to the Dissenters, and also to the Methodists, to call upon his lordship, and to meet Mr. William Smith, whether they did not respectively accept of his lordship's invitation, and whether they did not also *decline positively* to meet Mr. William Smith? And I must now ask him, Whether such refusal, even to meet him at the Earl of Liverpool's, did proceed, or could proceed, from any very marked approbation which they respectively bestowed on the miserable measure of this present Member for Norwich, whose sentiments upon this topic may, peradventure, not exactly agree with those of his truly respectable constituents?

Since I am now about asking questions, I may as well perhaps ask a few more. Pray what body of Dissenters have delegated to Mr. Smith the power of negotiating away, with the late Mr. Perceval, with the present Lord Liverpool, or with any other minister of the crown, their natural and unalienable rights to perfect religious liberty? Have the Dissenters in the country chosen him as their negociator? If he shall answer in the negative; does he then speak the particular sentiments of the Dissenters in and about the *metropolis*?

The copy of the admirable petition presented by Lord Holland

to the House of Lords, from a great number of the "Protestant Dissenting ministers of the three denominations, residing in and about the cities of London and Westminster," lies now before me. That petition shews, "That your petitioners, conceiving the right of worshipping God according to the dictates of their own consciences to be derived from the Author of their Being, and confirmed by the Founder of the Christian faith, and therefore not to be subject to the controul of human authority, cannot but regard with deep concern those statutes which restrain and limit the exercise of this right, and impose conditions and penalties that seem to them as unjust in their principle, as they are injurious to the vital interests of true religion." And that petition prays, "*That every remaining penal statute, which extends its operations to the province of religion may be repealed.*"—Will it be now pretended that Mr. Smith has been acting in unison with those worthy *ministers of religion*? Or will it be contended that the Dissenters in that district, who are *laymen*, have less correct opinions upon this subject than their *clergy*, and more conformable to the conceptions of Mr. William Smith?

Are the tories, or the bishops, Mr. Smith's new allies? He, as yet, disclaims their alliance and support; and they disclaim him also.—Are the whigs those persons who agree with him? The sublime protest written by Lord Holland, in consequence of the rejection of my Bill, which protest is signed by the Duke of Norfolk and by the Marquis of Lansdowne, as well as by Lord Holland and myself; the direct votes

given likewise for my Bill by the Marquis of Douglas, and by the Earls of Oxford, Carnarvon, Moira, Darnley, and Donoughmore; the support, by pairing off, given to my enlarged principle, by the Duke of Bedford, the Earls of Rosslyn and Lauderdale, and others; the kind and particular apology made to me by Earl Grey, by Lord Erskine, and by many others, for not having voted with me, on account of the *unexpected* early hour at which the division took place; leave Mr. Smith without any very great expectation of whig support, in favour of his narrow plan of *toleration*, as contradistinguished from *religious liberty*.

The first Act of *Toleration*, that is to say, the first instance of the haughty condescension of intolerance, is the noted act of the 29th of Charles the Second, chapter the 9th, for abolishing the *writ to burn heretics*. But, by the 2d section of that Act, the ecclesiastical jurisdiction is expressly reserved in all cases *not extending to death*.—The next Act of *Toleration*, which is that of the 1st William and Mary, chapter 18, merely professes, in its preamble, to give “*some ease to scrupulous consciences* ;” and as it thus promises but very little, no more than little was of course to be expected. And, although the degree of *forbearance* was greater, the principle of it (founded on mere expediency) was the same.

If Mr. William Smith thinks proper to stoop, in order to pick up from the kennel the rotting carcase of *Toleration*; I tell him openly and distinctly that I will not condescend to follow his example. The unalienable right to

perfect liberty in matters of religion has been given to all the human race by the DEITY himself. Who, therefore, upon earth, ought to presume to limit, or curtail it? But the vile idea of *toleration* (and Mr. Smith’s famous bill scarcely affords even the *basest toleration*) originated, in the darkest ages, in the lawless usurpation of infallible dominion over conscience, and is worthy of hell itself.

STANHOPE.

Berners Street, July 18th, 1812.

### *The New Toleration Act\*.*

Abstract of the Bill to Repeal certain Acts and Amend other Acts relating to Religious Worship and Assemblies, and Persons teaching or preaching therein.

The preamble sets forth, that it is expedient that certain Acts of Parliament made in the reign of his late Majesty King Charles the Second, relating to non-conformists and conventicles, should be repealed, and that the laws relating to certain congregations and assemblies for religious worship, and persons teaching, preaching or officiating therein, and resorting thereto, should be amended.

Clause 1.—17 Car. II. c. 2. 22 Car. II. c. 1. to be repealed.

2. All places of religious worship to be certified and registered.

3. Preachers in, and persons resorting to religious assemblies, registered under this act, exempt from same penalties as persons taking oaths under the statute of William.

4. Oath and declarations to be taken by all preachers, &c. when thereto required by a magistrate.

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\* The entire Bill, as it shall be finally passed, in our next.

5. No person to be compelled oaths, &c. exempt from offices, and from the militia.
6. Any person may require a justice of peace to administer the oaths, &c. under this Act.
7. Justice shall give the parties a certificate of having made such oath.
8. Certain fee to be paid, and certificate conclusive evidence.
9. Teachers having taken the
10. Penalty on falsely pretending to be a preacher, and producing false certificate.
11. Doors of religious assemblies not to be bolted or barred.
12. Enacts a penalty on disturbing religious assemblies.
13. Saving the ecclesiastical jurisdiction of the church.

## INTELLIGENCE.

### *Annual Meeting of the Warwickshire Unitarian Tract Society.*

The Annual Meeting of the UNITARIAN TRACT SOCIETY for WARWICKSHIRE and the NEIGHBOURING COUNTIES, was holden at Evesham on Wednesday the 17th of June, according to notice. There was service on the preceding evening, the devotional part of which was conducted by Dr. Toulmin, and the Rev. John Kentish delivered, with great animation, a very able discourse, to a full and attentive congregation, from Colossians i. 15. *Who is the image of the invisible God.* Mr. Kentish, observing that the character, the image of the invisible God, was a decisive proof that the person to whom it was applied, could not be the very Being of whom he was the image, shewed the various instances in which this was truly descriptive of Jesus Christ: viz. on account of his great power, by which he manifested the power of God;—on account of the virtues of his character, especially in the benevolence of it, as he was the revealer of the will of God, the medium of his grace to men, his representative on earth, and the Judge of the world.

The Rev. Richard Fry, of Coseley, Staffordshire, preached the sermon before the Society, on Wednesday morning, from 1 John, iv. 14. *And we have seen and do testify, that the Father sent the Son to be the Saviour of the world.* The Rev. I. H. Bransby, of Dudley, read the scriptures and took the devotional part of the service. Mr. Fry, from the words

of the apostle, took occasion to shew at large, that the person sent must be distinct from, and inferior to him that sent him. That we owe all the blessings derived from Christ's labours and ministry, to the free and unpurchased love of his Father and our Father, of his God and our God, who sent and commissioned his Son to reveal his will, and execute the counsels of his wisdom and grace to mankind. He explained, upon Unitarian principles, the various scriptural expressions respecting the sufferings, death and blood of Christ, and how, by these means, as well as by his instructions and example, he was entitled to the glorious character of the Saviour of the world. At the conclusion the most proper means of spreading the cause of pure Christianity, were mentioned, and the duty of all Unitarians to exert their abilities and influence to promote their views of gospel truth, was enforced with earnestness. The sermon, at the request of those members of the Society who heard it, will be published, and will add to the number of useful sermons on the subject of Unitarianism. It was heard with attention, and will be read with profit.

On the evening of the same day there was service at 7 o'clock. The Rev. Timothy Davis, of Coventry, read the scriptures, and offered up the prayer before sermon, and Dr. Toulmin preached, from Heb. iii. 1. *Wherefore, holy brethren, partakers of the holy calling, consider the Apostle and High Priest of our profession, Jesus Christ.* The Dr. introduced his subject, by alluding to the preceding

discourses, and proposed a practical improvement of the whole, by explaining and inculcating the religious regards due to Jesus Christ, on the ground of his character and offices; previously observing that they rose from the Divine commission under which he acted, and terminated in the glory and honour of God the Father, from whom he received all his powers, and whose counsels of love and grace he executed. These religious regards were stated to consist in obedience to his precepts, in the imitation of his example, in cherishing sentiments of love and gratitude towards him, in an attachment to his cause and zeal in promoting it, in a prevailing view to him, as the minister of the divine mercy, in all the acts of religious worship, and in entertaining the expectation of his second coming. The venerable Dr.'s attractive simplicity, and truly Christian and devotional strains through the whole of his discourse, especially towards the close of it, excited great interest in the audience, if the writer may judge from his own feelings, and the fixed attention of all around him. Thus the conclusion of this Anniversary was highly pleasing, for, as strongly expressed by one of his hearers, the good Dr. "introduced us to heaven."

After the morning service the business of the Society was transacted, and there was an addition of several new members. The ministers and members dined together, and the afternoon was spent in agreeable conversation on the general interests of religion. Dr. Toulmin, not without emotion, gave a short history of the rise and progress of Unitarian Tract Societies, which are now so extensively established; and the account was received with marked attention and pleasure by the company.

*Evesham, June 19th, 1812.*

### *Annual Meeting of the Western Unitarian Book Society.*

The Annual Meeting of the WESTERN UNITARIAN SOCIETY "for the diffusion of Christian Knowledge, by the distribution of Books," was held on Wednesday, June 17th, at Bridport in Dorsetshire, in the chapel of the Rev. Thomas Howe. Notwithstanding the showery state of the weather, many friends to this important and good cause, assembled from the neighbouring towns and vil-

lages. Fifteen ministers were present, and a most respectable and attentive auditory. The morning service was introduced by the Rev. Joseph Hunter, of Bath, who offered up the introductory prayer, and read the 121st Psalm, and the 2nd chapter of the Acts of the Apostles. The general prayer was given by the Rev. Michael Maurice of Lowestoffe, in Suffolk, and the Rev. Robert Aspland, of Hackney, delivered a discourse upon that great Protestant principle, "the right of private judgment in religious matters;" clearly showing, that the fullest liberty of thinking, speaking and writing ought to be allowed, not only to the various sects of Christians, but also to sceptics, and even to the opposers of the Christian faith: the text was Romans xiv. 5. "Let every man be fully persuaded in his own mind." The hymns were read by the Rev. Thomas Madge, of Norwich. After the morning service the Society met for business. The Rev. Edmund Burcher, of Sidmouth, was called to the chair: the minutes of the meeting held at Exeter, the preceding year, were read by the Secretary, the Rev. John Rowe, of Bristol, and confirmed:—other business was then transacted:—the meeting for next year appointed to be held at Taunton, and the Rev. Joseph Hunter fixed upon as the preacher: More than twenty new members were admitted, and together with the old members who were present, and some visiting friends, partook of an economical dinner. Fifty-five persons sat down to table, and after the cloth was removed, a great deal of interesting conversation, relative to the objects and plan of the Society took place; several useful hints were thrown out, and much future good may be expected from the exertions that will be made, if they, in any tolerable degree, correspond with the ardour and unanimity with which all present appeared to be animated.

In the evening service the Rev. Robert Aspland prayed; the hymns were given out by the Rev. Henry Davies, of Taunton, and the Rev. Thomas Madge delivered a truly scriptural illustration of the words of the Apostle Paul, which occur in the Epistle to the Ephesians, ii. 8, 9. "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God, not of works, lest any man should boast." The main object of this discourse was, to show that the human race, though holiness is in-

dispensably necessary as a qualification for happiness, are indebted for salvation, not to the "merits of Christ," a phrase no where to be found in scripture, nor to any other merits, but solely to the free mercy or *favour* of Almighty God. This service, as well as the preceding, was well attended. Christian unanimity, charity and cheerfulness pervaded the whole of this happy day, and the friends of pure, uncorrupted, scriptural Christianity may congratulate themselves upon the increasing success of their labours.

The following evening, June 18, at a lecture, the Rev. Samuel Fawcett, of Yeovil, conducted the devotional part of the service, and the Rev. Robert Aspland addressed a considerable auditory from that part of Paul's speech before Felix, which is found Acts xxiv. 15, 16 "And have hope towards God, that there shall be a resurrection of the dead, both of the just and unjust; and herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." In meetings like these, attended from proper motives, and conducted in a truly liberal and candid spirit, the social nature of Christianity is exemplified, the power of religious principles invigorated, the bond of affection between all sincere enquirers after truth, rendered more firm, and that "refreshment from the presence of the Lord" experienced, which is the solace and joy of the devout soul. May these "fruits of the spirit" be multiplied in our churches, and more and more acted upon in the lives of individual professors!!

### *Southern Unitarian Society.*

The Anniversary Meeting of the SOUTHERN UNITARIAN SOCIETY, took place at Chichester, on the first of July.

The morning and evening services were well attended: the former was opened by the Rev. J. W. Morris, after which, the Rev. W. Hughes delivered an excellent discourse from John i. 18, from which words he took occasion to shew, that the ascription of the titles and attributes of Deity to Christ, formed no ground for the belief that he was a Divine Being. As the sermon will probably be printed, it is not here necessary to enlarge upon its design. In the evening the Rev. R. Scott began the service, and the Rev. R. Wright preached, from

Matthew xix. 17, on the goodness of God.

It having been reported to the Society, that the Unitarian cause, at Brighton, was apparently flourishing, and that a place had recently been purchased by its patrons, in which to perform public worship; it was agreed that the next general meeting of the society should be holden at that place, when the Rev. J. W. Fox is expected to preach.

The members of the Society were gratified in finding that whilst from the changes incident to human affairs, some names were obliged to be erased from the list of subscribers, new members were obtained to fill the vacant places.

A present of books was voted to the Unitarian Fund, and to the Welch Unitarian Society.

After dinner the following toasts, among others, were drank:—

*Joseph Lancaster*, whom the Chairman described as an able coadjutor in the cause of truth,—as the more knowledge is diffused, the more must truth prevail.

The *York Academy* was proposed by W. Cooke, Esq. as a seminary which had produced many able and enlightened defenders of true Christianity.

The Secretary, adverting to a custom which formerly prevailed in the Society, of drinking, in silence, *the memory of Dr. Priestley*, suggested the propriety of classing with it the names of *Wakefield* and *Lindsey*. He considered these three men were nearly equal in talent: equally ready to brave the storms of adversity, in defence of what they deemed the truth, and of having equally contributed to the support and spread of the Unitarian cause. And in rising to return thanks, when his health was drank, he took occasion to press upon the company the necessity of adding exertions to wishes, for the furtherance of the object for which the Society had then met: and particularly insisted on the useful tendency of the MONTHLY REPOSITORY. He characterised this publication as the only work devoted to the Unitarian doctrine, as the only one open to free enquiry, and of course not only worthy of support, but that it would be a dishonour to the friends of civil and religious liberty if it were not extensively supported,—and concluded by giving as a toast, *The Monthly Repository*, and may it receive such support from the friends of free enquiry, and particularly from Unitarians, as shall afford

ample satisfaction to the Editor, and reflect honour upon themselves.

### *Manchester New College, removed to York.*

On Wednesday and Thursday, the 24th and 25th of June, the Annual Examination was held in the presence of Samuel Shore, Esq. Samuel Shore, jun. Esq. President, Robert Driffield, George Strutt, T. B. W. Sanderson, Samuel Philips, Esqrs. Messrs. Robert Kay, George Hampson, G. W. Wood, Treasurer, and T. H. Robinson, Secretary, and the Rev. Messrs. Astley, Davies, Dean, Hawkes, Higginson, Kentish, Lee, Roberts, Severn, Yates and Turner, Visitor; who were, throughout the whole, highly gratified with the proficiency made by the students under the able direction of their tutors. The examination commenced each day at nine, and continued, with a short intermission for refreshment, till half past five: the several classes being carefully led through the subjects which had come before them in the course of their studies, during the preceding session, by a series of questions concerning the nature of which they had not the slightest previous information; and by the reading of passages, chosen at the moment, from the Greek and Roman classics, and from the originals of the several books composing the sacred volumes: the whole interspersed with orations, critical discourses and sermons, by all the students, except those in their first year, on subjects chosen by themselves, and none of them corrected, or even seen, by any of their tutors, previous to their delivery\*.—If it were fair

to specify, where the whole was so creditable, it might be said that the students of the fourth year afforded particular satisfaction, by the clear and unembarrassed manner in which they went through their long examination on the sources and rules of Biblical Criticism, and the practical exemplifications which they gave of each, out of the several books of the Old Testament, with the original language and contents of which they shewed themselves to have attained a degree of acquaintance, which could scarcely have been expected at so early a period; but which afforded a pleasing earnest of their being well-prepared for entering on the study of the more perfect dispensation of the gospel in the ensuing session.

The examination closed, as usual, with an address from the Visitor, which, at the request of the gentlemen present, is sent for insertion in the Monthly Repository.

"Gentlemen, I now come to discharge my part, which I am happy to say continues to be to myself a highly pleasing part of this day's business. In the name of this assembly I congratulate your tutors, as well as yourselves on the result of this long and satisfactory examination. We, each of us, have it now in our power to attest to our several friends the excellent state of this institution; for students who are able to give so good an account of the course of study in which they have been engaged, and to exhibit such pleasing specimens of their talents for composition, on subjects connected with it, must have been very carefully instructed: and it is a high satisfaction that we can carry with us the further report, that its discipline continues to be no less commendable than its proficiency.—If this should have been promoted, in any degree, by the more collegiate form in which you have this year resided, it will be a gratifying circumstance to those

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\* Mr. Wallace, on the different Effects of Arguments on the Judgment, as a Ground of Candour, and mutual Forbearance; Mr. Howse, on the Character of Richieu; Mr. Holland, an Examination of Hume's Essay on Miracles; Mr. Brettell, on the Divine Authority of Moses; Mr. Strutt, on the Advantages of the Study of Natural History; Mr. Cook, on Liberty of Conscience; Mr. Bakewell, on the Causes which tended to infuse a Spirit of Freedom in the British Constitution, and an opposite Spirit into that of France; Mr. Ashton, on the Destruction of the Canaanites; Mr. Sanderson, on the State of the World at the Coming

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of Christ; Mr. Lewis, on the Evidences of the Resurrection of Christ; Mr. Manley, a Sermon on Christian Union, from John xvii. 20, 21. Mr. George Kenrick, on the Christian Sabbath, from Gen. ii. 2, 3; Mr. Henry Turner, on the Sanctions of the Mosaic Law, from Exod. xix. 3—8, and Mr. Hutton on the Duty and Benefit of Searching the Scriptures, from John v. 39.

who have, in so handsome a manner, effected the purchase of the academical buildings; and may stimulate others to contribute their aid towards the liquidation of the debt which yet remains upon them. In the mean time it has created a pleasing difficulty with regard to the adjudication of the prizes; the report of good and orderly conduct, having been found so general, that in this respect, for want of prizes for you all, we must request that you will accept in general our testimony of high approbation; which will operate as an effectual encouragement to your perseverance. As a selection, however, must be made, I am commissioned to deliver the first prize for diligence, regularity and proficiency to Mr. Samuel Robinson, of Woodlands near Manchester, the second to Mr. Benjamin Mardon, of E. . . . , and to present a testimony of approbation, equal in value to the third prize, to each of the three following gentlemen.—Mr. Lewis, of South Wales, Mr. Holland, of Manchester, and Mr. Smith, of Westminster. The eminence of the two latter, in their respective pursuits, may seem to have entitled them to a higher prize; but their superior attainments, previous to their entrance into this institution, though greatly to their credit, and carrying in itself its own reward, were not to be taken into consideration, in calculating the proficiency of the present year.

“It has been usual, on these occasions, to address a few words of advice to our young friends who are to leave us; particularly to those who are entering on the important office of public religious instructors. As none of this class are expected this year to dissolve their connection with the College, I wish to take the opportunity of addressing a few words more particularly to those young gentlemen, who are designed for some or other of the departments of civil and active life. It is a great advantage, my young friends, which you possess, over your predecessors in former ages, that you have the opportunity of a much more enlarged and liberal education. Formerly none but the clergy, or, at most, the learned professions, were considered as having any occasion for learning, and if others offered themselves for instruction, they were obliged to submit to the plan of scholastic discipline, traced out for the former classes. But of late it has been justly thought that

youth might properly be led to those studies which might fit them for civil life. In addition to the rudiments of the dead languages, and the elements of mathematical science, history, ethics and jurisprudence, the maxims of political economy, the useful application of natural history and philosophy, to agriculture, the arts and manufactures, these, with various other subjects of obvious use and importance, began to be introduced particularly into that seminary of which several of us entertain a grateful recollection, and of which this is the direct successor, by that excellent person\* who has thrown light on almost every subject of human enquiry, but who has, more especially, contributed to free from corruption the important doctrines of the Christian revelation: and his example has been followed, more or less, by several of our Universities.

“You, my young friends, have been enjoying, in these respects, such advantages as this institution could afford you; and your improvement of them we have had a satisfactory opportunity of witnessing. Those of you who return to us will return, I persuade myself, with a full determination to avail yourselves of the further opportunities which it will be in our power to offer. Those of you who leave us will persevere, I trust, in those habits and courses of study which you have here begun, so far as your respective circumstances will admit. For I hope you will keep it always in mind, that you will still continue to have much to learn, beyond what your tutors have here been able to teach you. You will remember, that “schools and colleges are not the only places of education.”† You will find “the world itself to be the greatest theatre of instruction; and you will continue to learn by acting in it. If we have only succeeded in inspiring you with a love of truth, and the sense of virtue and public spirit, you will be “ready to every good work,” as you shall be called to it. You will discharge the relative and social duties, as members of families and of civil society, and, at the same time, you will not forget that you are members of the larger society of mankind, and should therefore feel an interest in whatever respects truth

\* Priestley on Education, p. 185—230.

† Priestley's Sermon at Hackney, p. 6.



liberty or general happiness. You will probably have a variety of duties to perform: some of you will be called on to act a part in commercial and civil life; some, perhaps, in a still more extended sphere. It is of great importance that you should be qualified to act your parts well: for in times so eventful as the present, and those which follow are not likely to be less so, a favourable issue of things very greatly depends upon the principles and conduct of those who are to be the actors. If you here imbibe a Christianity of an enlarged and liberal form, you will have an infallible guide in every emergency, having been duly instructed in its evidences, you will be in less danger of being laughed, or scoffed, or persecuted out of it; having learned its genuine principles you will be grateful for them, and steadily attached to them; you will securely depend upon the providence and government of such a Being as it represents the Father of mercies to be; you will be furnished with precepts ready for application to every circumstance and event, with an example of spotless purity, invincible integrity, and unlimited benevolence, and with motives beyond all others, animating you to an excellent and honourable conduct.

"But in order to maintain the proper influence of this most excellent gift of God upon your memory, let me recommend it to you to be particularly careful that you continue to observe a regular attendance and devout behaviour in regard to public worship. Your conduct in this respect is of great importance, not only to yourselves, but to society. It may be thought that those who are engaged in the service of the sanctuary are obliged in decency to respect its ordinances. But, as you have lately heard it adly and convincingly argued, the obligation is not confined to them; it is for you also to, "search the scriptures," and profess the truths which you find in them: and if you also shew by your conduct, that you consider yourselves under an equal obligation to attend to the duties which they inculcate,—by no means neglecting the *instrumental* duties,—you will not only secure your own happiness, but you will adorn the religion which you profess, and the stations in life which you may be called to fill; and you will contribute most effectually to promote among

others that general regard to virtue and religion, which is the best security for the well-being of society.

"It has given us the highest pleasure to observe, that those of you who, on this occasion, have exhibited specimens of your proficiency in composition, have, in general, chosen such subjects as shew that you have paid great attention to the evidences of natural and revealed religion; and to learn, that during your residence here, you have duly and respectfully attended the services both of family and public worship. We trust that we may take this for a sufficient security, that in the spirit with which your fellow-student has so well pleaded the cause of the Christian Sabbath, you will carry with you into the world those principles and habits which you have here been forming, and in this, and every other instance, do honour to the institution in which you have been educated."

The whole was concluded, as usual, with a short devotional exercise, and the Committee adjourned to dinner at Ettridge's; where much interesting conversation took place on the business of the two days.—A minister from one of the midland counties, who had now for the first time attended, expressed a wish that every congregation in the kingdom, interested in the successful education of ministers on enlarged and liberal principles, would send a deputy to the Annual Examination; he was convinced that nothing more would be needful to insure the effectual support of the institution.—Several additional applications having been made for the admission of students on the foundation, and some apprehension having been expressed, that the interest on the debt on the newly purchased buildings, together with the annual instalments for its gradual liquidation, might cramp the exertions of the Committee in this way, at a period when they were likely to be so much called for, a conversation took place, on the very handsome conduct of several subscribers to the loan, and the Secretary reported at the close of the meeting, that twelve gentlemen had agreed to give up their respective sums to the Permanent Fund, on condition of an Address being drawn up and circulated among the friends of the institution; which was immediately prepared accordingly, and ordered to be printed.

There have this year been twenty-one students, of whom thirteen have been for the ministry. The number of divinity students in the ensuing session is expected to be, at least, fifteen; and the whole number between twenty and thirty. V. F.

*Address of the Quakers to the Prince Regent, from the London Gazette, June 20, 1812.*

*To George Augustus, Prince Regent of the United Kingdom of Great Britain and Ireland.*

May it please the Prince,

Seeing that in consequence of the lamented affliction of our beloved sovereign thy father, thou art called to the high office of administering the regal government of this country, we his dutiful subjects, the religious Society of Friends, are desirous of representing to thee a subject, in which we believe the welfare of our country is deeply concerned.

It is now many years since war has been spreading its desolation over great part of the civilized world; and as we believe it to be an evil, from which the spirit of the gospel of Christ would wholly deliver the nations of the earth, we humbly petition thee to use the royal prerogative, now placed in thy hands, to take such early measures for the putting a period to this dreadful state of devastation, as we trust the wisdom of thy councils, as they seek for divine direction, will be enabled to discover.

Impressed with a grateful sense of the religious privileges we enjoy under the present government, we submit this highly important cause of suffering humanity, which is peculiarly near to our hearts, to thy most serious consideration; that thus thou may'st become an honoured instrument in the hand of the Almighty, in promoting his gracious designs respecting the inhabitants of the earth.

Signed in, by order, and on behalf of the Yearly Meeting of the said people, held in London, this 29th day of the 5th month 1812, by

JOHN WILKINSON,  
Clerk to the Meeting this year.

To which address his Royal Highness was pleased to return the following most gracious answer:

"I am deeply sensible of the calamities which necessarily attend a state of war.

"It would, therefore, be most grateful to my feelings, to observe such a change in the views and conduct of the enemy as would admit of the cessation of hostilities, consistently with a just regard to the important interests which have been committed to my charge, and which it is my indispensable duty to maintain.

"I reflect with great satisfaction on the religious privileges secured to you by the wisdom and benevolence of the laws, and you may rest assured of my constant protection."

*The Epistle from the Yearly Meeting, held in London, by Adjournments from the 20th of the 5th Month, to the 30th of the same, inclusive, 1812.*

*To the Quarterly and Monthly Meetings of Friends, in Great Britain, Ireland, and elsewhere.*

DEAR FRIENDS,

Being permitted at the present time to investigate the state of our religious society, and participating together in that love, which, we believe, takes its origin in the boundless mercy of God through Christ our Holy Redeemer, through Him who died for us, and who ever liveth to make intercession for us, we have found this love to extend to you our brethren. We have considered your situation, whether in your larger or smaller meetings; and as we have again been impressed with the belief, that in renewing the written salutation of our love, we shall be found in the way of our duty; we have desired to be directed to impart to you such information and counsel as may tend to your increase in the fear of the Lord, and in the consolations of his presence.

Seeing therefore the infinite value of love, that indispensable qualification of a true disciple, we are desirous of pressing it on every individual, to examine impartially how far he feels it to flourish in his own mind, and to influence all his actions, thus inducing others to follow him, as he is endeavouring to follow Christ. And we believe that nothing will be so favourable to the preservation of this holy disposition as humility of heart, a temper in which we constantly see ourselves unworthy

of the least of the Lord's mercies, and dependant only on his compassion for our final acceptance. Seeing also that no awakened mind can be without a view to a better and an enduring state, and that no one knows how soon he may be called to put off mutability; let us bear in perpetual recollection that, in the state to which we aspire, there is nothing but eternal love, joy, and adoration, in the presence of Him through whose love we were first awakened.

In contemplating this copious subject, though we are not apprehensive of more symptoms of deficiency than in former years, we feel disposed afresh to encourage friends to be prompt in undertaking, and prudent in executing, the blessed office of peace-maker. And we believe the patient endeavours of faithful friends will be generally crowned with success, in proportion as their own minds are seeking to Jesus, for assistance in performing an office on which he has pronounced his blessing; and in endeavouring to lead the minds of any contending persons, to a sense of the absolute necessity for all true disciples to live in peace one with another, and to forgive one another, even as God, for Christ's sake, has forgiven them.

Before we quit the subject of Christian love, let us remind you that no limit of name can bound its influence. In this instance of almost unprecedented pressure on some of the poorer classes of our countrymen, we deem it particularly desirable, that our dear friends every where should not be backward in examining into their distresses; but liberal in contributing a due proportion of relief. Many are allowed to have temporal possessions sufficient to do this with comparative ease. Let these therefore remember that they are but stewards, and let them seek to be good and faithful stewards. And it is probable that others, not equally abounding in the good things of this life, may find that in using moderation in their own expenditure, they may have wherewith to supply the wants of others, and to make the heart of the poor man sing for joy. O, the blessing of clothing the naked and feeding the hungry! who would not desire to be entitled to a share in it?

Moderation in personal and domestic expense, every way becomes the followers of a lowly hearted Saviour. We are therefore engaged to press it upon our

young friends just setting out in life, to beware of needless expence in the furniture of their houses, and in their general domestic habits. Even those who think their property may entitle them to abundance or to elegance, by indulging in costly habits are setting but an ill example to those of more contracted means; and as we are but too apt to copy that which coincides with our natural disposition, our want of circumspection may prove an excitement to extravagance in others, and prompt them to use exertions for supporting an appearance, which may divert them from the true business of life—the daily study to be approved 'n the sight of God.

And, dear youth, in general, especially you whose period of life may not be so advanced as that of those whom we have just addressed, even you who have left, or are about to leave, the protection of a parent, and to enter into the busy scenes of life; some of you, probably, in populous towns, far different from the retirement of your paternal abodes: we beseech you to guard against the new temptations which may now assail you. Oppose the first incitement to any liberty inconsistent with your principles, and be willing to seek the society of experienced friends in the places where you may be situated, and to receive their admonition with meekness and attention. Never forget that the season of early youth is a season of peculiar danger; and if you grow up under this sense, you will from time to time be led to cry for preservation to Him, who has said (and his words are Amen for ever,) "Him that cometh to me I will in no wise cast out."

The usual accounts of sufferings, brought in this year, chiefly for tithes and those called church rates, and for military demands, amount to thirteen thousand, six hundred and forty-five pounds. Five young men have been imprisoned for refusing to serve in the local militia. Besides these and other accounts which we have received from our several Quarterly Meetings, we have an epistle from Ireland, and one from each of the Yearly Meetings on the American continent. The Yearly Meetings of our American brethren seem vigilant in their attention to the support of our testimonies, and to purposes of general benevolence. The due education of our youth still forms a part of the concern of the Yearly Meeting of Penna-

sylvania; which has also, together with those of Maryland and New York, continued to care for the native inhabitants of the wilderness; and those of Carolina, Virginia and Maryland, testify in their existences, their unremitting concern for the state of the enslaved Africans in their land. Although in our country, as well as in theirs, the infamous traffic with Africa in slaves has been abolished by law, we desire friends not to forget that slavery still exists within the British empire, and to suffer their sympathy still to flow towards its oppressed victims.

Thus, dear friends, we trust we may say that both abroad and at home, the Lord is influencing his servants to remain on the watch. Though the subjects of our concern may be somewhat various, it is still pleasant to reflect, that all are aiming at the same object and all looking to the same Lord for his gracious assistance. Having the same faith, and being baptized with the same baptism, even those plunges into exercise and conflict which wash us from confidence in our own exertions; how can it be otherwise than that we *should* rely, as we have just hinted, on the same Lord? May this unity of travail encourage us all to abide steadfast in our allegiance to him; that in due season we may reap the unfading reward of his holy peace.

Having touched on some of the subjects which have warmed our hearts in desire that we may be built up a spiritual house, we entreat you to consider that it is by means of individual exertions, under the direction of the omnipotent Master-builder, that the work is to be effected to his praise. Be vigilant, therefore, we beseech you; be constant, when cases require it, in faithful and tender admonition. Neglect in this point gives countenance to defects and increases them; whilst the faithful admonisher may hope to partake of the reward of those who "turn many to righteousness;" who, saith the prophet, "shall shine as the stars for ever and ever."

Now, dear friends, in conclusion, let us observe, that love, Christian love, is the parent of every virtue: it restrains our immoderate gratification of personal indulgence; it expands our hearts to every class of society, and to every modification of the human species; it makes us

prompt to lend a hand of help to such as may stray from the path of safety; it leads to universal benevolence; and as it is the origin of every good work, so through the grace of our Lord and Saviour Jesus Christ, it will be the reward of a life passed in his service, in its native region, the realm of unmixt love, with him for ever. Amen.

Signed in and on behalf of the meeting, by

JOHN WILKINSON,

Clerk to the Meeting this year.

### Catholic Aggregate Meeting.\*

Dublin, July 2.

EARL FINGAL in the Chair

The Aggregate Meeting of this day was more numerously attended than any preceding assemblage of the depositaries of the wealth and power of the Catholics of Ireland. At one o'clock the Earl of Fingal took the chair, amidst the enthusiastic applause of his countrymen.

Mr. M'Donnell, seconded by Counsellor O'Connell, proposed that the Petition should be read—it was accordingly read, and it appeared to be a transcript of the Petition *mutatis mutandis* of the Dissenters of England to Parliament for universal religious freedom.

Dublin, July 2.

We had just written to the close of the preceding article, when we received information, from the best authority, that the Catholics of Ireland, with that nobleness of mind and of action which has hitherto distinguished them, and with all the liberality and wisdom worthy men acting for a great and generous people, had resolved to sink the question of Catholic emancipation, and "to petition upon the principle of the Dissenters for the removal of all disabilities!!" We have not time or room now fully to express our approbation of this enlightened policy on the part of our Catholic fellow-subjects; it goes to a sincere, a complete union of all sects and parties, —to that Christian and constitutional union, before which no intrigue, no cabal, no witchery can stand; before which Bigotry must melt into an "airy nothing," and Intolerance become dumb for ever.—(Dublin Evening Post.)

*The Christian's Survey of the Political World.*

The Bill of Earl Stanhope has received the fate we expected, but the proposal of it has not been unattended with good. It could not be imagined, that a bill of so extensive a nature, so contrary to the strange prejudices that have been cherished for upwards of a century, and one so agreeable to sound sense, true Christianity and liberal philosophy should be immediately entertained, and received with universal approbation. Suffice it, that the opposers could not bring any solid arguments against it; that they could not deny, that the statute book contained laws on the subject of religion, which at this time of day no one could propose to the legislature. The Earl also made such an exposition of the absurdities in the statute book, that it is not likely that any one hereafter will act upon them or speak in their defence. This is the way in which truth gradually advances in the world. She is persecuted by ancestors, goaded on by an interested priesthood: this creates discussion: by degrees the points of contention lose their interest: at last the descendants wonder how their forefathers could suffer themselves to be worried, and worry each other on account of some stupid nonsense, invented by stupid churchmen, and defended by the sophistry of those, who thought that the people ought to be kept in ignorance to be the more easily duped by priestcraft.

The rejection of the bill gave birth to the following admirable protest of enlightened nobles who declare, that "the toleration hitherto granted to Dissenters by law is incomplete, amounting to nothing more than a partial and conditional exemption from penalties and persecutions; whereas the bill now rejected, by recognizing the rights of private judgment in matters of conscience, would have placed religious liberty on its only true and legitimate basis." This admirable protest is signed by Lord Holland, Earl Stanhope, Marquis of Lansdowne, and the Duke of Norfolk, and thus a record is fixed in the House of Lords, which may serve as a land-mark in future attempts; and many more must be made before men professing to be Christians grant that liberty to their brethren, which cannot be denied but by the injury of those who deny it, and a forfeiture of their claim to be the disciples of him,

who laid it down as a fundamental law, that we should not do to our neighbour what we do not wish to be done to ourselves.

The introduction of this bill gave rise to an extraordinary correspondence between Mr. Smith, one of the members for Norwich, and Earl Stanhope. The latter had in his opening speech made some allusions to the conduct of the former, who is connected with the body of Dissenters, under the name of the Deputies of the Three Denominations, and representing him as entertaining very imperfect views of toleration. In consequence Mr. Smith wrote a letter in the public papers, representing this part of the speech as deficient in decorum, and not giving him an opportunity of reply. To this the Earl replied, by asking Mr. Smith some questions, and he in his answer stated, that a communication had been made with Mr. Perceval in the spring, chiefly on the subject of the Conventicle Act, and in consequence, a bill was sketched to remedy the inconveniences that had arisen from some late interpretations of that act and the Toleration Act in several counties: and the bill would have left remaining on our statute book those absurdities which it was the intention of the Earl's bill to remove. The Earl rejoined, and triumphed on the acknowledgment that Mr. Smith's attempts were so confined, and in the grand principles maintained in his bill: namely, 1st, Liberty of conscience is an unalienable right of all mankind, and which ought ever to be held most sacred. 2nd, A man can only enjoy a thing lawfully, when no man lawfully can hinder his enjoying it.

Both parties, we are convinced, wish equally well to religious liberty, but they may differ in the paths each choose to obtain it. We are inclined to prefer the mode pursued by Lord Stanhope, which comprehends and unites all bodies dissenting from the church, and all in the church, who are affected equally with Dissenters by its ridiculous enactments. Every day adds vigour to the general principle, but the parties, contending for objects affecting only a few persons, have quite as much difficulty in obtaining their petty advantages, as if they had aimed at more general good. If instead of aiming each sect for itself, all will join in the general principle, de-

siring nothing for itself which it would not grant to others, religious liberty will, we believe, be obtained, after a few struggles, to the general joy of all parties, in which we include a very great majority of the established church.

But Lord Stanhope in his last letter questions Mr. Smith very closely upon another point, on which we have long expected some enquiry, though we had not the least idea from what quarter it would come. It is generally understood that Lord Sidmouth complains of having been misled by certain Dissenters, who gave him, some of them spontaneously, their advice upon the subject of his bill, and led him to believe that they carried great weight with, and represented truly the feelings of the Dissenters. This report Lord Stanhope brings very pointedly home to Mr. Smith, asking him "whether he does or does not know that it is a current report that he, Mr. Smith, encouraged Lord Sidmouth to bring in his bill of the last session? Whether the Dissenters and Methodists did not decline, positively, to meet Mr. Smith afterwards, upon Lord Liverpool's invitation?" The fact is, that certain Dissenters were much too officious upon this occasion, and gave themselves a credit, to which they were by no means entitled. They affected to speak for the whole body of Dissenters, without considering how little weight they really possessed in that body. It is not easy, we are happy to say, for any man to carry great weight with the Dissenters: for the body is not so manageable as the church: it will think for itself, and to know their thoughts, an acquaintance with a few gentlemen is not sufficient. The Dissenters are divided into bodies, of which that of the Methodists is now by far the most numerous: whilst that of the Presbyterians is dwindling to nothing. The mixed class, consisting of those who are Dissenters in town and Churchmen in the country, we ascribe to neither class: for inasmuch as they cannot bear their testimony to dissent among their country neighbours, we may generally look upon their connection to be very slight with the meeting house; and their children, naturally forgetting it, will slide with ease into that body, which affords greater resources to the fashionable and the opulent.

The bill of Lord Stanhope, though not successful has been of use. Administration itself has brought in a bill, and we are credibly informed, that the manner in which Lord Stanhope's speech was received in the House of Lords, prevented the insertion of many things into

this bill, which otherwise might have found their way into it. Every thing now it was certain would be more accurately examined, and though there might be some solicitude not to grant too much, still the administration would not be willing to introduce any thing, which should expose it to the well-merited censures of the thinking and enlightened, whose eyes are now every where opened to this subject. We shall be curious to see the changes introduced, but look forward to the advocates for Catholic emancipation and Mr. Wyvill's Petition for some effectual good to be operated in the next sessions. The bill of administration has passed the Commons.

The Catholic question stands upon very good grounds, for the House of Commons has determined to take it up early in the next sessions, and to grant every thing which is not incompatible with the Protestant interest. In the House of Lords, the question against the Catholics was carried by a majority of only one. The ministers were divided upon this question, which is not to be considered, according to the vulgar phrase, as a government question, that is in other words, each member of Parliament is to exercise his own judgment upon the question, acting according to his own views, and each member of the Cabinet will do the same. This implies, that in other questions the members of the House of Commons do not exercise their own judgment, but are led by some influence, whether of government or of any other person, and this distinction ought to be clearly ascertained, and each member marked by the character which belongs to him, and each question by the support which it receives. We should then form a true estimate of every division. Thus if there were seven honest and independent members on one side and six on the other, we might be convinced, that there was some ground for difference of opinion, which it would become us to examine: but as to the numbers on either side, who are not honest and independent, they should be considered as nothing, though their speeches may throw great light upon a subject, and be of use to the honest and independent mind.

The honest and independent members of Parliament will in the recess have an opportunity of examining the Catholic question in all its bearings, and to ascertain precisely what is meant by the Protestant interest. This is not confined to the established sects either in England or Scotland, which both together,

and including the members of the established sect in Ireland, do not form a majority of the Protestants of this kingdom. Whether they deserve the name of Protestants, who belong to the sects called the Church or the Kirk, may justly be doubted: and the Dissenters will do well to examine what is their claim to this title. The word Protestant is derived indeed from some princes and nobles of Germany, protesting in a diet against the power of the Pope, but it is of little consequence to protest against the power of one man, in matters of religion, if they set up another power equally obnoxious, and equally contrary to the allegiance we owe to our Lord and Saviour Jesus Christ. Popery is bad enough when adorned with all the magnificence of St. Peter's; it is worse when it presses you down in a meeting house, whose minister, differing from the sects of Rome and England, has the insolence to call himself orthodox, and to send every one to eternal perdition, who does not subscribe to the traditions which he received from his mother, nurse and tutor.

We are concerned to state that the troubles of the manufacturing counties have not completely subsided, yet it may be doubted whether they called for any new laws upon this subject. An inquiry took place in both Houses by secret committees, who had the inspection of papers delivered to them by government in sealed bags, and on their report, after some discussion, a bill was passed, increasing the power of the magistrates in the disturbed counties. It is probable that the return of employment may set aside the necessity of using these powers, and the tumults themselves must be considered as a temporary effervescence, not as a settled system of disaffection to the constitution and government of the country.

An extraordinary duel disgraces the account of our last month; it is stated to have been between a general officer and another gentleman on the subject of a dance, called the Waltz, which certain persons in the fashionable world are endeavouring to introduce into this country. This is a common dance in Germany, a dance that English travellers used to look on with disgust, and they would have been shocked at the idea of their wives or sisters exhibiting themselves in so indecent a manner. It is in fact, a dance very improper for a modest woman, and we trust that it will long be considered so by the lower classes, whatever countenance it receives from those in higher life, who do not sufficiently reflect on the danger that will re-

sult to themselves or their children, by undermining the morality of the country. It is not a subject however for a duel; and commending the gentleman for expressing his abhorrence of this dance in proper terms, we lament his want of courage in suffering himself to be called out into the field upon such an occasion. Death did not ensue to either party: but dreadful must have been the reflections of the challenger, if he had added to the folly of vindicating an immodest dance, the murder of a man, for standing up in defence of true order and decorum.

Duels are every day growing more and more out of fashion, and we congratulate the age, that the character of the duellist ceases to be honourable. War, however, stands its ground, and all eyes are turned to the new theatre, where the match is unequal between the big Ben of Europe and his competitor. Buonaparte has been sufficiently often on the stage, to establish his character, and to give him a distinguished rank among the prize-fighters of the world. His talents in the art cannot be doubted, and the Vistula and the Memel have witnessed the activity and the vigour of his power. It is not necessary to examine in detail the reasons that have brought on this war. They are given in state-papers, published by Buonaparte at the head of his armies. The Emperor of Russia would not be subservient to all his views, and he was to be humbled. For this purpose troops were marched from all directions to the Vistula, and laws are to be divulged to the semi-barbarians of the north, by the mouth of the cannon.

When his army had crossed the Vistula, Buonaparte, who had been feasting on the road with his subject kings, was seen at the head of them. They were instantly marched on, and by one of his prompt and judicious measures were passed over the Memel on three bridges, the Russian Emperor being to the right of him at the distance of only thirty leagues. The movements of the French have been given in three bulletins, and curiosity is on float for the arrival of the next, to confirm or confute the plans of politicians on the campaign. It will be seen, whether hundreds of leagues have been laid waste by the Russians themselves to impede the progress of Buonaparte, or, which is more probable, whether he has not got into the rear of the Russians and compelled them to a battle to their disadvantage. An ambassador is gone from England to Petersburg, but it is not clear that, if he arrives at that city, he will not have to open his credentials before its conqueror.

Great expectations are formed of assistance from Sweden, and it is expected that three powers, Sweden, Russia and England will be united in the bonds of friendship. How far the two powers can really assist Russia, time will shew: but Buonaparte cannot have laid his plans with his usual prudence, if he does not finish the campaign before either of the other powers can interfere with any effect. The ships of Britain can assist the Russian army in no other way, than by transporting the Swedish legions to the scene of action. They cannot defend the sea-ports, and it will be small satisfaction to Russia to see them battered down by our vessels, should Buonaparte enter them in triumph.

One of the most extraordinary things in this conflict is, that Buonaparte should be able to go so many hundred miles from his own capital without fear of internal commotions, should make war upon a potent empire, and should leave the war in Spain to his generals, without any solicitude at the success of our arms in that quarter. The Spanish war, so burdensome to England, seems to the French emperor a little episode of no consequence, and it almost leads us to imagine, that he is playing there with our finances, and wishes us to waste our strength in a quarter, in which we can do him the least injury. Lord Wellington has advanced into Spain, and taken Salamanca, and the French troops retire from him. If we are to believe the papers, our army is received every where with the greatest joy, and the strongest aversion is entertained of the French. The guerillas are represented also to be very strong and successful all over the kingdom; and in such a case we ought naturally to expect that the strength of the French must be daily diminishing, and that our troops would march to Madrid. The only thing that can excite contrary apprehensions, is that the Inquisition, with the priesthood, follows at our rear, whilst they disappear in every place where the French arms are triumphant: and, as no tyranny is equal to that of the Inquisition, the attachment of Spaniards to the government of Cadiz may justly be doubted. The Cortez is to surrender up its powers next year, when the ordinary Cortez is to meet; but a self-denying ordinance has been introduced, by which none of the present are to be members of the ensuing Cortez. Such a measure after the ill success of a similar one in France was not to have been expected, and this, with several points in the new code, gives us but a poor opinion of Spanish legislation.

War is a melancholy theme at all times. We shall always represent it as the disgrace of Christians, and we particularly lament that there should be reasons for believing, that a nation on whom we had placed better hopes, should see reason for entering into this unnatural state. Provocations we can believe America has received from England, but taking them at the greatest extent, however they might be justifiable causes of war, according to the idle and ridiculous notions of European honour, we gave the Americans credit for more sense and prudence than to follow the foolish fashions of the old world. They have, however, in their Congress declared for war, but it was not proclaimed by sovereign authority. We still therefore live in hopes, that when the account of the revocation of the Orders in Council has reached America, more pacific measures will be entertained, and that the United States will not, on account of a few injuries, enter on a course which, whether successful or not, will add to the evils they have sustained. We speak the same common language, and are made to be friends. They who would instigate either party to war, deserve to be stigmatized as enemies of mankind.

But America is not to be without war. The new state of Buenos Ayres is to commence under its auspices, and is to attack the Brazilians, or we should rather say the court of Brazils, for it does not appear that the Brazilians and the inhabitants of the banks of La Plata have any reason whatever for cutting each others throats. The court, to be sure, entered into the contest between Buenos Ayres and Monte Video, but it should be considered that this is an European court, and some allowances should have been made for the follies of the old world. We do not know what effect the convulsions of nature in the Caraccas have had upon the moral feelings of the surviving inhabitants; but liberty has finished its round very early, and Miranda is become the dictator of the new republic. In the West Indies an awful phenomenon gives credit to the stories of ancient historians. The shower of dust at Barbadoes proceeded, it is now found, from a volcano in St. Vincents, whose terrific explosions filled the whole island with alarms. Thus the natural and the moral world display works of horror, to excite awful contemplations in the serious Christian, who though the earth be troubled, and the mountains be carried into the midst of the sea, rejoices that there is a superior power to make every apparent evil forward his benevolent purposes.



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ORIGINAL LETTERS.

*Goswell Street, July 10, 1812.*

SIR,

The enclosed, which I found lately, in examining some old letters, came into my possession, I believe, among Mr. Wakefield's papers, when his Memoirs were preparing for publication. It was not then printed with his correspondence, for an obvious reason, which no longer exists. This letter is too interesting from the character and story of the writer, and too honourable to Mr. Wakefield's memory, to be suppressed; and I know not where it would be read with more gratification than in your pages.

I remain, Sir, Yours,

J. T. RUTT.

*Original Letter from the late Joseph Gerrald, to Mr. Gilbert Wakefield.*

*On board the Sovereign, lying off St. Helen's, May 17th, 1795.*

I should wantonly repress the warmest emotions of my heart, and feel myself guilty of a breach of moral duty, did I depart the country without bidding adieu to my respected friend Gilbert Wakefield. The tender attention which, during my persecution he, a stranger to every thing but my principles, unsolicitedly paid to me, can never be erased from my mind. The recollection of it will be a consolation to me, under the most

trying events of life; and, after the approbation of my own mind, will stand among the firmest supports of an inflexible fortitude.

I did not think, my friend, to have quitted you so abruptly.—I received assurances, through an indirect channel, *from ministerial authority*, that it was not their intention to send me *immediately*. But they knew that I was incapable of making any submission, and therefore were determined to insult and deceive a man, whom even the iron austerity of their persecution was not able to subdue. But the circle of their conduct was well rounded. That no fund of human depravity might remain untouched by them, the rankness of their duplicity was made to keep pace with the rigour of their oppression; they attempted to infuse hope, only that they might enjoy the dæmon-like satisfaction of blasting it; and I was hurried away, like the vilest of malefactors, fettered and without the slightest notice, to the remote shores of the Southern Ocean, without those tender consolations of friendship, which all good men willingly afford to those who want, and those who deserve them. The zealous alacrity of my friends, however, has deadened the blow which ministerial malignity had aimed at my heart; and has supplied with liberality those comforts which,

to a man enfeebled by long sickness, and mangled by a close imprisonment of fourteen months, were essentially necessary to the preservation of life. Without their friendly aid I must have wanted these comforts, and wanting them must have perished. Among these friends, the revered name of Samuel Parr must ever be remembered. Upon my past conduct, and particularly upon that part of it, which marked me out as the victim of persecution, I look back with triumph and exultation. Having nothing in view but the good of mankind, my spirit feels its purity, and, therefore, must be happy. It may indeed be extinguished, but can never be subdued.

This system of terror, (which however will counteract its own purposes,) and which government have adopted, is the base offspring of their cruelty, their cowardice and their conscious guilt. They scatter false alarms and act upon them as if they were real. They infuse the panic which they feel, and inflict the *punishment* which they fear.

For myself, my friend, whatever destiny awaits me, I am content. The cause which I have embraced has taken deep root, and must, I feel, ultimately triumph.—I have my reward.—I see through the cheering vista of future events, the overthrow of tyranny, and the permanent establishment of *benevolence* and peace. It is silent as the lapse of time, but as certain and inevitable; for though justice steals along with woollen feet, she strikes at last with iron hands.

Ὁψε θωων αλεεσι μυλοι, αλεεσι δε λεπτα.

During my exile, I hope to be supported by the consolation of your correspondence; though even without it I should never cease to cherish Gilbert Wakefield. May every happiness attend him.

JOSEPH GERRALD.

P. S. My friend Mr. Morland, who has assiduously attended me at Portsmouth, is the bearer of this letter. If you think that the publication of it will do good, you are welcome to publish it.

Remember me kindly to George Dyer.

Letter from Dr. Watts to Mr. Clement Sharp, of Romsey.

Stoke Newington,

January 21, 1735—6.

SIR,

Your letter, dated about the middle of Oct. should have been answered long ago had I not been withheld from my study by long illness, nor am I yet fully recovered. I take pleasure, Sir, to find your honest enquiries after truth, and that you are not willing either to put off your children or to be contented yourself with a mere set of words, instead of clear and intelligible doctrines.

I will therefore write you my thoughts in a few lines of that impotency and inability of man to believe and repent, and return to God, which arises from the fall, and which is, I think, the best and only way to secure our thoughts from running into the extremes of Antinomian opinions on the one side, or Arminian on the other. This impotency, though it may be called natural or rather *native*, as it comes to us by nature in its present corrupted state, yet it is not a want of natural powers, either understanding or will, to know or

to chuse that which is good : for if there were not natural powers sufficient for this purpose, I do not see how men could be charged as criminals in not receiving the gracious offers of the gospel : this impotence, therefore, is what our divines usually call a *moral impotence*, i. e. their mind will not learn divine things, because they shut their eyes ; their wills refuse to receive the proposals of grace, they shut it out of their hearts ; they have a delight in sin, and a dislike of Christ and his salvation ; they have a rooted obstinacy of will against the methods of divine mercy, and against that holiness which is connected with happiness. And yet this moral impotency is described by such metaphors in scripture, as represent us blind or dead in sin, and that we can no more change our natures than the Ethiopian can change his skin, or the leopard his spots : and the reason of these strong expressions is, because God knows this native aversion to grace and holiness is so strong and so rooted in their hearts, that they will never renounce sin and receive the salvation of Christ, without the powerful influences of the spirit of God, even that same spirit which can cure those who are naturally blind, or can raise the dead. Now that this weakness of man to do that which is good is a moral impotence, and not properly natural, appears by the moral remedies that are applied to cure it ; viz. commands, promises, threatenings, &c. which sorts of methods would be useless and ridiculous to apply to natural impotence, that is, to make the blind see, or the dead arise. It must be concluded, therefore, that man has a natural ability, i. e. natu-

ral powers, to do what God requires ; but, at the same time, such a native aversion of will, that he never will do it without divine grace ; thus there is a fair way laid for the necessity of divine grace, and yet, at the same time, a just foundation for the condemnation of impenitent sinners. I have spoken something more largely to this subject in the 11th sermon amongst the *Berry Street Sermons*, which were published last year, in two volumes, in octavo.

May the wisdom and the grace of our Lord Jesus Christ direct you to walk in a safe way to eternal life ; and to lead your children therein ; at the same time assuring you that the happening to take a little different turn of thought in some of these difficult enquiries is not of so vast importance as some persons would make it to be, with respect to our salvation, provided we do but maintain a constant dependence upon the grace of the Spirit of God, in all our duties, to assist us ; and on the perfect righteousness or obedience and sufferings of Christ as our atonement for sin, and the only effectual ground of our acceptance with God. I am, Sir, under frequent returning weaknesses, rendered unable to write much, and therefore subscribe myself

Your friend & humble servant  
unknown,

I. WATTS.

P. S. If you would apply the general doctrine I have proposed, of natural and moral impotency, to the particular question in your letter about praying for the Spirit of God, it may be done thus :—every man has such natural powers of understanding and will, that if he will exert them so far as the powers of nature go in seeking the

assistance of the spirit, he has abundant reason to expect that promise which is made to them that ask, shall be fulfilled, without any consideration whether this man be elected or no, for this is the usual way of grace, in working upon the elect, to set them upon exerting their natural powers to seek salvation, under a rational sense and conviction of their own guilt and misery, by reason of sin; and there is so much encouragement given to the diligence of man, in this case, that I am well satisfied, there shall no soul ever arise at the day of judgment and plead that he has sought salvation as far as the powers of nature would go, and yet God refused to bestow it upon him. The great condemnation is, that men love darkness rather than light, and they will not come unto Christ that they may have life.

I. W.

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*Letter from a Tutor in a Dissenting Academy, to a Candidate for the Ministry.*

MY DEAR FRIEND,

I cannot but feel myself peculiarly interested in your welfare, and heartily wish that the plan you are now pursuing may promote it, in connection with your being an instrument of advancing the best interests of others.

You are, I conceive, strongly impressed with a sense of the worth of souls, having been divinely taught, I sincerely hope, the value of your own. Endeavour, my friend, always to maintain a lively sense of this: it will give vigour to your studies, and contribute abundantly to your usefulness. An habitual conviction that your object is the salvation of the souls of men, will make

the labour and difficulties attending exercises preparatory to the ministry more easy; and reconcile you (should that be your lot, which has been the lot of some of the most upright and best of men,) to the suspicions of those prejudiced against you, and shield you from the tongue of slander.

A hint of this sort cannot be amiss, when it is considered that Jesus himself met with such treatment, and has suggested to his followers, that the disciple is not above his master, nor the servant above his lord.

You are convinced with me, my dear friend, I doubt not, that all error has a pernicious tendency, and your concern is to preach the truth as it is in Jesus. But where do you expect to find it? Where—but in those very writings which he has given to all his followers. I cannot but think, that many mistake on this head; that while they join to cry out—"The Bible, the Bible is the religion of Protestants,"—they do not, in fact, pay that deference to the sacred scriptures which they deserve. Our grand concern ought to be, that we may know and preach just what they contain, not substituting any human interpretation of scripture in the place of scripture itself. This, I fear, is often done: and phrases, entirely human and arbitrary, become very important; ill-will is generated among children of the same family, or servants of the same master, whose great concern is, mutually to know and do his will:—hence parties of Christians, supposing each other mistaken, look as shy on each other, as they would on those who reject the common salvation, or did not call Christ Lord, or labour to understand and obey his will.

Search the scriptures diligently and impartially, with daily prayer to the Father of Lights, for divine illumination: and allow me to add the following hints:—Consider carefully in reading the different parts of scripture, *who* is the speaker,—to *whom* he addresses himself, i. e. under what *particular circumstances* his auditors are to be regarded; and how they, of course, would most naturally understand his language. Distinguish between those passages where any particular point is evidently *laboured* by the inspired writer, I mean, formally stated and enlarged upon, and where, at most, it is only *occasionally alluded* to. Weigh as carefully as you can, the *exact amount* of *different scriptural expressions* on different subjects, when you have compared them together:—collections of texts of scripture, on the leading doctrines of Christianity, may, in this view, be very useful. Remember, *truth* is *consistent* throughout, and divine truth all practical.—But I have not room or time to enlarge. Let me hear how you go on; and be assured of the best wishes and prayers of

Your sincere Friend,

—————  
 C. WYVILL

*Letter to a Noble Lord, with  
 Mr. Wyvill's Petition.*

*To the Editor of the Monthly Repository.*

SIR,

I have transcribed the following letter for insertion in your valuable Repository, if you think it in the least degree calculated to promote liberal sentiments respecting the unalienable rights of conscience. It was sent, a few months ago, to a nobleman, in the name

of some Christians of different denominations, in a country town, with the Petition drawn up by the Rev. C. Wyvill, in favour of liberty of conscience, and with a request that his lordship would have the goodness to present it to the House of Lords. This he did, at the time that the Right Honourable Earl Grey, the Marquis of Lansdowne, and Lord Holland presented similar petitions, viz, April 20th, 1812. I shall only add an observation of his lordship in answer to this letter, which in my opinion does him more real honour than his high title. “I observe with pleasure that your petition embraces the claims of Christians of every denomination, a liberality and justice which I am sorry to say has not *always* marked the language and conduct of Protestants, but which I now hope to see universal, and which must sooner or later (and I think at no very distant period) be successful.”

With fervent wishes and ardent hopes that no intolerant law on account of religion, will much longer remain to disgrace our Statute Book, I am, Sir, respectfully  
 Yours,

A FRIEND TO UNIVERSAL  
 LIBERTY.

*To the Right Honourable Lord*

MY LORD,

I have done myself the honour of sending your lordship, by this day's mail-coach, a Petition on the unalienable rights of conscience, drawn up by that well-known liberal clergyman of the Established Church, the Rev. C. Wyvill. It was sent to me by a Dissenting minister in this place with a request that I would lay it before my friends, and if they with my-

self approved its contents, that we would affix our signatures to it, and apply to other persons in the town and neighbourhood who may be supposed favourable to the object of it, for the same purpose. This has been done, and upwards of ninety professing Christians of different denominations, have put their names to it.

Considering you, my Lord, as the zealous friend and eloquent advocate of the civil and religious rights of all classes of the community, the subscribers take the liberty of requesting your lordship to present their petition to the House of Lords. We are by no means sanguine in our expectations of immediate success, but it will, we apprehend, produce discussion, and discussion your lordship knows is eventually fatal to groundless prejudices and errors, and favourable to the cause of truth. We are persuaded that the more freely the civil and religious rights of men are examined, the more clearly they will appear to be founded in reason and justice, and that it would be as much a point of policy as equity, to abolish those penal laws which interfere with them, and which disgrace the Statute Book, the present enlightened age, and this land, in various respects, of justly boasted liberty.

The object of this petition, as your lordship will perceive, embraces the Roman Catholics as well as Protestant Dissenters; their cause, however, we should not advocate, were we not convinced by what appears to us satisfactory evidence, that the pernicious tenets attributed to them, such as that "no faith is to be kept with heretics," and the power of the Pope to dispense the sub-

jects of other states from their allegiance," &c. are not entertained by them as a body of Christians, whatever may be the sentiments on these points of a few obscure, ignorant and bigotted individuals among them. With respect to their avowed religious principles, such as the "doctrine of transubstantiation," "the worship of the virgin Mary and of the saints," and other articles of their faith, however irrational and absurd they appear to us, we think these ought to be considered as no more a ground of their exclusion from the freest toleration, than the peculiar sentiments of the various discordant sects of *Protestant* Christians, some of which must, necessarily, be false and unscriptural. We also apprehend that the extending to the Catholics as well as to all classes of Protestant Dissenters, the free toleration or rather the just rights, civil and religious, for which the Petition pleads, would instead of being attended with any danger either to church or state, add to the security of both, and be the best safeguard to the British empire, in the present awful and critical situation of our public affairs.

Should you, my Lord, think proper to present this petition to the House of Lords, your Lordship will have the goodness to state it as the petition of individual Christians of different denominations in the town and neighbourhood of ———

Your Lordship's compliance with the request contained in this letter, will oblige the petitioners, and more particularly

My Lord,

Your Lordship's most respectful  
and humble servant,

\* \* Since transcribing the above letter, I have seen it announced in the Newspapers, that Lord Castlereagh means to introduce a Bill into Parliament, explanatory of the Toleration Act, in favour of the Dissenters. This I trust, should it pass into a law, will be

received by them with all due gratitude to the legislature, but not induce them to compromise for it their just rights, or be content with any thing less than the repeal of all the penal statutes on account of religion.

July 10, 1812.

## EXTRACTS FROM NEW PUBLICATIONS.

### *Penal Laws which aggrieve the Catholics of Ireland,*

[From *A Statement, &c.* — Continued from the last No. p. 424.]

#### CHAP. II.

*Of the Laws which deny to the Catholics the Right of Sitting and Voting in the Houses of Legislature: and herein, of the elective Franchise, as enjoyed in Ireland.*

Until the year 1692, the Catholics were admissible by law into both the houses of legislature, in Ireland. Their exclusion was effected by an English statute of this year.—The English Parliament, exercising in those days the jurisdiction of binding the people of Ireland by laws expressly naming Ireland, passed an Act declaring that the provisions of a former English Act, (namely the 30, Cha. ii. stat. 2. ch. 1.) should extend to Ireland.

In 1782, upon the restoration of legislative independence to Ireland, the friends of the Protestant Ascendancy became alarmed, lest in the national enthusiasm for freedom, the chains of the suffering Catholic might be loosened. It was apprehended that the Irish Parliament might, by a retrospective operation, defeat the policy of the English statute of 1692, amongst many others, and that

the Catholic might thus chance to re-enter the sanctuary of the legislature. As a barrier against Catholic hope it was therefore enacted, "That all clauses in English statutes, relating to the taking of oaths, or making or subscribing any declaration or affirmation in Ireland, or to penalties or disabilities in cases of omission, shall be in force in Ireland, according to their present tenor."

The Irish Parliament having thus, in the express terms of this statute of 1782, confirmed this exclusion of Catholics, thought proper to renew their vigilance in 1793.

The statute of 1793, professing to be an Act for the further Relief of the Catholics of Ireland, has expressly reserved and re-enacted a great number of the most grievous privations, disabilities and incapacities, which, however obsolete, heretofore existed in the Statute Book. This dormant prohibition against the admission of Catholics into either House of Parliament, was found amongst others and was renewed.

Having stated this article of exclusion, according to the *letter* of the law, we shall next advert to its *extent* and *operation* in Ireland.

1. As to the House of Peers.

2. As to the House of Commons.

1. The honors of the Peerage, the profitable rank and effective power attached to it, the personal benefits derived from that rank and power, not only to the individual peer, but also to the wide circle of his family and connections, are objects deservedly high in the estimation of all, who are gifted with superior minds, or capable of noble exertions. They are valuable in the eyes of any person, who looks around him, and observes, even cursorily, the present state of society.

Let us take a short view of the extent to which these honors and privileges are now enjoyed.

The lords temporal, who sit and vote in the Parliament of the United Kingdom, exceed 340 in number. Taking a view of the creations to peerages, which have occurred only within his present Majesty's reign, comprizing about fifty years, we find about 250 in England, and nearly an equal number in Ireland, forming a total, not far short of 500 peerages. Of these, however, several are extinct.

The books of peerage will satisfy any reader, how very large a proportion of these five hundred personages have raised themselves from the rank of commoners, perhaps from a mere equality with their Catholic neighbours, even within these last thirty years. Some few may have been indebted to accidental causes for their elevation: many to the display of eminent virtues, talents, or other splendid qualifications: all, however, may have had cause to feel, that the laws afforded exclusive encouragement to *their* services and claims, and ready rewards for their com-

parative merits. Nor do we presume to insinuate any diminution of those merits, when we offer the observation, naturally growing out of this subject—that these 500 personages have been thus selected and distinguished, not from amongst the people of these realms at large, but from amongst the members of a favoured religious community, who, in Ireland, do not amount to one tenth part of the population.

If, therefore, these honours be great, the competition for them must be recollected to have been necessarily very limited, and especially in Ireland.

Now it will scarcely be denied, that some portion of talent, virtue, or other claims to honorary distinction must naturally have been dispensed by Providence to the Catholics of Ireland, during the period we have taken. So large a number of Christians as four millions, dwelling in the immediate vicinity of enlightened nations, cannot in the ordinary course of affairs have been so utterly abandoned by nature, so long uncultivated and sunk in stupid torpor, as to have remained altogether destitute of individuals, whose merits might have laid claim to a participation of those rewards. Perhaps many brave captains, many upright statesmen, many useful legislators, might have arisen amongst the Catholics of Ireland, if the laws had not frowned upon their early hopes, and paralyzed their exertions. Who will affirm, that there might not have appeared amongst them a Rodney or a Nelson, a Hutchinson, a Moira, or a Moore, to swell the triumphs, and spread the renown of his country, if the grand incentives, public reward, respect



and rank, had been permitted to dawn upon his youthful prospects? How many, at this moment, bereft of hope and of emulation, are the withering votaries of inglorious indolence! How many desponding Catholics now stagnate in obscurity, or pine in wasting chagrin, who could reflect ample honour upon their country, if they might hope for honour in return! But, without chance of reward, without an object worthy of exertion, they now languish unnoticed and useless.

—Virtutem quis amplectitur ipsam,  
*Premia si tollas?*—

The exclusion of the Catholics from the honors and benefits of the peerage operates, therefore, like their exclusion from all other rewards, equally to the detriment of the public, and to the depression of the individual.

For it is really but a puerile and confined view of this interesting subject, to argue, as some have recently argued, that “there are not more than about ten Catholic individuals actually aggrieved by this exclusion.” The number of Catholic peers, say they, does not exceed 7 in England, 8 in Ireland, and 2 in Scotland: not more than two or three of the Irish and Scotch would probably be elected as representative peers: the united number therefore, would not exceed *ten*, and these are the only persons entitled to complain.

Now, this argument is fallacious. According to the *letter* of the constitution, every situation of honour, trust and power, ought to be accessible to every citizen. In daily practice the Protestants enjoy the full benefit of this principle. It is withheld from the

Catholics. It appears, that all access to the honors and powers of the peerage is closed against every Catholic. He remains without even the hope of ever attaining any participation in them. This exclusion operates as a bar against every Catholic, who might otherwise reasonably expect to count the ennobling of his name amongst the possible events of his future life, and whose actions might accordingly be influenced by this incentive. No such bar stands in the way of the Protestant. Therefore, this exclusion, by the partiality of its principle and the general mischief of its spirit, inflicts injury, not merely upon a few Catholic peers, but upon the Catholic community at large.

That the ancient Catholic peers are peculiarly aggrieved by this exclusion, will readily be admitted. Survivors of the stormy persecutions of centuries, they present at this day a disheartening spectacle of shattered greatness. Blameless in private life, circumspect in the narrow sphere of their public conduct, they are, nevertheless, treated with ignominious distrust. A Catholic peer is, indeed, in a singularly distressing predicament. He is subject to all the responsibility and charges of ostensible rank, yet bereft of its incident patronage and power; nay, debarred, by honour and etiquette, from many pursuits, many means of providing for his children; which are free to a commoner; from all enterprizes of trade, from all gainful occupations of a merely pecuniary nature. The professions of arms, diplomacy and literature afford the sole legitimate pursuits, in which a nobleman is permitted to seek for wealth or advance.

ment. From these pursuits the Catholic peer is deterred by the letter of the laws, or by their necessary operation. Still more galling to a well-constituted mind, must be the state of systematic insult and contempt, to which the Catholic peer is exposed. His conspicuous rank points him out to continual notice, and as a *mark* for hostility; whilst his powerless and unprotected condition invites repeated aggression, and prostrates him before the slights and spurns of official insolence. Poverty, obscurity, personal privations—these might be tolerable, but, alas! to be made

A fixed figure for the hand of scorn  
To point his slow unmoving finger at—  
Oh! *this is too much!*

A late Catholic peer (Lord Petre) universally revered for his valuable endowments of head and heart, has feelingly complained of this exclusion, as amounting to little short of a *personal* imputation. In pathetic language he thus vents his indignation:

“Is it not *an insult* to me, to be debarred from exercising my *hereditary right* of legislating in the Peers’ House of Parliament, merely because I will not take oaths, and subscribe declarations, of which my conscience disapproves—and to be cruelly told, in the same breath, that any oath I may take cannot be depended upon? *Is it not disgraceful to any man of honour to stand as an object of suspicion, and the victim of, at least, an implied stigma, in his native land, for no other reason but because he prays to God in his own way, and professes the religion of, not only his forefathers, but the forefathers also of those*

very persons, who impose restraints upon him, and are at the same time *ready to express the highest veneration for their ancestors in other respects?*”

We shall conclude our view of the disabilities, which peculiarly affect the Catholic peers, by observing that as the law now stands in Ireland, the Catholic peer is precisely the only man in the community, who is *wholly disqualified, not only from sitting or voting in either House of Legislature, but also from voting at the election of a member for either.*

By the express words of the Act of Union, he is disabled from voting at any election of a representative peer to serve in the Parliament of the United Kingdom; and, by the standing order of the House of Commons against the interference of peers, he is forbidden to interfere or vote at the election of any member of the lower House of Legislature.

2. As to the House of Commons.—This exclusion is still more important in its extent and operation. It comprizes a greater number of situations of trust and power, amounting at present to 658. These 658 members and their connections are in continual contact with the people of all descriptions; they transact a great quantity of public business, controul the public purse, correct public abuses, criminate public delinquents. They have frequent opportunities of manifesting personal favour or ill-will: of benefiting or enriching their private friends: of injuring or despoiling the obnoxious or defenceless. Moreover, the frequent changes of its numerous members, the variety and fluctuation of its proceedings, render this House

far more instrumental than the upper House can be, in widely diffusing the effective influence of legislative power.

Let us keep in mind, that it is not so much to the purpose to inquire, what may be the precise number of Catholics *actually excluded* from the legislature, as to consider how many are excluded from all chance of *participation* in it; and what must be the general effect of such exclusion upon the interests and feelings of the Catholic body.

The number of Catholics qualified for seats in the Legislature, (if learning, talent, landed estates, or commercial wealth be admitted as a qualification,) probably exceeds thirty thousand persons. These men stand personally proscribed by the existing exclusion, whilst their Protestant neighbours find every facility for ready admission.

Now, the advantages flowing from a seat in the Legislature, it is well known, are not confined to the *individual representative*. They extend to all his family, friends and connections; or, in other words, to every Protestant in Ireland. Within his reach are all honors, offices, emoluments: every sort of gratification to avarice or vanity: the means of spreading a great personal interest by innumerable petty services to individuals. "He can do an infinite number of acts of kindness and generosity, and even of public spirit. He can procure advantages in trade, indemnity from public burdens, preferences in local competitions, pardons for offences. He can obtain a thousand favours, and avert a thousand evils. He may, whilst he betrays every valu-

able public interest, be, at the same time, a benefactor, a patron, a father, a guardian angel to his political adherents." On the other hand, how stands the Catholic gentleman or trader? For his own person, no office, no power, no emolument: for his children, brothers, kindred, or friends, no promotion, ecclesiastical or civil, military or naval. Except from his private fortune, he has no means of advancing a child, of making a single friend, or of shewing any one good quality. He has nothing to offer but harsh refusal, pitiful excuse, or despondent representation.

Further, we may observe the powerful effect of *opinion* upon this subject. The personal importance, the conscious independence, the sense of security and protection which belong to the legislative character, are participated with hundreds of persons without doors, whom the representative may be desirous to court, or whose interests or sympathies may accord with his own. In Ireland, these persons are, almost universally of the Protestant profession; connected with the member by the ties of family or of friendship, of early acquaintance, education, or reciprocal services. Besides, they already enjoy exclusive power and privileges, and therefore can command the respect, and pre-occupy the exertions of the member. Perhaps, they are not without the prospect of seats for themselves. Hence, every Protestant feels himself, and really is, more firm and secure in the favour of the laws, more powerful in society, more free in his energies, more elevated in life than his Catholic neighbour of equal

merit, property, talents, and education. He alone feels and possesses the right and the legal capacity to be a legislator, and *this consciousness is actual power.*

In 1727, the Catholics of Ireland were deprived of the elective franchise, or right of voting at the election of members of Parliament, by act of Parliament. And thus they remained during 66 years. In 1793, it was enacted, in substance, "That every Catholic should be qualified to vote at such elections, upon his producing to the returning officer a certificate of his having taken and subscribed certain oaths and declarations required by that Act."—But, by a subsequent statute of 1797, commonly termed the Election Act, it was declared, that Catholics, who qualify *previous to the teste of the writ of election*, shall be deemed to have qualified within the meaning of those statutes of 1793 and 1797, in order to entitle them to vote at such elections. Upon these two statutes a question has arisen, which imposes new difficulties upon the Catholic franchise.

[Since this Statement went to press, a valuable statute has been passed in 1811, 51 Geo. iii. ch. 77, which removes the difficulty stated in p. 84, and facilitates the Catholic qualification for exercising the elective franchise. This statute, obviating the contradictions between the statutes of 1793 and 1797, enables the Catholics to qualify *during the election*. In other particulars, it so clearly and wisely establishes the general exercise of the elective

franchise against frivolous verbal objections, that it may perhaps be termed the most salutary statute for the Irish public, that has been enacted during the last twenty years.]

The Catholics are liable to peculiar restraints as to the elective franchise, in cities and towns corporate. Such Catholics as are entitled to their freedom of the corporation, by birth or service, are rarely admitted to it. They are scarcely ever made free by grant; and thus they are denied equal means of acquiring the elective franchise with those which the Protestants enjoy.

In cities and corporate towns, the elective franchise, as appertaining to freemen, is almost solely confined to Protestants, who are in the ratio of at least *fifty to one* of the Catholic freemen, owing to the watchful jealousy with which the freedom is withheld from Catholics. This monopoly, therefore, occasions a decided though unnatural, preponderance of Protestant voters, at elections of members for such places; contrary to the professed principle of granting equal qualification for voting to persons of all religions.

Moreover, in *all* elections of members, whether for counties, cities or towns, every Catholic freeholder is liable to rejection, for some alledged error in his certificate of Catholic qualification, whether as to the date or wording of the certificate, place or time of qualification, or other ground of technical objection to the peculiar form of his qualification.

# MISCELLANEOUS COMMUNICATIONS.

*Information concerning Lord  
Rochester and others.*

SIR, April 26, 1812.

I have a copy of Burnet's Account of Lord Rochester, published in 1680. On a blank page at the end of the book have been written the following verses, on the death of that nobleman, by Mr. Flatman.—

As on his death-bed, gasping Strephon lay,

Strephon, the wonder of the plains,

The noblest of the Arcadian swains,

Strephon, the bold, the witty and the gay;

With many a sigh, and many a tear, he said,

Remember me, ye shepherds, when I'm dead:

Ye trifling glories of this world adieu,

And vain applauses of the age;

For when we quit this earthly stage,

Believe me, shepherds, for I tell you true,

Those pleasures which from virtuous deeds we have

Procure the sweetest slumbers in the grave.

'Then, since your fatal hour must surely come,

Surely your heads lie low as mine,

Your bright meridian sun decline,

Beseech the mighty Pan to guard you home:

If to Elysium you would happy flie,

Live not like Strephon, but like Strephon die.

In Jacob's Poetical Register, 1723, (ii. 56.) Mr. Flatman is described as "a Barrister of the Middle Temple, equally ingenious in the arts of painting and poetry." His Poems were published in 1682. He died in 1688, aged 55. Mr. Wakefield, in his *Observations on Pope*, has occasionally quoted Flatman among the versifiers to whom the poet had been indebted.

That expression, the mighty Pan is, I apprehend, not merely a poetic licence, but an allusion to a story in Plutarch's Dialogue on the cessation of oracles, to which a Christian application has been given, but which Lardner examines, (H. T. Works, vii. 246.) and declares to be "all over heathenish." To his instances of those who have *Christianized* the story, may be added George Sandys, the learned translator of Ovid. In his *Travels*, 1610, passing by *Delos*, which he describes "as utterly forsaken, when oracles ceased, which," he says, "doubtless was upon the passion of our Saviour," he adds:—"For *Plutarch* reports from the mouth of one *Epitherses*, who had been his schoolmaster, that he embarking for *Italy* and one evening becalmed before the *Paxi*, (two little islands that lie between *Corcyra* and *Leucadia*,) they suddenly heard a voice from the shore, (most of the passengers being yet awake,) calling to one *Thamus*, a pilot, by birth an *Egyptian*, who till the third call would not answer. Then (quoth the voice) *when thou art come to the Palodes, proclaim it aloud that the great Pan is dead*. All in the ship that heard this, were amazed. When, drawing near to the aforesaid place, *Thamus*, standing on the poop of the ship, did utter what formerly commanded, forthwith there was heard a great lamentation, accompanied with groans and screeches. This coming to the knowledge of *Tiberius Caesar*, he sent for *Thamus*, who avouched the truth thereof. Which declared the death of

Christ, (the great Shepherd) and subjection of Satan, who now had no longer power to abuse the illuminated world with his impostures."—Sandys' Travels, 7th ed. p. 9.

*Fontenelle* well proposes the question, *cui bono?* to such an application of the story. He asks, whether in the age of *Plutarch* it was ever conjectured that Pan was Jesus Christ. *Mais qu'en arriva-t-il? Quelqu'un entendit-il ce mot de Pan dans son vrai sens? Plutarque vivoit dans le second siecle de l'Eglise, et cependant personne ne s'etoit encore avisé que Pan fût Jesus Christ mort en Judée.* Hist. des Orac. 1728. P. 20.

I have thought that *Watts* might have the verses of *Flatman* in his recollection, when he wrote, in 1708, in *Lyric Poems*, Pt. 2d. the following lines on Lord Rochester:—

*Strephon*, of noble blood and mind,  
For ever shine his name!  
As death approach'd, his soul refined,  
And gave his looser sonnets to the flame.

'Burn, burn,' he cry'd, with sacred rage,  
'Hell is the due of ev'ry page,'  
Hell be the fate, but, O indulgent heav'n!  
So vile the muse, and yet the man forgiv'n!

Does the poet here refer to any circumstance then known respecting the last hours of Lord Rochester, or only expressing that desire which he must have felt, to destroy the remembrance of those too numerous "lines which dying he might wish to blot?"

There is an interesting anecdote respecting this nobleman, in the preface to *White's Restoration of all Things*, 1712. The anonymous editor of that posthumous

work, having observed, respecting unbelievers, that "those who would convince them upon the common hypothesis, the schemes and systems of these latter ages, have wanted their greatest arguments to prevail upon them," he adds:—

"One instance I shall give, which I have been well informed of, and that is in the late *Earl of Rochester*: in the midst of all his extravagancies, both of opinion and practice, he was once in company with the author of this treatise, who, discoursing with him about religion and the being of a God, took the opportunity to display the goodness of God in its full latitude, according to the scheme laid down in this his present work. Upon which the Earl returned him answer, *that he could approve of and like such a God as he had represented.* So far was he from drawing any encouragement for his loose principles from hence, that, on this supposition, he gave up the cause.

*Burnet* affords but scanty information on this point. He says, (p. 54.) that Lord R. "doubted much of rewards and punishments: the one he thought too high for us to attain by our slight services; and the other was *too extreme to be inflicted for sin.*" We are not informed whether the objector were silenced or satisfied by *Burnet's* reply, (p. 58.) that "good or ill dispositions accompanying the departed souls, they must either rise up to higher perfection, or sink to a more depraved and miserable state," and that "in a state wherein the soul shall be separated from sensible things, and employed in a more quick and sublime way of operation, this must

very much exalt the joys and improvements of the good, and as much heighten the horror and rage of the wicked."

Another reputed unbeliever, in conduct happily distinguished from Lord Rochester, is said to have entertained the same objection to Revelation, on the ground of its alledged doctrine of endless punishment. The passage is in Biog. Britt. (iv.) and introduced in the following manner.

Mr. now Dr. Huntingford, the learned Bishop of Gloucester, communicated to Dr. Kippis, in 1789, for his Life of Lord Shaftesbury, some "anecdotes and observations." In these, the Preface to Whichcot's Sermons is declared to be undoubtedly the production of that nobleman, and a fair presumption of "what Bishop Butler used to assert, that had Lord Shaftesbury lived in the present century, when Christianity is more perfectly understood, he would have been a good Christian." Mention is made of some unavailing, and now lost, "letters, in which Mr. Locke recommended Christianity to his lordship." These had been a few years before "read by two gentlemen, who were so affected by the strong and pressing terms in which Mr. L. expressed his sentiments that they could not abstain from tears." To this communication Dr. Kippis subjoins the following passage:—

"There is a tradition, that, amidst other difficulties which occurred to the Earl of Shaftesbury, with regard to the truth of the Christian revelation, he was startled at the idea of its containing the doctrine of the eternity of hell torments; that he consulted some eminent churchmen, whether the

New Testament positively asserted that doctrine; and that upon being assured that it did, he declared himself incapable of assenting to a system of religion which maintained a tenet so repugnant to all his views of the benignity of the great Governor of the Universe." I cannot forbear to add the accompanying remark, which may justly rank the biographer among the *merciful Doctors*.

"It," says Dr. Kippis, "his lordship had lived in the present day, he would have found a number of divines who would have given him quite a different answer. They would have informed him, that, in their opinion, Christianity holds out no doctrine of so dreadful a nature; and that at the very utmost, it only denounces the final extinction of the impenitently wicked; so that such, *if there be any such*, who after all, shall remain incorrigibly corrupt and abandoned, will, at length, no longer exist in the creation of God."

One of Dr. Kippis's predecessors in the service of the congregation at Princes Street, appears to have occupied his mind with painful anxiety, on the subject of the divine dispensations as they respect the final condition of man. I refer to a letter written by Mr. Say, of whose papers you have given a large account. [Vols. iv. & v.] This letter is in the collection generally called Hughes's Correspondence. (ii. 150.) It is dated March, 1743. Mr. S. "endeavoured to persuade himself, that there never was a sensible or conscious being, who, upon the whole of his existence, should not possess an overbalance of good to his evil, notwithstanding the two different states of good and

bad men, which we believe hereafter." Yet he was immediately perplexed with the case of *Judas*. This letter to an anonymous correspondent, is followed in the collection (p. 156.) by remarks dated May 27, 1743, a very few weeks after the writer's death, from the pen of his friend, Mr. W. Duncombe, a man of letters, the correspondent of Lord Corke and Archbishop Herring, and author of a tragedy entitled *Lucius Junius Brutus*. Mr. D. has taken a liberal and comprehensive view of this most interesting subject, in the following passages, which, I think, you will deem worthy of being transcribed:—

"Perhaps all those natural evils, or moral obliquities, of which we so grievously complain, may be no stronger an objection to the rectitude of the whole system, than hills and mountains are to the rotundity of the globe; and may answer various excellent purposes, though we are too short-sighted to discover them. *Vindictive justice* in the Deity, is, I own, no article in my creed. All punishment in the hands of an infinitely wise and good Being, I think, must be medicinal, and what we call chastisement."

Mr. D. then quotes "a passage in Milton's *Mask of Comus*," *Virtue may be assailed*, &c. as seeming "to comprise the marrow of theology," and adds:—

"What St. Paul speaks more directly of the reconciliation both of Jews and Gentiles to God, by Jesus Christ, Romans xi. 32. *For God hath concluded them all in unbelief, that he might have mercy upon all*, I am willing to understand in a more extensive sense, of the general redemption of man-

kind, at the consummation of all things. With what raptures of devotion must every one, who cherishes this generous doctrine, join with the apostle in the following pathetic exclamation, *O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out.*"

Mr. D. next sustains his opinion by quoting the well-known passage from a Sermon by Tillotson, and thus concludes a view of divine Providence towards man.—"They, indeed, who obstinately refuse to be converted, shall suffer punishment proportionable to their offences, and such as the rules of justice and equity dictate. And this the order of God's government, the reverence due to his laws, *the benefit and final conversion of the offenders themselves*, and the improvement of other moral agents, manifestly require." (P. 162.)

I have quoted this writer so largely, not merely on account of his literary reputation, but because, unfortunately, not a hint on the subject is given by Dr. Kippis in his life of Mr. Duncombe, (B. B. v. 504.) compiled chiefly from the communications of his son, the late Rev. John Duncombe, the editor of *Hughes's Correspondence*. There is a passage in that life (507, Note M.) from a MS. letter to Archbishop Herring, which, if not already given, you may wish to add to your notices of Mr. Say.

"I never conversed," says Mr. Duncombe, "with a person of more learning or modesty. He was an excellent critic, and had a fine talent for poetry. But it was his misfortune to have so penetrating a judgment, that he



could never be satisfied with his own performances, nor think them correct enough."

## DISCURSOR.

*Chalmers's General Biographical Dictionary.*

SIR,

I am one of those who watch the periodical and popular literary productions of the day, with a particular view to the spirit and character of the authors who are likely to influence the times. With some eagerness, I lately procured the 1st volume of the *New General Biographical Dictionary*, editing by *Alexander Chalmers*, and a cursory examination of it has, I confess, afforded me pleasure. It seems to be more extensive in its plan than any similar work in the English language; and it is a great recommendation of it, that the works of authors are specified with the titles at length, in their proper form and language, and with their respective dates. The omission of scripture biography is, also, an improvement.

There is, however, one considerable blemish in the work: when the lives of several persons of the same name are given, they are huddled together without chronological arrangement. I perceive, indeed, that they are in the alphabetical order of their Christian or first names; but this is the poorest and meanest of all modes of classification.

Some inaccuracies are retained from the old edition. Bishop *Adrich* is said (p. 381.) to have "died March 25, 1555, at *Horn-castle*, in Lincolnshire, which was a house belonging to the Bishops of Carlisle." The folio editions of

*Ainsworth's Annotations* are represented as containing only the *Pentateuch* (p. 261.); whereas they contain all his Annotations, viz. on the *Pentateuch*, the *Psalms* and *Canticles*.

Upon the whole, the work is free from a party spirit. From this praise, however, must be excepted the whole of the article *Al-embert*, or, as it is more commonly and properly given, *D'Al-embert*. How could Mr. Chalmers revile the authors of the French Encyclopædia upon such authority as the Abbé *Borrue*? A persuasion of the dangerousness of discussion is no good qualification for a general literary biographer.

We may notice also two minor exceptions. *Richard Adams*, one of the ejected ministers, is called (p. 141.) "an *Anabaptist* teacher." This term *Anabaptist* is not descriptive, but reproachful. They who practice adult baptism by immersion, hold every other mode of administering the ceremony to invalidate it as a scriptural rite, and to make it nothing at all. The epithet is abandoned to the small remnant of theological bigots.—In the account of *John Alexander*, a dissenting teacher, mention is made of his posthumous work on the xv. chap. of *Corinth. 1.* published by *John Palmer*, and it is added (p. 415.) "Mr. Palmer has bestowed high praise on the critical sagacity and learning displayed in this work. *It is some deduction from its merit, however, that in the preliminary dissertation, he favours the opinion of there being no state of consciousness between death and the resurrection. Of his talents, in another respect, a*

*much more favourable opinion may be formed from the papers he wrote in "The Library."* This passage is bad enough for the obscurity of the last sentence, but worse for the dogmatism and illiberality which run through it.

I point out these faults in Mr. Chalmers's work, not with a view of disparaging it, but in the hope that if this letter should reach his eye, or that of any of the booksellers concerned in the publication, there may be more care bestowed upon the succeeding volumes.

EPISCOPUS.

*Mr. Fordham on Natural and Revealed Religion.*

*Sandon, July 8th, 1812.*

SIR,

Much has been written upon the subject of natural and revealed religion, as if there were two particular distinct religions, independent of each other. For my part, I am of opinion, that there is but one simple, indivisible, eternal religion, which is founded in the immutable order of things, of which God is the sublime author. Natural and revealed religion mean one and the same thing. God, who is the God of all things, and ever consistent with himself, can never be the author of two distinct religions, because, this would be to make him at variance with himself. The God of nature, is the God of Christianity. Christianity is the religion of Nature, or the religion of Nature is the religion of Jesus Christ. I do not intend here to include miraculous operations, but to confine the interpretation of the word religion or Christianity, to the *Moral Code*, which is religion, properly so called. Miracles

form no essential part of religion, properly so called, they are appendages designed to answer the purpose of extrinsic evidences. Miracles have ceased, but the moral law is as immutable as God himself, and will continue the same "yesterday, to-day and for ever."

I commence then, at once, with the broad plain position, that natural and revealed religion are identical. God is one; and the religion which emanates from God is one. In all its features and qualities it resembles its Divine Parent. Like him, it is benevolent, immortal and universal. Like him, it is just, tolerant, sublime and beneficent. Christianity is adapted to the *nature* of man; that which is suited to the *nature* of man must form a part of the system of nature. This is the point at which I aimed. Can any thing be more evident? The *written* law of God forbids gluttony and drunkenness, so does the *unwritten* law of Nature. The drunkard and the glutton do not act in compliance with the simple dictates of Nature, which renders it absolutely impossible for either of them, even to enjoy the physical and moral beauty of a healthy organization. It is as impossible that they should experience the sweet and noble tranquillity of pure and perfect health, the divinest blessing that can emanate from the mercy of God, as that water should flow from a lower to a higher situation, or that we should swallow poison and not destroy ourselves. The *written* law of God inculcates chastity, so does the *unwritten* law of Nature. It teaches us that it is necessary to our health and strength, that it

contributes to our vigor of mind and body;—that libertinism undermines our moral energy, and our ardour for the great and beautiful, and surrenders the voluptuary, in the prime of life, to all the infirmities and miseries of a premature old age. The *written* law of God teaches gratitude, justice, mercy, humility; so does the *unwritten* law of Nature. All these virtues are modifications of interior felicity.—Is it not agreeable to our nature, to be happy? are we not organized for this grand purpose?

I know, Sir, that this interesting subject admits of considerable expansion, but enough, I presume, has already been produced to prove my point, which, at the same time, is, I conceive, to support the honour of God, the unity of his design, the harmony of his attributes, and to show that the scope of his operation, is not narrow and confined, but grand, expansive, universal and sublime. I conclude, with repeating, what I commenced with, that as God is one, so religion is one, and that Jesus Christ was the Son of God, and the exalted interpreter of the laws of Nature.

G. G. FORDHAM.

*Case of Mr. Stone.*

SIR, August 2, 1812.

The benevolent person (p. 447.) who has chosen to advocate, in a mode so unusual, the opinion ably maintained by the late Rector of Cold Norton, has not, very accurately, stated that opinion. He seems to have been thinking on another question, long agitated, and still undecided, in the Papal church, respecting the *immaculate*

*conception of the Virgin*, or that she was born without the taint of original sin.

Mr. Stone, as is well known, controverted the *supernatural*, or as it is generally named, the *miraculous* conception of Jesus Christ. By thus publickly avowing his *heresy*, according to the judgment of his own church, he certainly “has fallen a victim to his honesty,” but I cannot so readily ascertain “the ignorance and want of charity of his opponents.” I am not able to forget that the preacher and his opponents alike held their ecclesiastical benefits on the faith of their adherence to the creeds and articles of the Church of England. One of those creeds asserts that Jesus Christ was *conceived by the Holy Ghost and born of the Virgin Mary*.

VERBUM SAT.

*Letter of the Rev. Theophilus Browne to the Hereford Journal.*

Congleton, July 22d, 1812.

SIR,

The inclosed address having been refused admittance into the Hereford Journal, I have to request that you will give it a place in your Repository.

I am, Sir,

Your's respectfully,

T. B.

*To the Editor of the Hereford Journal.*

SIR,

Whenever the public mind is in danger of being misled, whether designedly or by accident, it is the duty of every man to endeavour to prevent it as far as lies in his power. Error, though in many

cases it may be innocent, in a moral point of view, may yet in its actual results be greatly injurious, and where we have no cause to censure, we may see much to commiserate. Guilt, no doubt, is the most tremendous evil in the whole circle of things, but misfortune, though devoid of guilt, may yet be extremely pitiable. And he who will not assist in preserving the traveller in his right path, or in restoring him to it, when he has once deviated, merely because he did not lose his way from any criminal cause, will be justly esteemed to possess the feeblest sense of benevolence and humanity. Under this conviction, I have considered myself as bound in duty to request your insertion of a few observations explanatory of a paragraph which I noticed in your paper of the 17th of June. I will first transcribe the passage and then subjoin the comment.

“The sermon yesterday was delivered by the Rev. Mr. Watts, Vicar of Ledbury, from Acts xx. v. 20, 21. From this passage the preacher ably enforced the great duties of faith and repentance, noticed that a partial or spurious edition of the scriptures was circulating by the Deists and those who deny the Divinity of our Saviour, and urged his brethren to increased vigilance in the discharge of their duties, at a period when a laxity of morals too generally prevailed in all classes of society.” Now, Sir, it is at first sight exceedingly improbable that Deists should take the trouble of circulating any edition whatever of the scriptures. They say there neither are nor ever were any scriptures, i. e. records containing communications to mankind by

inspiration or a divine afflatus. They deny all revelation from heaven, and believe that God is to be known only by the marks and signs of his existence exhibited in the works of the creation. Hence they are called Deists, or simply believers in God, not in his Word. And the circulation of an edition of the scriptures, by them antecedently so improbable in itself, the public may be assured has never taken place. But it seems to be insinuated that those Christians who deny the Divinity of our Saviour, are of the same stamp as Deists, and that they are not worthy of being placed in a higher class. The Unitarians, however, who freely and unreservedly deny the Divinity of Jesus Christ, if by Divinity is meant the Divine nature or Godhead of Jesus Christ, most solemnly protest against being classed with Deists. So far from disbelieving the revealed writings, it is their most anxious study and desire, to clear them from all foreign additions and admixtures, and to present them to their brethren in their fairest and purest form. They have, it is most true, circulated an edition of the Christian scriptures and they rejoice in their labours, but they with one voice assert that so far from being either a partial or a spurious edition, it is not only an impartial and genuine, but an improved edition, and so far improved that however imperfect (for they have never laid claim to perfection) it is yet the most improved and the most correct and just to the original of any edition that has ever been published. As the discussion of this point would far exceed the limits of your Journal, the Unitarians can only say, that

they are ready at any time to meet their orthodox brethren, even the most exalted and learned of them, in the open field of controversy, and there discuss their pretensions, upon the common and allowed principles of legitimate criticism. If the orthodox imagine that the Unitarians circulated their edition of the Christian scriptures, with any, the most distant intention to aid the cause of Deism, they are involved in the grossest error that ever men were. The greatest enemies of the religion of Jesus never accused the primitive Christians with less reason of being promoters of Atheism. That the clergy should use increased vigilance in the discharge of their duties, Mr. Watts cannot wish more heartily and ardently than the Unitarians do, and, of course, they feel themselves jealous, lest an impression should be made on the public mind of its being intimated that they are accessory to that laxity of morals which too generally prevails in all classes of society. If any man of fair character and good understanding, after deliberately and dispassionately reading the edition of the Christian scriptures which they have published, will venture to affirm that it has any tendency to promote a laxity of morals, they will acknowledge that verdict just, which condemns them to eternal shame and infamy. The Unitarians have the cause of truth and good morals most deeply at heart, and they are fully sensible of the awful responsibility under which they act. The clergy, therefore, should not hastily condemn them, lest, as Gamaliel told the Jewish Sanhedrim, they should lay themselves open to the merited but most

severe censure even of contending against God.

T. B.

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*On the Correspondence between Lord Stanhope and Mr. W. Smith.*

SIR, *August 2, 1812.*

You have, very properly, copied the late correspondence, in the public prints, between two senators, well-known to the friends of civil and religious liberty. One cannot help regretting that such a correspondence should exist. Yet, when once in the world, justice to the parties requires that it be preserved *entire*, so that neither may be injured by an opinion formed from accidentally meeting with detached passages. On the merits of the dispute I am little disposed, and as ill prepared to decide. In the ardour of earlier years, I have frequently accompanied both the disputants, through *evil report and good report*, in pursuit of reform, and now, reclining in my elbow-chair, I exclaim with the *umpire*, among Virgil's shepherds,

Non nostrum inter vos tantas componere lites,

or, as faithful *Trapp* translates,

'Tis not in me this contest to decide.

The difference between these correspondents appears to have arisen chiefly from their different manner of proportioning, for their own use, the two ingredients which compose an invaluable mental *viaticum* for public men, exerting themselves in pursuit of public good. These ingredients you will guess to be *courage* and *conduct*, or *fortiter in*

re—*suaviter in modo*. Give me leave here to quote an old book, on *Reformers*, in other times, which this correspondence, and the *Bill*, with the speech introducing it, brought to my recollection. I refer to the *Divine Dialogues*, first published in 1668, and long since attributed to Dr. Henry More. One of the speakers in Dial. vi. No 25, thus characterizes *Luther*.

“Though he might not be allowed to be the *Elias*, the conductor and chariot of *Israel*, as some have styled him; yet I think, at least, he might be accounted a faithful postilion in that chariot, who was well accoutred with his wax boots, oiled coat and hood, and who turned the horses’ noses into a direct way from *Babylon* toward the city of God, and held on in a good round trot through thick and thin, not caring to bespatter others, in this high jogg, as he himself was finely bespattered from others.—The word of God then it was, hid like a precious cabinet, and sunk in that *Augæ stabulum*, the overflowing corruptions and down-bearing tyrannies of the Church of *Rome*, which that noble hero *Luther*, like another *Hercules*, by removing the filth, was to bring into the sight of the world again. And would you then have had him and his fellow-labourers not such as they were, but such pure, spruce gentlemen, in white *Spanish* leather pumps, in clean linen stockings and holland doublets, with all other correspondent elegance and unexceptionable neatness? And in this pure and splendid plight to have taken into hand their shovels, wheel-barrows and muck-forks to rid away this stinking

dunghill.”—*Divine Dial.* 2d. ed. 1713, pp. 483, 4.

You and your readers, Mr. Editor, will not fail to make the application of these passages designed by

PLEBEIUS.

*Mr. Grundy's Defence of his Statement of Unitarianism in America.*

To the Rev. Francis Parkman, of Boston, Massachusetts.

Manchester, July 29th, 1812.

REV. SIR,

Immediately on the appearance of the latter part of your letter, [See *Monthly Repository*, present (viith) Vol. pp. 198 and 264.] I wrote to our friend, Mr. T. of Liverpool, who had communicated to me the information of Mr. L. and his own remarks. Mr. T. was then in London, where he was detained ten weeks, in attendance upon the Houses of Lords and Commons, on the inquiry into the orders in council. On his return he wrote, dated July 8th, 1812. I make the following extract from his letter and one enclosed from Mr. H.

“Being desirous, when I had first the pleasure to hear from you, to procure for you more full and complete information than I possessed myself, I waited upon my friend Mr. N. L. who had resided a longer time in Boston, and I procured from him the statement which I enclosed to you. I regret that *his return to America* has prevented me from shewing him your later communications.”

“The account,” says Mr. H. “which Mr. T. transmitted to you, and which has occasioned F. P’s remarks, was drawn up by

a gentleman who had *recently* been in Boston, and thought himself *fully qualified* to give an account of Unitarianism in that place. I have reason to believe that, in the opinion of *several gentlemen* who have resided in Boston, *Anti-trinitarianism* is more prevalent there than Mr. P. seems to be aware of."

In consequence, therefore, of the absence of Mr. L. I can only make a few general remarks on the statement in your letter.

One observation, Sir, naturally occurs as applicable to the whole; that you have taken up the question on a totally different ground from that laid down in the statement. Allow me to lay before you the passage to which the note you have criticised is appended.

"Since we must have some discriminating appellation, would that we could unite in the use of one term, so defined as to include us all, the term *Unitarian*: *Unitarian* in contra-distinction from *Trinitarian*, and referring *solely* to the *object* of religious adoration. A Trinitarian worships one God with *three* Persons. An Unitarian worships One *Undivided* God. The term, thus defined, would include us all, whether believing the *pre-existence* or the simple *humanity* of Jesus Christ."

After this definition, Sir, judge of my surprise at reading in your letter, the following passage. "You say they are all Arians or Unitarians\*; *as if these were very nearly the same*. But I assure you, they would contend for a very great distinction, and holding, as I believe they do, high and

exalted views of the person and mediation of Jesus Christ, resting on the merits of his atonement, his cross and passion, and zealous to pay the honour which they believe due to his name, they would, I think, be very unwilling to be confounded with the followers of Dr. Priestley. Some of them, I know, are utterly opposed to the sentiments and spirit of Unitarianism." To the readers of these two passages, Sir, it must be evident that we have no common ground. One thing is asserted by my friend, another is denied by you. I am inclined to think, that, after a little explanation, you will be found much nearer to each other than, at first sight, you appear to be.

There is another ground which you have taken, my good Sir, of which, in behalf of my absent friend, I must complain. His statement is the following;—that "a gentleman of much talent and very high celebrity in America, in speaking on this subject to the writer of this article, (Mr. L.) said that he did not think there were two persons in Boston who believed in the doctrine of the Trinity. This assertion," continues Mr. L. "though it *cannot be intended to be literally understood*, may serve to shew the great *prevalence* of Unitarianism."

The most determined opponents in argument, contending only for victory, allow their adversary the right of giving his own definition. Was it then candid, in an advocate for Christian truth, to build an argument upon the literal interpretation of a hyperbolical expression, [not used by my friend, but by another gentleman,] when he explains at the same time, the

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\* The term used in the note quoted to *Humanitarians*.

sense in which he wished it to be understood?

Now, Sir, keeping in mind the extensive meaning of the term Unitarian, before assigned; keeping in mind my own friend's explanation of the language used by another, which we are, in candour, bound to do; allow me to take a brief survey of your statement, and see how far it is really contradictory to that in the note.

You say, there "are twenty-one places of public worship" in Boston. In summing up, you remark "you see that of our twenty-one churches there are seven, at least, that are Calvinistic or Trinitarian." Now if there be only seven Trinitarian, it must follow that the *remaining* fourteen are, in the sense before explained, Unitarian. What should we think, if such were the case in any town in Great Britain of 33,000 inhabitants? Should we be much inclined to quarrel with, or very minutely to criticise, an expression similar to that in the note, so used and *so explained*?

You proceed to give a detailed account of the ten congregational churches; of the ministers of which, you say, *two* are very decided Calvinists." And really, Sir, from your own statement, I must infer that the other eight are, *in the sense before assigned*, (for to this we must still revert,) Unitarians. Now what is my friend's statement in the note? "Out of *nine* congregational ministers in this town, *eight* are either Arians or Humanitarians!"

In justice to myself and my friend, I ought not to omit a remark or two, upon some passages in your letter, which, I think you yourself will wish, had been dis-

ferent. Your substitution of the term "Unitarian" for "Humanitarian" has already been noticed. Speaking of Dr. Kirkland, the term "a professed Unitarian," is changed by you into "an *acknowledged* defender of Unitarianism." The statement, that "it *appeared* at an annual meeting, that 100 ministers *declared* themselves converts," is first changed by you into their *becoming* converts in *one day*, and then made "a miracle," and "a new day of Pentecost." After quoting my *friend's* words, (though with the omission of "it appeared,") you assert that "I candidly acknowledge the doctrine to be *new*." When such alterations as these are *designedly* made, a disputant appears more like a quibbling lawyer, straining to gain a point, than like a Christian minister, advocating the cause of truth. I really do not mean to impute to you this wilful perversion, believing that you were carried away by the warmth of your feelings, but the effect upon others is the same.

The following passage in your letter, conveys to the reader an idea, that you wish to represent Dr. Freeman, as *not* being an Unitarian, yet closes with an acknowledgment, that he is. "Dr. Freeman can hardly be considered as an exception to the great majority of his brethren. For though on other subjects he is as explicit and unreserved, as he is able and intelligent, *I never* heard him express an Unitarian sentiment; and I believe *he carefully avoids it* in the pulpit, because it might unnecessarily disturb some of his hearers."

To your triumphant conclusion



I allude only to remind you that such expressions contain no argument, and are calculated to excite unchristian feelings, both in the writer and in the reader.

The result of the comparison, between your statement and that of the gentleman whom I have had the pleasure of meeting in Liverpool, is, in my own mind, a strong confirmation of the opinion which forms the substance of the note you have criticised: that if "the minds of men were left unfettered, unawed by threats, unallured by temptations," the worship of the One God the Father would be greatly increased. That it has greatly increased in Boston, though there may be various opinions, as to the *extent* of the increase.

I cannot conclude without taking the liberty of asking you one or two questions. Am I mistaken in the opinion I have formed, that you, in the sense so often referred to, are *yourself* an Unitarian? I ask this question, because it appears to me so astonishing that, if you are a Trinitarian you should not have preached Trinitarianism any of the times you officiated in the chapel, where the sermon, which has caused your animadversions, was delivered. When a division of the Deity, into different persons, is *never* taught in the sermon; when One Supreme Undivided Being is the *sole* object of prayer, that I call Unitarian preaching, this I call Unitarian worship.

Does your letter profess to give an account of the *present* state of Unitarianism in Boston? Or was it written after an absence of *two* years, spent principally in travels on the continent?

And does your letter merely contain your view of the subject, as a *student* at College? or is it the result of your observations, since you became a stated minister of the gospel?

As I am sure my wish is to obtain an accurate statement, if, now, on your return to Boston you will have the goodness to favour us with an account of the present state of Unitarianism, in its enlarged sense, I think you will gratify many readers of the Repository, and you will confer an obligation on

Your respectful  
and obedient Servant,  
J. GRUNDY.

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*Burning a Sinner.*

Hampton, July 1, 1812.

SIR,

Travelling lately in Lincolnshire, I heard, upon unquestionable authority, a story which I think ought to be known to the public.

In that county a sect prevails, known by the name of *Baptists of the New Connection*: on enquiry, I found that they were Arminians, and differed from the Wesleyan Methodists only in the article of Baptism, in the independence of their churches, and in a more zealous concern for the doctrine of everlasting torments.

A teacher of this sect, who is also a farmer, had taken a poor lad, a relative, into his house, as a servant. The lad committed some fault, for which probably he deserved chastisement. He was brought before his master and mistress, and lectured upon the wrath of God and endless burnings. Not seeming to enter into the sub-

ject readily. the following plan of making him feel was adopted: a lighted candle was procured, and one of this religious couple held down one of the boy's hands, whilst the other applied the flame to it! The experiment was continued, I suppose, till it appeared to have answered the purpose. The boy was afterwards seen by his neighbours with his hand tied up; this led to inquiry; the fact came out; it even reached the neighbouring magistrates; no legal steps were taken; but a general indignation was excited in the neighbourhood.

This indignation is the best security against such atrocities; and therefore I venture to communicate the story to you and your readers. Unless the depraved perpetrators of such a deed were taught their error, by the expressed abhorrence of society, who could tell how high the gloomy spirit of fanaticism might arise, and whether it might not become a popular practice to *burn the body for the good of the soul*.

I am not disposed to charge upon a sect the misdemeanour of one of its teachers; but surely the leaders of the denomination should make some disavowal of such a method of conversion. My informant (whose name I can give up if required,) told me that this sect boast of a recent *revival*, (as their phrase is); I replied that I hoped, whatever might be the case in another world, no proselytists would be allowed in this world *to save men so as by fire*.

Your's

ROBERT BROOKE.

*Lord Sidmouth and the Dissenters.*

SIR,

I congratulate you and your readers upon the passing of the New Toleration Act, which I regard as the most important legislative measure, next to the Act for abolishing the traffic in slaves, that has been carried in the present century. For this Act we are indebted to Lord Sidmouth; he first united the Dissenters, and next alarmed the magistrates, and hurried them into constructions of the Acts of Toleration that could not be maintained, consistently with the Dissenters' security, and this again led them to united efforts which have been crowned by a most wise and beneficent law.

It is now useless to discuss Lord Sidmouth's merits as a legislator in religion, in any other light than as a question of history, but in this view it is not unimportant to have the matter rightly understood.

The Dissenters have been complained of and reproached for mistaking and misrepresenting Lord Sidmouth's Bill; he meant, it is said, to improve their condition. Unfortunately for his advocates, his Lordship did not remain silent in the discussions on the new Act, but revealed what his apologists have denied, that his original and still prevailing desire was to curb the Dissenters and to break down the constitution of their churches. I find him in the Newspaper reports of the proceedings in the House of Lords, July 23<sup>d</sup>, objecting to the repeal of the Conventicle Act; and foretelling lamentable abuses from the proposed extension of civil immunities. "He lamented, particularly,

that by this Bill no qualification was required from preachers or teachers, but that all persons, whatever might be their ignorance or their moral character, might, on their taking the oaths, be preachers and teachers. He thought that some qualification ought to be required before they were allowed to preach or teach, instead of their being self-elected and self-appointed, as they would be under this Bill."—His Lordship, then, would have established by law, (to use his own words,) "some test of qualification," as to the *learning* and the *character* of Dissenting teachers. Such a test would necessarily have thrown great powers into the hands of the magistrates, that is, of the clergy, who swarm upon the bench and influence all its decisions; and under such a new power, what would have been the condition of Dissenters? But suppose the Test not to have had this effect; it must have been exercised by some individuals or some body of individuals: and these, whoever they might have been, would have had the real nomination of Dissenting ministers, in violation of the independence of the nonconformist churches. If a church should have chosen a minister for whom the certificate of qualification could not have been obtained, they must have foregone their election or must have had a teacher subject to direct legal penalties. The certificate might, indeed, have been required only of the congregation choosing and appointing a teacher, but this would not have answered the professed purpose of securing his competent learning and good character; for with re-

gard to settled teachers no alteration would have been effected by this enactment; they who are now content to hear or support a minister, would in that case have signed his test; the only good of the regulation would have been its troubling and puzzling the poorer Dissenting congregations.

The test for students, supernumerary preachers, &c. must have been obtained (if obtained at all) from ministers in the same connection as the applicants; and it would have depended upon a synod appointed by law, not by the Christian people, whether young men aspiring to the pulpit should be kept down or brought forward.

On this plan, a teacher of a doctrine not already professed amongst the Dissenters could not have risen up; and if a country gentleman, led by his studies into a different faith from that of all his neighbours and acquaintance, should have established worship in his house, and invited more than five persons besides his family (the regulation of Lord Sidmouth's favourite Conventicle Act,) to join his devotions, he might have been indicted for a misdemeanour: he would have had neither congregation nor connection to give him a passport to the pulpit and to save him from prosecution.

Whether dissenting ministers might not be improved in point of learning and character, is a question which Lord Sidmouth may fairly discuss, if he pleases; but it is the height of absurdity to think that an act of Parliament would have made them either learned or moral. In point of virtue, it is a fact notorious as the

sun at noon-day, that ministers among the Dissenters yield to no clergy whatever; and as to the rest, it is the vital principle of the Dissenters to choose their teachers, of whose fitness they are the sole judges. To take this liberty out of their hands is to unmake them.

If Lord Sidmouth had prevailed, what would have been the event with respect to uncertificated teachers, with whom the land would, judging from all history, have still abounded? The goals would have been filled with them! And yet we have been rebuked for asserting that the Toleration was in danger, and charged with calumny in representing Lord Sidmouth's as a persecuting measure.

The first lesson of a good education is to teach us to call things by their right names; and I must ever reckon it a strange and mischievous blunder to rank in the same class the Sidmouths (if more than one of the species can be found) and the Erskines, Stanhopes and Hollands of the age.

#### VINDEX.

*Lord Sidmouth and the Dissenters.*

SIR, July 25, 1812.

I perceive by the report of the proceedings in the House of Lords yesterday, that a Noble Lord, whose lucubrations on the Toleration Act, attracted no small notice during the last year, is again generously anxious for the reputation of non-conformist teachers; perhaps grateful for the compliments he has received from eminent individuals of that body. His lordship still contends that a

preacher should be obliged to procure testimonials. These are not to satisfy his hearers, but the state, which bestows upon him the boon of religious toleration, for religious *liberty* has not yet a chapter among the laws of England.

This Noble Lord was once Speaker of the House of Commons. In that capacity he had few opportunities of discussing legislative measures. He has, however, recorded the true character of his professed liberality and regard for public morals, on a great occasion. I have now before me "The Debate on a Motion for the Abolition of the Slave Trade, in the House of Commons, 2d April 1792, reported in detail by Woodfall." In that debate the late Lord Melville proposed his scheme of *gradual* abolition. He was powerfully supported by Mr. Addington, who, like Mr. Dundas, professed abhorrence "of the Slave Trade, as it was called, though," he added, "it certainly did not deserve that name." Mr. A. then suggested that this trade might be "permitted to exist for a few years longer, possibly eight, ten, or twelve," and in the mean time recommended a *greater encouragement to the importation of females than males, by means of a bounty on the former, or by subjecting the latter to a heavier duty.* (P. 113.)

Thus *humanely* this curator of public morals would have legislated for the most helpless portion of a race more powerless than even the *pig-drivers* and *chimney-sweepers* whom Lord Sidmouth would have consigned to silence.

This proposal by Mr. Addington was thus well appreciated by Mr. Fox in the same debate.

“I will suppose, if you please, that the West India Islands are likely to want slaves, on account of the disproportion of the sexes. How is this to be cured? A right honourable gentleman proposes a bounty on an importation of females, or, in other words, he proposes to make up this deficiency by offering a premium to any crew of unprincipled and savage ruffians, who will attack and carry off any of the females of Africa! A bounty from the Parliament of Britain that shall make the fortune of any man or set of men, who shall kidnap or steal any unfortunate females from that continent! Who shall bring them over as slaves, in order that they may be used for breeding slaves! Who shall kill their husbands, fathers, or relations, or shall instigate any others to kill them, in order that these females may be procured! I should like to see the right honourable gentleman *bring up* such a clause. I should like to see how his clause would be worded. I could like to know who would be the man who would dare to pen such a clause.” (P. 116.)

Our moral legislator, unabashed by so forcible an appeal to his justice and humanity, appears to have adhered to his proposal, like Shakespeare’s Jew to his *pound of flesh*, for thus says Mr. Addington to explain, *I mentioned certainly, that I thought a duty might be laid on imported negroes, which should be lighter on the females than on the males. I admit this must operate in effect as a bounty on the women imported.* (P. 136.)

We are reminded, on the highest authority among Christians, that *of thorns men do not gather figs, nor of a bramblebush gather they grapes*. No more can they fairly expect a legislative measure of unqualified justice or liberality from such a senator as my quotations of his own language have described. *Ex uno disce omnia*. The noble lord, I scarcely know why, has been sometimes named *the Doctor*. Depend upon it, Mr. Editor, as we have observed in the composition of Mr. Addington’s *specific* for that desolating plague the slave trade, so in his lordship’s *panacea* for religious ills, there will always be found some deleterious ingredient to corrupt its *savour*, like *dead flies in the ointment of the apothecary*.

GOGMAGOG JUNIOR.

Letters to a Student.

LETTER V.

DEAR EUGENIUS,

You have, probably, expected that before this I should have offered some remarks on a study to which you are professedly devoted, I mean theology. But I have purposely waved to mention it with the other parts of learning, not only because it is an object of peculiar importance and dignity, and is to engage your chief attention, but because the first years of an academical life will be most properly and advantageously occupied in other branches of learning. Theological questions have been so obscured by polemics, that it is expedient to postpone the investigation of them, till the faculties have been opened and enlarged, a habit of close attention has been formed, and materials and principles, by which to

draw a just conclusion, have been laid up in the mind by preparatory sciences.

There is, however, a species of reading connected with the study of theology, which will, pertinently and beneficially, accompany your scientific pursuits. This is the perusal of the scriptures in their original languages; and it is highly desirable that you should devote some portion of every day to this; for it will improve your acquaintance with those languages, furnish the mind with a rich variety of scriptural ideas and sentiments, familiarize to you the idiom and phraseology of the sacred writers, and qualify you to judge with more accuracy and readiness of the verdict which they give on the questions in divinity, concerning which they will, hereafter, be appealed to as decided witnesses. This reading is also, in a practical view, useful, as it is in a critical one, very serviceable. There are also other books in divinity, which may be occasionally mingled with literary and scientific attainments: and which will enlarge your stock of ideas, expand your mind, and leave on your heart the best impressions. Of this class are such as treat of the history of religion, the evidences of revelation, and the morality of the gospel.

But the theology which I wish to have kept out of sight, till you have gone at least through half your academical course, is the discussion of those points on which the Christian world has been so much divided: on which, however, every Christian, as far as he has ability and time, and certainly every minister ought to have an opinion of his own. The honour,

may, the efficacy, of revelation is materially concerned in our acquiring just and liberal notions on these points. It can admit of no dispute, that they whose province it is to teach religion ought to understand it with accuracy and in its full extent. It may not be necessary for them at once to make up their minds on every question which has been agitated among divines. But they ought to seek the truth with fairness and diligence; and whatever points come before them, they should gain clear ideas and come to a rational conclusion on them: a conclusion, not the offspring of prejudice, but the effect of conviction.

I congratulate you, my friend, that you are in a situation most favourable to this end. In the first place, your mind is not shackled and tied down by subscription to a prescribed system; you are not called upon to express a decision before you have formed a judgment upon questions; you are not obliged to take a side before you have heard the merits of a cause. I pity the youth in some celebrated seminaries, who are by previous subscriptions made slaves to a creed; who, instead of being conducted free and unbiassed into the temple of truth, are only initiated into the mysteries of a particular church. You feel yourself at liberty: placed in a seminary where you will be invited and encouraged to inquire; the managers and tutors of which will neglect no means of making you and your fellow-students not only good scholars and enlightened philosophers, but honest and candid believers. "The best way," to

adopt the words of an excellent man and writer, "of attaching men to true principles is to enable them to examine impartially all principles. Every truth that is necessary to be believed and really *sacred* must be attended with the clearest evidence. Free inquiry can be hostile to nothing but absurdity and bigotry. It is only falsehood and delusion which fly from discussion and skulk in darkness."<sup>\*</sup>

Inquire then freely; inquire impartially. Let truth be your only object; search after it with diligence and constancy. In the search after truth, do justice to every sentiment, by calmly hearing, though it militate against your preconceived opinions, the evidence advanced in its support. Let not prejudices against particular parties and denominations of Christians be a bar, as opportunity offers, against the investigation of their tenets and practices. Good sense, learning, and moral worth, are not peculiar to any party, and these will entitle a man to a candid hearing, though his ideas (on some points, and at the first mention) should appear to be fanciful and absurd. It is not to be expected indeed, that in your academical course, you should be able to command time for the examination of every system, much less for the discussion of every question which has been controverted among Christians. The course of lectures on which you will attend, will guide the method of your inquiries; and it may be sufficient, without anticipating subjects, to wait for them

as they arise, and to consider them as they come before you; remembering, that the conclusion to which you may at present come upon particular points, is not to be regarded as your last judgment; from which you will never depart. New evidence on one side or the other may hereafter offer to demand your attention; and, probably, overbalance that which at first search determined you one way. The mind should ever be kept open to conviction.

With this reserve, it is exceedingly proper, that you should endeavour to make up your mind on some subjects, before you appear in a public character. Should you ask, what are these subjects? I reply, such as relate to the object of worship, and the principles that will most frequently recur in your discourses, and form the grounds of your practical addresses; and to these may be added the positive institutions of Christianity; because they will be continually coming into exercise.

The field of controversy is wide and thickly set with thorns and briars; but the liberality of later times has, to a great degree, removed the obstructions to our traversing it with ease and pleasure. Questions in theology are simplified, stripped of the scholastic forms under which they formerly appeared, and treated with more fair discussion, moderation, and candour. Much has been done towards bringing every point into full view, and referring it to a decisive tribunal, by a critical investigation of the sense of scripture; and by such treatises as have professedly brought together and closely examined the sense of the

\* Price's Sermon for a new Academical Institution, p. 46.

texts, which have been supposed to hold forth a particular doctrine.\*

This method is a good one, and has its advantages. But there is still a better method to obtain satisfaction concerning the doctrines of Christianity, and that is, to have recourse to the Scriptures themselves in the first place, and to study them according to the order in which the writers composed them. The great and good Dr. Jebb has furnished an excellent plan of this mode of study, as it concerns, particularly, the four Gospels. Should it not enter into the course of the divinity lectures which you will receive, you will do well to pursue it in your private studies.

The reflections of this admirable man merit your close regard: I will give them to you. "The inquirer into the credenda contained in the Gospels, resembles the inquirer into the fundamental laws of nature, before a better philosophy had taught us the vanity of systems, and inclined us to adopt the humble process of experiment.

"We begin our researches in theology with the assumption of a certain set of religious tenets, and

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\* Such are Dr. Clarke's "Scripture Doctrine of the Trinity;" Dr. John Taylor's "Scripture Doctrine of Original Sin;" Bishop Law's Examination of all the Texts where the words, "Soul or Spirit," occur in the "Appendix to the Considerations on the Theory of Religion;" Edwards' Doctrine of Irresistible Grace;" Dr. Sykes' "Scripture Doctrine of the Redemption of Man by Jesus Christ;" Foot's "Letters on Baptism;" Dr. Carpenter's "Unitarianism the Doctrine of the Gospel," and Mr. Belsham's "Calm Inquiry into the Scripture Doctrine concerning the Person of Christ."

frequently employ the most valuable of those hours which we devote to sacred study, in collecting arguments in their favour, and in vain endeavours to explain them; while every text of scripture is, in its turn, perverted from its obvious meaning, in order to support them.

"How much more reasonable, previously to investigate, with patience and critical attention, the sense of each particular text or passage, in the natural order of the writer, and to defer the formation of opinion, until, like a principle of sound philosophy, suggested by a numerous train of experiments, it forces itself with accumulated evidence on the yielding mind!

"It is solely owing to the preposterous method of enquiry above described, that the holy records of our faith have, very injuriously, been supposed to be so loosely worded, as in effect to countenance opposite opinions and to justify the most fantastic doctrines.

"But let us for a moment reflect, and let the reflection teach us wisdom, that the same phenomena of nature which were brought in evidence of the figments of remote antiquity were also applied to support the equally vain hypotheses of more modern times. The laws of the material world, in consequence of the introduction of a better method of investigation, are, however, now demonstrated to be consistent, simple, and invariable, affording a just and easy explication of every natural appearance. If a similar process be observed, success may reasonably be expected to be our reward, when we ex-



plore the sacred sources of religious truth."

These hints are, certainly, suggested with peculiar force and propriety to you, Eugenius, as you are destined to the character of a Christian minister; but were you designed for any other profession, I should still be inclined to urge them upon you, for religious truth is the concern of every man. It is reported concerning Sir John Pringle, that "he was too great a lover of truth not to make religion the object of his serious enquiry." It must be felt to be a just object of great attention, on the least calm reflection, by every one who believes the truth of the Gospel. If God have revealed his will to mankind, it must be our duty to study it and to conform to it; and the examination of controverted questions, on account of the long and wide prevalence of particular systems, becomes necessary for the establishment of scriptural truth. Though it be admitted, that "nothing is very important except an honest mind; nothing fundamental except righteous practice, and a sincere desire to know and do the will of God;"\* yet the profession of religion must be considered as subject to the laws of integrity, as are the intercourse of civil and social life: and the knowledge of God comprehends an acquaintance with the principles which he has revealed for our instruction, and the ceremonial which he has required, as well as with the precepts of relative and personal virtue, that have the sanction of revelation. That desire to know

and do the will of God, which is partial and limited, cannot be sincere; and, though just and correct ideas on all speculative points may not be necessary to individual salvation, yet they are essentially necessary, that Christianity may display its excellence with purity, and act on mankind with full energy. They are essential to the improving illumination of the world, and to its advancement to that perfection of knowledge and practice, to which prophecy instructs us to look forward with expectation and hope. It is, on these principles, the duty of all, it is the duty of each person for himself and according to his ability and opportunities, to enquire into the will of God, as revealed in the scriptures.

It is a material consideration here, that such enquiry can scarcely be pursued with the temper now recommended, without improving the moral character: without forming and strengthening habits of candour, liberality and love of truth, which being exercised, at first, in the investigations of religious principles will extend and spread their influence through the whole life, and characterize the man as well as the controversialist. Especially will this be the effect, when all enquiries after divine truth are accompanied as they ought to be, and as every good undertaking ought to be, with humble, daily and fervent prayers to the great Source of illumination and truth; to "the only wise God, who giveth wisdom liberally and upbraideth not."

I am, &c.

\* Dr. Price.

*Dr. Priestley's Dying Sentiments.*

SIR, Aug. 3, 1812.

Having seen an advertisement on the covers of your Repository, of "*Scrutator's Letter on the consoling Influence of Unitarianism in a Dying Hour*," I have been led to peruse that tract, but find myself disappointed by it. Though the author has given Messrs. Bogue and Bennet a deserved chastisement for their bigotry, I cannot think it is done in a manner adapted to answer any good end, either to them or their admirers; nor do I apprehend that the friends of Dr. Priestley will be much gratified with the writer's zealous defence of that distinguished character. I have always thought it a strange and unfortunate mode of expression, which the Dr. used in his last hours, with respect to Simpson's piece on the duration of future punishment, and am inclined to question whether it be correctly or fully reported: viz. that the belief of its temporary nature "had been a great support to him: that we shall meet finally, only we require different degrees of discipline," &c. The use which Bogue and Bennet have made of these expressions, (though natural enough to persons of their cast,) is highly unwarrantable and infamous, having inferred from hence, that the Dr. was sensible that he was going to hell, and all the comfort he had was, that his suffering there would not be eternal.

But how does Scrutator answer this injurious interpretation of the Dr.'s language? Strange to tell! by admitting the fact, that the Dr. thought himself going, (yea, that he is actually gone) into a

state of punishment, but that his punishment will not be so severe or so lasting as that of greater sinners! See the writer's own words, page 11. "Is there no difference in the DEGREE of punishment which in *all probability will await the Doctor*, and that which shall be inflicted on the veriest wretch that died unpardoned?" What is this but representing Dr. P. as holding the popish doctrine of purgatory?

Though it is true he believed that those who live and die wicked will be purified and reformed by the sufferings of a future state, and that even the most abandoned of mankind will all be happy at last, (which I deem an error, though I do not think they will live in eternal torments,) I ask whether there is a passage in all the Dr.'s works, which countenances the idea, that the virtuous and pious will need *any* punishment in a future world to fit them for the heavenly felicity? I never met with any thing like it in his, or indeed any other Unitarian writings. Nor can I see any thing in the above expressions of the Dr. on his death bed, which any candid writer could interpret as implying his apprehension that he was going into a state of suffering. The utmost that I think can fairly be made of the unhappy expression respecting the comfort he had in believing a final restoration was, as it affected those who live and die in sin.

As to himself, though I materially differ from him in some points of doctrine, I have a better opinion of him than to think that he needed the "discipline" of a future world, and that what he suffered in this was abundantly

ly sufficient to fit him for the rest which remains for the people of God. That, I doubt not, was his own idea. His dying words appear to me to express a cheerful expectation of awakening from the sleep of death to an everlasting life. If any can doubt of this, I would refer them to the habitual state of his mind, expressed in several of his letters, written in the closing scenes of his life, which Mr. Belsham has annexed to his *Memoirs of Mr. Lindsey*. Some quotations from these would be edifying to your readers, and might convince Scrutator of his mistake: and I could almost hope they would cure Messrs. Bogue and Bennet of their bigotry; or, at least, make them ashamed of their gross reflections.

I remain  
Respectfully yours,

H. P.

*Mr. Harrison's Letter to the Quakers, on Mr. Wycill's Petition.*

SIR, August 10, 1812.

The following letter, from a most respectable member of the Society of Friends, appears to me well deserving a place in your Journal, and as I imagine most of your readers are unacquainted with the constitution of the body to whom it was addressed at so seasonable a time, and in so impressive a manner, however the ill-success of such an appeal is to be accounted for, I will give a brief account of its origin, &c.

In the year 1675, a time of very severe persecution, the Yearly Meeting in London appointed a Meeting to be held in that city, in order "to advise and assist in

cases of suffering for conscience sake." It is composed of Friends under the name of correspondents residing in or near the city, who are chosen by the Quarterly Meetings in the several counties, out of a list of names selected by the *elders and overseers* of the several Monthly Meetings in London. These "elders and overseers are to meet together annually and make a list of such Friends' names, *as shall be by them approved for this service*, and leave the said list with the clerk of the Meeting for Sufferings, *for the information of the Friends in the country*."

The same meetings also appoint members of their own in the country as correspondents, who are to attend as occasions shall require. The names of all these correspondents previously to their being recorded as such, are submitted to the approbation of the Yearly Meeting. Such men as are approved ministers, wherever they may reside, are also members of the Meeting for Sufferings, which as a standing Committee of the Yearly Meeting is intrusted with "a general care of whatever may arise during the intervals of that meeting affecting the Society, and requiring immediate attention: particularly of those circumstances which may occasion an application to government."

Such is the constitution of the meeting which declined to take any part in opposing Lord Sidmouth's Bill, on the selfish plea that it did not contain any thing *which particularly affected Friends*, and on whom as a collective body Mr. Harrison's letter appears to have made no impression. How is such an apparent relinquishment of the generous feelings and

noble principles of their predecessors to be explained? Does this meeting, in so perseveringly forbearing to emulate their example, truly exhibit the general sense of the society they represent? I believe not, and may at some future time offer you my reasons for thinking so, provided no person better qualified should take up the subject. It ought to be understood whether such marked supineness is the real character of the Society, or only of those who are at present its representatives, chosen out of a list prepared as above mentioned by the elders and overseers of London, in secret conclave assembled.

AMICUS.

*To the Meeting for Sufferings, to be held the 1st of 5th Month, 1812.*

DEAR FRIENDS,

I do not wish to obtrude upon your attention a matter of slight moment, but there is a subject now before the Commons House of Parliament, and likely soon to come before the Upper House, by way of petition, which attaches most closely to the principles of the society, as they were zealously professed and acted upon by our ancient Friends. I mean the subject of universal toleration, or perfect liberty of conscience in matters of religion, for which our ancestors, almost exclusively among the people of these realms, and under the heaviest temporal discouragements, contended.

No Friend, acquainted with the statute books, will say, that there are not many acts trenching upon the rights of conscience, and formed in the times of darkness

and bigotry, which ought not to exist in the code of a Christian country, and the force of which is only repressed by the leniency of the times; but whilst they do exist the monster of persecution may be rather said to be dormant than to be defunct.

Many Friends, doubtless, may be disposed to make their minds easy on the subject, if no new enactments affecting the society, and of an offensive nature take place; but such Friends must have read the history of the society with very little attention, if they have not perceived that our predecessors were zealously affected, not only for the interests of the society particularly, but also for the interests of Christianity generally, by being the undaunted advocates of religious liberty; and it is for such Friends to consider how far they are discharging their duty by confining their views to present ease and accommodation, at a juncture when the exertions of all those who are on the side of virtue and truth are peculiarly called for.

The worthy and respectable character who has taken the most active part in bringing this subject before the view of Parliament, I mean Christopher Wyvill, is anxious to obtain the co-operation of sincere-hearted Christians of every denomination, and from the known principles of the society, is willing to reckon upon that of Friends. In one of the communications lately received from him, he expresses himself thus: "Your predecessors in past times, were long the only avowed advocates for liberty of conscience in these countries. At least the honourable exceptions in other classes of

Christians were few indeed. Their doctrine, in this respect, is now avowed and pressed upon Parliament by Christians of every other denomination. It is not the time, I think, when your benevolent sect will perseveringly refuse their concurrence. Other considerations will give way to the sense of duty; and the example of our virtuous supporter of the rights of conscience, after a few equally virtuous, equally consistent friends, have joined him, will be followed by the rest of his Christian community."

What an honourable testimony is this, in these more enlightened times, to the principles and conduct of our ancient Friends. Such is the solicitude of this good man, that our society should not give away their crown, or desert the standard which our early Friends so consistently set up, and a cor-

responding solicitude attends my mind that his expectation may not be disappointed.

Having now relieved my mind, by discharging what I have conceived to be my duty on the subject in this department, a subject which I deem of higher moment to the civil and religious well-being of the inhabitants of this country, and of human society in general, than any thing that has engaged the public attention in modern times, I refer it to your serious and deliberate consideration, and in so doing I have no motive, I can have no motive but what respects universal good, to promote which is the sincere wish of your respectful friend,

GEORGE HARRISON.

*West Hill, Wandsworth,*

*27th, 4th Month, 1812.*

## POETRY.

VERSES ON SEEING (p. 333.) THE "CONSOLATIONS OF UNIVERSAL RESTORATION," WRITTEN AT READING.

Midst scenes where zeal, by Calvin's love inspir'd,  
The Christian's God, in wrath, had long attir'd,  
Wrath, ever-glowing o'er man's hapless race,  
Save the predestin'd, favourite, sons of grace,  
There wakes a lyre, nor meanly skilled to move  
The gladsome strain celestial, *God is love.*

Distinguish'd Bard! to whom so early giv'n  
To vindicate the high behests of Heav'n,  
See love o'er guilt and woe triumphant rise,  
And judgment just, but mercy in disguise;  
Each path be thine to trace He whilom trod,  
*Prophet of Nazareth—approv'd of God;*

His faith explore that *he who ran might read*,  
 Ere whelm'd in mystery's pedantic creed.  
 For lo! *the night far spent*, with influence bland,  
 Behold the promis'd *latter-day at hand*,  
 Again to illustrate Heav'n's eternal plan  
*To shew the Father*, not the foe of man.

And, as thou rov'st by *Cam's* time-honour'd stream,  
 A *Newton's* haunt, a *Milton's* classic theme,  
 Of Learning, Science, the choice gifts be thine;  
 Yet humble offerings at Religion's shrine.  
 Clad in her panoply, nor fear to assail  
 The sceptic foe, or rend the mystic veil  
 By fraud and folly wrought, of various dies  
 That shrouds her form divine from vulgar eyes.  
 Thus shall thy manhood, grateful as thy youth,  
 Pay votive homage in the fane of truth,  
 Where erst they worshipp'd, *Cam's* enlighten'd sons  
 Nor envied mitred favourites of thrones:  
 With *Jebb*, with *Wakefield*, thus to enrol thy name,  
 A meed beyond *all Greek, all Roman fame*.

J. T. R.

STANZAS ON WAR. FROM LORD BYRON'S CHILDE HAROLD; A  
 ROMAUNT.

By Heaven! it is a pleasant sight to see  
 (For one who hath no friend, no brother there,)  
 Their rival scarfs of mix'd embroidery,  
 Their various arms that glitter in the air!  
 What gallant war-hounds rouse them from their lair,  
 And gnash their fangs, loud yelling for their prey!  
 All join the chase, but few the triumph share;  
 The grave shall bear the chiefest prize away,  
 And havoc scarce for joy can number their array.

Three hosts combine to offer sacrifice;  
 Three tongues prefer strange orisons on high;  
 Three gaudy standards flout the pale blue skies,  
 The shouts are France, Spain, Albion, Victory!  
 The foe, the victim, and the fond ally  
 That fights for all, but ever fights in vain,  
 Are met—as if at home they could not die,—  
 To feed the crow on Talavera's plain,  
 And fertilize the field that each pretends to gain.

There shall they rot—Ambition's honour'd fools!  
 Yes, Honour decks the turf that wraps their clay!  
 Vain Sophistry! in these behold the tools,  
 The broken tools that tyrants cast away  
 By myriads, when they dare to pave their way  
 With human hearts—to what?—a dream alone.  
 Can despots compass aught that hails their sway?  
 Or call with truth one span of earth their own,  
 Save that wherein at last they crumble, bone by bone?

Oh Albuera! glorious field of grief!  
 As o'er thy plain the pilgrim prick'd his steed,  
 Who could foresee thee, in a space so brief  
 A scene where mingling foes should boast and bleed!  
 Peace to the perish'd! may the warrior's meed  
 And tears of triumph their reward prolong!  
 Till others fall where other chieftains lead  
 Thy name shall circle round the gaping throng;  
 And shine in worthless lays, the theme of transient song!

Enough of Battle's minions! let them play  
 Their game of lives, and barter breath for fame:  
 Fame that will scarce re-animate their clay,  
 Though thousands fall to deck some single name.  
 In sooth 'twere sad to thwart their noble aim  
 Who strike, blest hirelings! for their country's good,  
 And die, that living might have prov'd her shame;  
 Perish'd, perchance, in some domestic feud,  
 Or in a narrower sphere wild Rapine's path pursu'd.

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ON SEEING A CHAPEL, FOR TRINITARIAN WORSHIP, ERECTED ON  
 THE SITE OF A JEW'S MANSION.

Where Christians hymn, devout, *the Sacred Three*,  
 The Jew to *One Jehovah* bent the knee,  
 Yet stripp'd his honours from Messiah's brow;  
*These* Deify the man, and, erring, bow.  
 Blest age, predicted, come! when all shall own  
 That Christ is *Lord*, and God, our Father, *One*.

IGNOTUS.

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## REVIEW.

"Still pleased to praise, yet not afraid to blame."

POPE.

**ART. I.** *An Examination of Dr. Marsh's Inquiry relative to the British and Foreign Bible Society: In a Series of Letters to the Rev. E. D. Clarke, Professor of Mineralogy in the University of Cambridge, By the Rev. W. Dealtry, A.M. F. R. S. Fellow of Trinity College, and examining Chaplain to the Bishop of Bristol.* London: printed for Hatchard and Co. 8vo. pp. 127. 1812.

**ART. II.** *The Speech of Thomas Lister, Esq. delivered in the County-hall in Stafford, April 8, 1812, as Chairman of a Meeting assembled for the Formation of an Auxiliary British and Foreign Bible Society, for the County of Stafford.* Stafford: printed for Longman and Co. London. 8vo. pp. 23. 1812.

We have great satisfaction in witnessing the controversy between Biblists and Antibiblists. Of the issue no doubt can be entertained: while the infinite importance of the Scriptures to the happiness of man, both here and hereafter, is placed in a stronger light, the most seasonable and essential service will be rendered, at the same time, to the cause of Protestantism. Protestants have long been inattentive to their grand and common principle: they have been much more zealous for their respective systems of discipline and doctrine, than in maintaining the consistency of their opposition

to the Romish see. We do not mean to intimate that religious opinions are of trivial moment; but our wish is to furnish contending parties with a reason for reciprocal justice and forbearance. They who agree in acknowledging the sufficiency, the supreme authority and value, of the word of God, bring themselves under a solemn obligation to protect and esteem each other in their application, severally, of their characteristic tenet. None of them being infallible, none are to speak or act as though they urged the claim. Their duty is to abstain from injurious suspicions, from calumnious language, and to use no weapons, in their contests, except those of argument and love. Such is the tendency, such will, probably, be the effect, of the union of different denominations of Christians in the British and Foreign Bible Society. We hail, in this view, its progress and its triumphs: we rejoice in the discussion which it excites; and we are thankful that men of eminent ability employ their pens in attacking it, and that others of the same character are active in its defence. If its expediency is more than questioned by a *Marsh*, its plan and object are vindicated by a *Dealtry* and a *Lister*.

Those of our readers who are acquainted with the labours of the former of these two gentlemen in this noble cause, will find that his present publication is not, on



the whole, unworthy of his fame. They will here meet with considerable acuteness of reasoning, liveliness of style and felicity of illustration. Sometimes, indeed, they will wish that the author had been less caustic in animadverting on his opponent: and, assuredly, they will condemn his communication to the world of a circular letter of Dr. Marsh's, which has no relation to the topics in dispute. Perhaps, too, they will conjecture that the following delectable sentence is the composition not of Mr. Dealtry but of Bishop Horsley:

"Any one may hold all the theological opinions of Calvin, harsh and extravagant as some of them may seem, and yet be a sound member of the Church of England and Ireland; certainly a much sounder member than one who, loudly declaiming against those opinions, which, if they be erroneous, are not errors that affect the essence of our common faith, runs into all the nonsense, the impiety, the abominations, of the Arian, the Unitarian and the Pelagian heresies, denying in effect the Lord who bought them."

This decision is so much in the manner of the departed prelate that we suspect it to be *his*, and conclude that the usual marks of quotation have been inadvertently omitted. We have even a faint recollection of having seen the passage in one of his Charges: but as we have not his works before us, we are unable to verify the citation.

With the honest declaration of Mr. Dealtry concerning the *Madras* and the *Lancasterian* (or, as we would still call them, did fashion permit us, the *Lancastrian*) schools, we are extremely pleased. Being a minister of the Church of England, he is decidedly a friend to the instruction of the children of

the poor in her catechism and liturgy: but he speaks with high approbation of the mechanism of Mr. Lancaster's system: he represents the facility with which churchmen may apply it to their own wants and views, nor aims at depriving the very meretricious framer of it of that public praise, to which he is unequivocally entitled.

Mr. Lister's speech is the address of a gentleman, a scholar and a Christian, and does the greatest credit to its author by the liberality of its spirit and the general soundness of its reasonings. If we differ from him as to the usefulness and expediency of civil establishments of religion, if we cannot deem his arguments on this point pertinent and valid, we heartily concur in his sentiments and advice with reference to the English hierarchy:

"It ill becomes that church which first set the noble example of asserting its freedom, to come loaded with chains and fetters to destroy the liberty of others. There is something in religious opinion, that spurns at all human controul, and perhaps for this reason, because, when sincere, it rises superior to all worldly considerations. It may be won, it may be converted by kindness and conciliation; but is never to be overcome, either by the language of resentment, or the frown of disdain. I will moreover add that no man, or body of men, ever so much evince their real superiority, they never so completely triumph, as when they make the first advances to friendship and cordiality: on a subject too where Christianity is so deeply concerned, this maxim becomes so imperative upon us, that I feel surprised that one angry or jealous feeling should ever have existed on the occasion.—The question then resolves itself to this; shall the established church, clothing itself in Pharisaical pride, standing upon points of speculative doctrine, shut the door of Christian peace for ever against all who dissent

from her opinions—or shall she, nobly and exaltedly dis-regarding all petty distinctions, viewing all the Christian world with a feeling of maternal protection, unite with all the followers of Christ in the promotion of his holy word? Will the church venture to forego this only opportunity that may ever present itself of establishing between Christian and Christian the bond of perpetual peace?" (17, 18).\*

Without introducing the name of Dr. Marsh, Mr. Lister has replied satisfactorily to the chief of his objections. Two capital errors pervade the writings of the learned Professor on this subject: the one, that the churchman alone, and not the dissenter, makes a sacrifice in becoming a member of the Bible Society; the other, that Protestantism is a set of articles and doctrines, instead of being *the principle of separation from churches assuming to themselves infallibility and temporal authority*. It is owing to the former of these mistakes that within the United Kingdoms Dr. Marsh will not act with non-conformists as Fellow-Protestants; though he is not averse from co-operating with them in the distribution of the scriptures beyond our own shores! In consequence of the latter of his false impressions, he brands *generalized Protestantism* as something absurd and dangerous, notwithstanding that *Protestantism is always and every where the same principle*.

The Professor's exclamations against *generalized Protestantism*, have reminded us very forcibly of

a pleasant and not uninteresting passage in a publication of Mr. Aspland's:

"Being at Soham (says the writer) one evening, I was accosted by one of the persons who (as will appear in the sequel) made a distinguished figure as one of Mr. Gisburne's opposers. He inquired if I could not get a congregation for Mr. Gisburne *some where London side*. Upon my asking, why he wished to get rid of a minister whom he had once highly extolled, he said, *Why, would you believe it? When one asks him, what are his sentiments? He says that he is not a Calvinist, nor an Arminian, nor a Socinian, but a Bible-Christian. A Bible-Christian! There's a fool for you!*"\*

Could we believe, as Cardinal Ximenes is said to have believed, that men may become Christians without reading the scriptures, our zeal for the success of the Bible Society would at least be abated. Such, nevertheless, is not the fact; and such will not be the consequence. Of the themes which agitate the public mind none is nearly so interesting to us as the merits of this society. These will ultimately be established even by the hostile efforts of Dr. Marsh. "The triumphant flood shall roll with more ample wave and swifter current for the temporary delay occasioned by opposition." N.

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ART. III. *A Serious Inquiry into the Nature and Effects of Modern Socinianism; being an*

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\* To the same effect are some observations found in Six Brief (and we can add excellent) Letters, occasioned by the institution of an Auxiliary Bible Society at Chelmsford, March 23, 1812. See particularly pp. 6 and 25 of the second edition. Rev.

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\* Bigotry and Intolerance defeated, &c. By Robert Aspland, (The 1st Ed. p. 6, note), Rev.

*Answer to the Question, Why are you not a Socinian?* By J. Freeston. 8vo. pp. 56. Longman & Co. 1s. 6d. 1812.

There is a ludicrous solemnity in this sarrago of ignorance, folly and uncharitableness. Mr. Freeston, who is we understand a minister in a small and obscure sect, sometimes known under the denomination of *Free-Grace-General Baptists*, assumes an air of infallibility; and, with a confidence that would become the papal chair, determines what is truth and what is error, who are holy and who are unholy. Knowing nothing, apparently, of Unitarians, but through the medium of the works of their adversaries, he does not hesitate to accuse them of every thing anti-christian; retailing the calumnies of such historians as Messrs. Bogue and Bennett, as if he really knew not that those writers have by their intemperateness and misrepresentations forfeited all claim to credit even with their own party.

With a vulgar illiberality, Mr. Freeston uses the term *Socinian*, though he acknowledges (*Note to Preface*) that it is not perfectly descriptive of the denomination of Christians to whom it is applied. It is however a reproachful term, and therefore suits the purpose of that class of writers, who, incapable of reasoning, have no alternative but silence or calumny.

Mr. Freeston has numbered his reasons for not being a *Socinian*; we shall give them in their numerical order.

"1. Because the Socinians deprecate the Bible;" i. e. they point out *mistranslations and interpolations* in the commonly received English text. Does this

Christian teacher, then, believe in the inspiration of King James's translators? Has it not yet reached Hinckley that 1 John v. 7, 8, is a forgery? Does Mr. Freeston receive the *Apocrypha* as part of his Bible? If he does not, it would be amusing to the *Socinians* to learn his reasons for its rejection.

"2. Because the Socinians appear to idolize human reason:"—the precise reason a Roman Catholic gives for not being a Protestant. On what ground does Mr. Freeston, against the letter of scripture, deny transubstantiation?

"3. Because they degrade the person and character of Jesus Christ." This word *degrade* is convenient to the unfair adversaries of the Unitarians: it signifies to put a person in a lower rank than he has occupied or been supposed to occupy, and in this sense may undoubtedly be applied to those who protest against the opinion that Christ is God; but it generally signifies also an unfriendly, a hostile disposition on the part of those who reduce a person's rank, and in this sense is a foul calumny against the misnamed *Socinians*. They intend to honour Christ by representing him to be what he declared himself to be; and if their scriptural arguments be good, their opponents must acknowledge that they do honour to Christ.—Did it never occur to Mr. Freeston, that there is a possibility of degrading and dishonouring the *Holy One of Israel*, who is a jealous God, and whose glory he will not give to another?—Before our author assumed the office of accuser and judge, he should have been careful to study the matter in

question; but had he done so, he would have found that all Unitarians do not deny the 'miraculous conception,' much less 'declare Christ to have been fallible and peccable!'

"4. Because they reject his expiatory sacrifice, intercession, &c." i. e. they reject Mr. Freeston's interpretation of the word sacrifice, but they presume to think that they understand as well as he the meaning of the word, as applied to Christ in the New Testament, and in the true scriptural meaning, they gladly acknowledge the sacrifice of Christ. Mr. Freeston betrays a strange ignorance of their sentiments and writings in the assertion that 'they deny that there was any merit in the shedding of his blood.' His *et cetera* they do in all probability deny.

"5. Because the important doctrines of regeneration, justification, divine influence, &c. are rejected by them as enthusiastic." Here is another &c. which it is highly probable the Unitarians do not believe; but as to the important doctrines specified, they do hold them in the sense in which they believe they are taught in scripture, though they deny Mr. Freeston's sense of them as unscriptural, absurd and pernicious.

"6. Because I cannot see in what respects Jesus Christ is a saviour, upon their scheme, any more than the apostles were." But though invisible to Mr. Freeston, it may yet be made clear that the Unitarians distinguish Christ as honourably as they find him distinguished in the scriptures. The apostles have set Unitarians the example of consi-

dering death as the great enemy of mankind, and of ascribing the victory over this enemy to God by Jesus Christ. He, the only begotten from the dead, by the power of his resurrection, hath abolished death and brought life and immortality to light. This was the great salvation effected by Christ, of which the apostles were witnesses and reporters. To them the Unitarian feels his gratitude and reverence to be due, but he does higher honour to their and his Lord, to the glory of God the Father.

"7. Because Jesus Christ is so little the subject of their public preaching, in which they so essentially differ from the practice of the apostles." Whence does Mr. Freeston derive his knowledge of the "public preaching" of the Unitarians? Assuredly, they do not preach Christ in his way, if he preach as unscripturally as he writes; but let him know that they do preach *Christ crucified*, which Trinitarians do not and cannot, and further that they make it their just boast that their mode of preaching Christ is as congenial, as that of the self-named orthodox is repulsive, to the plan of apostolic preaching.—Hard fate of 'Socinians!' If they keep back their doctrine, they do not preach Christ; if they bring it forward, they degrade him.

"8. Because they appear to lay another foundation for pardon and eternal life than what the scriptures recommend." Where does this appear? Unitarians lay no other basis of salvation than the love and mercy of God, revealed and confirmed by Christ. They plead guilty indeed to the charge of holding "repentance

and a good life” to be the indispensable conditions of salvation; but if this offend Mr. Freeston, he must bring his complaints against the apostles, from whom the Unitarians have learned to make the divine benevolence the procuring cause, and well-doing the necessary means of eternal life.

“9. Because I find the church on earth and the church in heaven, ascribe their salvation to the blood of the Redeemer.” What does Mr. Freeston mean ‘by the blood of the Redeemer,’ more than his voluntary death, his offering up his life for the good of mankind! If more be meant, let it be explained:—if no more be meant, then it will appear a curious reason for not being a “Socinian,” that the scriptures teach the favourite doctrine of the “Socinians,” that salvation is by the death of Christ, connected, as it was in fact, and is in scripture, with his resurrection.

“10. Because, as far as I am able to judge, the Socinians, in general, are more curious, critical and speculative, than devotional, spiritual and practical.” This is an odd charge, and the man had need to be well satisfied of his own Christian excellence who should presume to prefer it. *Curious*, indeed, the ‘Socinians’ are in matters of religion, for they are careful about truth; *critical* too they are, for they make it their practice to *search the scriptures*; and *speculative* they may be, for they look well to the tendencies and consequences of opinions before they embrace them; but that they are less *devotional* or *spiritual* or *practical* (as far as these words of Mr. Freeston’s de-

note love to God, hope of heaven and the practice of virtue) than other Christians,—who shall dare to pronounce, unless he can read the heart and be authorized to mount the seat of judgment? Our author arrogates to himself this prerogative of heaven, and insinuates that “Socinians” are deficient in “spiritual-mindedness” and “morals,” and asserts that they are “frequently fond of carnal pleasure.” Such slander, which must proceed either from malignity or wilful ignorance, can call forth no other answer from Unitarians than their pity and their prayers. Let them however take care and not regard this mode of calumny as necessary to the reputed orthodox system; for we know many of its advocates who would abhor the use of such poisoned weapons, and who look on such auxiliaries as Mr. Freeston as the greatest foes to the cause which they are officious to serve.

“11. Because the Divine Being appears to withhold the sanction of his blessing from them, in that their ministry is not succeeded to the conversion of the ungodly.” Let us here only express our admiration that a minister of the “New Connection of General Baptists” should set up numbers as a test of truth!

“12. Because the wisest and best, the most prayerful and holy men, as well as the most learned in all ages of the church, have held very different views of Christian doctrines, and rejected their’s as dangerous errors.” This reason we might suspect to be copied from a Roman Catholic Preservative against Protestantism, if we did not know that ignorance and presumption speak the same

language in all sects. How would Mr. Freeston reply to this argument in the mouth of a Catholic? He may "commit the guidance of his conscience to a Doddridge, a Hall;" but the Catholic has a *wiser* and *better*, a more *prayerful*, a *holier*, and more *learned* guide, — 'the holy Catholic church.'

"13. Because they who hold evangelical opinions are men after mine own heart, whose devotional views, tastes and habits are congenial to my own:" *q. d.* *I am not a Socinian, because I am not a Socinian.*

Mr. Freeston's reasons now run low, and the next is almost verbally the same as the 8th.

"14. Because, I dare not risk my salvation on the foundation on which they hope for eternal life."

"15. Because, I fear, I should find no rest for the soles of my feet, till I sunk into absolute Deism, and be finally lost." We shall astonish Mr. Freeston, probably, by informing him that the great champion of Christianity, whom even the reputed orthodox profess to revere, Dr. Lardner, was a "Socinian!"

Under this head, we find more bold calumny. The 'Socinians' are charged with 'considering the epistles of the apostles, as the writings of other men,' and 'their college at Hackney' is said to have been 'given up, because most of their students were infidels.'

"In fine," says Mr. Freeston, "the direct tendency of the Socinian scheme seems the very reverse of that of the holy scriptures:" and, in fine, we say that the spirit of such men as Mr. Freeston is diametrically opposite

to the spirit of the gospel, which is the spirit of truth, of meekness, of diffidence, of candour, of love and of a sound mind.

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ART. IV. *Imposition the Support of Religious Imposture and Heresy; and the Enemy of Revealed Truth.—A Sermon preached before the Congregation of Protestant Dissenters, at Harlow, Essex, By Benjamin Penn Severn. 8vo. pp. 32. Jones, Newgate Street. 1s.*

Harlow is memorable in the history of Dissent, for having been the seat of the *Synod*, (as Mr. Burke denominated it,) or, in plain language, of the Baptist Association, which approved and recommended the late Mr. Robinson's popular tract, *A Plan of Lectures on the Principles of Non-conformity*. It appears from this sermon that the village still retains the savour of Dissenting principles. At the request of his congregation, Mr. Severn has published one of the boldest defences of religious liberty that we ever remember to have read. We cordially recommend it to the notice of our readers, as a sample, we would fain believe, of the reasoning and language of a numerous, respectable and growing sect, the Particular Baptists, on the subject of the rights of conscience. There is a peculiarity in the preacher's manner, which is as entertaining as his arguments are convincing.

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ART. V. *A Portraiture of Primitive Quakerism; By William Penn. With a Modern Sketch of Reputed Orthodoxy, and*

*Real Intolerance, by Ratcliff Monthly Meeting.* 8vo. pp. 60. Cradock and Joy. 1812.

By some unaccountable association of ideas we have been thinking, all the time we have employed upon this pamphlet, of the title of one of good Archbishop Tillotson's Sermons; viz. *The folly and wickedness of honouring dead saints and persecuting living ones.*

How dangerous a possession is spiritual power! In the hands of the magisterial Pharisee, the lordly, papistical prelate, and the 'plain Friend,' it is a certain, though not equal, instrument of oppression.

Here is an interesting record of 'the Ratcliff Monthly Meeting,' disowning Mr. Thomas Foster for simply 'aiding in propagating' the favourite principles of William Penn. The 'Minutes' of the meeting are given by the editor, and from these it appears that the charges brought and proceeded on by this Quaker Inquisition, were that T. F. distributed some remarks on the Quakers' Yearly Epistle, which appeared in the number of our work for October 1810; that he did not deny being the author of certain publications under the name of Verax, intended to prove that the early Friends were not Unitarians; and that his name stands as a member of the Unitarian Book Society. The Editor has appended to the pamphlet the preamble to the Rules of the Unitarian Society, and the Remarks as they were published in this magazine. Thus the reader is in possession of the case between Mr. Foster and the Ratcliff Monthly Meeting, and may judge for himself how far the

excommunicating power exercised by that body is consistent with truth and freedom, with the principles of William Penn, and above all, with the doctrine and spirit of the New Testament.

But the greater part of the publication consists of a tract of William Penn's, less known by Quakers and others than its merits deserve. We shall give the whole title of it, with an extract or two, relating to its history, from the Editor's preface. Our end will be answered, if we excite our readers to procure, and to put into the hands of their neighbours, this excellent manual of Quaker-Unitarianism, in other words, of evangelical truth.

"The Sandy Foundation Shaken; or, those so generally believed and applauded Doctrines, of One God, subsisting in three distinct and separate Persons, the Impossibility of God's pardoning Sinners, without a plenary Satisfaction, the Justification of impure Persons by an imputative Righteousness, refuted, from the authority of Scripture Testimonies and right Reason. By William Penn, a Builder on that Foundation which cannot be moved. But to us there is but one God the Father, of whom are all things. 1 Cor. viii. 6. Who is a God like unto thee, that pardoneth iniquity? He retaineth not his anger for ever, because he delighteth in mercy. Micah vii. 18. For I will not justify the wicked. Exod. xxiii. 7."

"The following justly celebrated Tract was first published by William Penn, in the year 1668, in London, and soon excited so much attention, that the author was committed to the Tower, by a warrant signed by Lord Arlington, the principal Secretary of State, on account of the 'offence it had given to some then at the helm of the church.'

"During Penn's imprisonment,

it appears he was kept 'under close confinement, and even denied the visits of his friends.' His biographer adds, 'But yet his enemies attained not their purpose; for when after some time his servant brought him word, that the Bishop of London (Dr. Henchman) was resolved he should either publicly recant, or die a prisoner, he made this reply: All is well; I wish they had told me so before, since the expecting of a release put a stop to some business. Thou mayest tell my father, who I know will ask thee, these words; that my prison shall be my grave, before I will budge a jot; for I owe my conscience to no mortal man; I have no need to fear. God will make amends for all. They are mistaken in me; I value not their threats nor resolutions; for they shall know I can weary out their malice and peevishness; and in me shall they all behold a resolution above fear; conscience above cruelty; and a baffle put to all their designs, by the spirit of patience, the companion of all the tribulated flock of the blessed Jesus, who is the author and finisher of the faith that overcomes the world, yea, death and hell too. Neither great nor good things were ever attained without loss and hardships. He that would reap and not labour, must faint with the wind, and perish in disappointments; but an hair of my head shall not fall, without the Providence of my Father, that is over all.'

"During this close imprisonment, the loud and general clamours against him reached Penn's ears, or eyes, and induced him to write a small tract which he called an Apology for the former, not with an intention of recanting any of those doctrines, which he had so recently professed to lay down, on the immovable foundations of scripture and right reason, but to clear himself from the aspersions cast upon

him, for writing the *Sandy Foundation Shaken*.

"'In this Apology,' says his biographer, 'he so successfully vindicated himself, that soon after the publication of it, he was discharged from his imprisonment, which had been of about seven months continuance.' However quickly Penn's release followed the publication of this Apology, it seems, by his own account, to have had nothing to do with the cause of his liberation. His persecutors, although professed Protestants, were not to be so easily appeased. Nor was that work, favourable as it may be thought, to the Sabellian hypothesis, likely to produce such an effect. The high eulogium it contains on Socinus, not only on account of his 'parts, wisdom, gravity, and just behaviour,' but as having had, 'in many things, a clearer prospect' of religious truth, 'than most of his contemporaries,' would rather serve to inflame, than allay, the intolerant spirit of such men.

"That it was not to their indulgence Penn was indebted for his release, but to the laudable interposition of the Duke of York, afterwards James the Second, appears by a letter of Penn's, dated Oct. 24, 1688, to W. Popple, Esq. in reply to a most friendly epistle from him, in which Penn says, 'To this let me add the relation my father (that is, Admiral Penn, who died Sept. 16, 1670,) had to this king's service, his particular favour, in getting me released out of the Tower of London, in 1669, my father's humble request to him, upon his death-bed, to protect me from the inconveniences and troubles my persuasion might expose me to, and his friendly promise to do it, and exact performance of it, from the moment I addressed myself to him.' See his Works, vol. i. p. 131 to 139, in which these interesting letters are inserted."



## INTELLIGENCE.

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### *Northern Unitarian Society.*

The Annual Meeting of the **NORTHERN and MIDLAND UNITARIAN MINISTERS** was held at Chesterfield, on Wednesday the 1st of July, at the chapel of the Rev. T. Astley. The service commenced at eleven o'clock, when the Rev. E. Higginson, of Derby, conducted the devotional part; and the Rev. D. P. Davies, of Makeney, delivered a sermon on the subject of Toleration. After the service was concluded, the Secretary of the Northern and Midland Unitarian Book Society presented his accounts for the last year, which were audited by two gentlemen present; and it appeared that the Society's finances were in an improving and flourishing state. Mr. Davies was desired to continue in his office of secretary; several new works were voted into the catalogue; some new members admitted; and a few resolutions passed for the better conducting the society's affairs. It was resolved, that the next annual meeting of the ministers be held at Mansfield; when the Rev. E. Higginson is appointed to preach, and the Rev. T. O. Warwick, M. D. to conduct the devotional part of the service.

S.

### *Unitarian Chapel, Brighton.*

On the 22d. July, 1812, was opened a Meeting-house for Unitarian Worship and public instruction, situate in Cumberland Street, **BRIGHTON**, Sussex. Two Sermons were preached on the occasion by the Rev. R. Aspland: that in the morning from 1 Tim. ii. 5. on the Existence and Unity of God; and that in the evening, from Rom. xiv. 5, on Christian Liberty. The house

was well filled both parts of the day. It had long been lamented by the friends of rational religion, that in so populous a town as Brighton, no eligible house for Unitarian worship had been procured. By the advice and assistance of several friends this desirable object is at last obtained. The above house is small, yet neat and commodious, will hold from 150 to 200 people, and present circumstances seem to promise considerable success.

It is thought proper to state, that the purchase money and other expenses will amount to nearly 200 pounds. About two thirds of this sum is raised by the voluntary subscriptions of friends in the neighbourhood of Brighton, Lewes, and Ditchling; and if other friends to rational Christianity think this case worthy their notice, their aid is hereby solicited. Any donation for the purpose of defraying the above expence, transmitted to Mr. Bennett, Ditchling, Sussex, or to Mr. Thomas Vine, Sen. Brighton, will be thankfully received and duly appropriated.

B.

### *Annual Meeting of the General Baptists in South Wales.*

The Annual Meeting of the **GENERAL BAPTISTS in SOUTH WALES**, was held this year, at Panteg, in the county of Cærmarchen, on Tuesday and Wednesday in Whitsun week. It commenced on Tuesday, at 3 o'clock, by Mr. William Morris reading a portion of scripture; then Mr. John Griffiths preached from John xviii. 20; and on Wednesday it began at 11 o'clock, by reading and prayer, by Mr. J. Griffiths; then Mr. W. Morris preached from 1 Peter ii. 7, and after him Mr. Evan Lloyd from Matt. xxiv. 14. They afterwards

took some refreshment. At six in the evening, Mr. William Thomas preached from 1 Tim. vi. 16. Thus

the Association closed, having been well attended, and it was conducted with its usual peace and harmony.

## OBITUARY.

Died, July 1. 1812, at his house, Elliot Place, Blackheath, JOHN BRENT, Esq. in the 83d year of his age. He was born in the year 1729, at Portsea, in the county of Hants, of pious and excellent parents, who, knowing the value of religion brought up their children in the nurture and admonition of the Lord. He served his apprenticeship to a shipwright in his Majesty's Yard at Portsmouth, and in the year 1762, removed to his Majesty's Yard at Sheerness, where he filled the situation of foreman of the new works, along with the late Sir John Williams. About the year 1768, he was appointed assistant surveyor to the East India Company, under the late Gabriel Snodgrass, Esq. In the year 1770, he entered into partnership with John Randall and John Gray, Esqs. in the ship-building line, at Rotherhithe. Here he continued for many years, maintaining a high and deserved reputation in his profession. His mind was active and his body strong, whilst his skill in *naval architecture* exceeded that of most men, and few did more for its extension and improvement. The comprehensiveness of his views and the promptness of his conceptions have been the subject of general admiration. The blessing of Providence descended on his superior knowledge and honest industry, by which means he was enabled to retire about *twenty* years ago to the enjoyment of ease and comfort for the remainder of life. He had erected a small but neat mansion at Elliot Place, Blackheath, where he lived beloved and revered by all who knew him. His venerable appearance, his cheerful looks and his kind address will not be forgotten by those who had the happiness of his acquaintance. His was a *patriarchal* dignity—the contemplation of which excited the mingled sensations of love and esteem.

He had been married *twice*; by his first wife who died January 23d, 1793, and who was distinguished for the mild-

ness of her disposition and the softness of her manners, he had *eleven* children, two only of whom, Mr. *Samuel Brent* and Mr. *Daniel Brent*, live to cherish the virtues of a parent whom they loved and revered. At the time of his death he had nine grand children and eleven great grand children. *Lo! Children are (Psalm 128 an heritage of the Lord. As arrows in the hand of the mighty, so are children of the youth. Yea, thou shalt see thy children's children and peace upon Israel.* By his second marriage he united himself to the eldest daughter of the late truly respectable and reverend *John Sturch*, of Newport, Isle of Wight, who not only proved a suitable companion in his declining years, but by her constant kindness and attention smoothed his descent towards the tomb.

Of his religious character much might be said. He was only 18 years of age when he joined the General Baptist church in St. Thomas's Street, Portsmouth. Upon his removal to London in 1768, he became member of the General Baptist church which, in the year 1688, met for religious worship in Fair Street, Horsleydown, but has now, for some years, assembled in the Old Meeting House, Church Street, Deptford; under the pastoral care of the Rev. William Moon, by whom he was interred in the adjoining cemetery, and who afterwards improved the mournful event by a discourse suited to the occasion. Of the deceased it may be remarked with truth, that he adorned the doctrine he professed. His views of religion were enlarged and liberal. The goodness of the Deity in nature, providence and grace had made a deep impression upon his mind. I have heard him more than once expatiate on this his favourite topic with tears of joy. Indeed *universal redemption* and its legitimate concomitant, *universal restoration*, were themes on which he dwelt with rapture. And the benevolent disposition which he cher-

wished in consequence of this belief (so remote did he deem it from any kind of licentiousness) rendered him happy in himself useful to his fellow creatures, and a blessing to the world.\* His faith and practice went hand in hand, he never even in thought separated them; for in him they formed a delightful and edifying union throughout life. Of the scriptures he might justly exclaim, *Thy statutes have been my songs in the house of my pilgrimage!* As to public worship, nothing but indisposition could prevent his attendance, for his language was—*How amiable are thy tabernacles, O Lord of Hosts—I love the habitation of thy house and the place where thine honour dwelleth.* Nor was it the regularity of his attendance only that deserves to be mentioned, but the serious and devout manner in which he conducted himself during the whole of the service. He listened to the accents of religious instruction with delight, and his features glowed with a heart-felt satisfaction. Indeed he often reminded me of the picturesque description which Dr. Watts gives of the true worshipper:

‘Not like a stranger go and come,  
But like a child at home!’

And with respect to prayer, it was an exercise in which he delighted, as an appropriate homage to the Supreme Being and a principal medium of moral improvement. Indeed, with as few imperfections as any man I ever knew, he was anxious to do the will of God in his day and generation. As to his benevolence and zeal, his contributions to charitable objects and to charitable institutions were cheerful and prompt, agreeable to the ability which Providence had bountifully given him. His ready support of the *General Baptist Education Society* from its commencement in 1794, is deserving of particular mention. He knew that by means of this institution, several churches had been supplied with young men of ability and learning, who are assiduous in promoting the cause of truth and righteousness. The interests of religion lay near his heart. He had nothing of that constitutional apathy or

of that criminal indifference which is to be found even in some professors of Christianity. A bigot is the dupe of his prejudices and the enthusiast is a slave to the reveries of his own undisciplined imagination. But the Christian, rational, serious and cheerful, rejoices in the progress of true religion, as a permanent source of individual happiness, as the firmest cement of society and as the best preparation for eternity! In the journeys that my aged friend took annually during the summer season (and this was his practice for many years) he would often tell me, upon his return, how gratified he had been to observe large and flourishing congregations. This feeling was in unison with the experience of the Psalmist, when he says—*Wait about Zion and go round about her; tell the towers thereof; mark well her buttresses; consider her palaces, that ye may tell it to the generation following: for this God is our God for ever and ever, he will be our guide even unto death.*

Throughout the whole of his long life he was blest with an uncommon share of health and strength. It was only within two years of his decease, his constitution began to be shaken by the slow but certain approach of old age. But he was still cheerful in the social circle and active to the last period of his existence. He had been on a visit to his younger son in Essex, but returning home was immediately taken ill, and after a few days indisposition, expired without a groan! *All the days of Methusaleh were nine hundred and sixty-nine years and he died!* But the hoary head is a crown of glory when thus eminently found in the way of righteousness.

I beg leave to conclude with the mention of a circumstance which may not be unworthy of preservation. It was my honour and happiness, not only to be introduced to my excellent deceased friend, upon my first settlement in the metropolis, but to share largely in his kindness and esteem. In return for many acts of friendship and early patronage, I inscribed to him my *Sketch of the Denominations of the Christian World*. The Dedication of the last and twelfth edition, which was published only six months ago, had this additional and closing paragraph.

“And now, my dear Sir, at your advanced age of upwards of fourscore years, this is probably the last time I shall have the opportunity of addressing you. I have therefore done it at some length

\* Though he enjoyed not the advantages of a liberal education, yet he was anxious to have his mind well informed, especially on religious subjects. He employed his leisure hours in reading, and took the *Monthly Review* almost from its commencement.

and with freedom. I congratulate you that Providence has spared your life to witness the success of a work, in the diffusion of which, from your known characteristic love of candour and charity, you were pleased deeply to interest yourself. May your NUMEROUS DESCENDANTS adhere steadfastly to that religion which you have professed and adorned for more than half a century! And may you continue to experience its abundant consolations, raising you by the good hope through grace above the fear of death and rendering your last end—Peace. Farewell, my venerable Sir, till we meet in that luminous sphere of being where neither error nor infirmity will remain to exercise our mutual forbearance and where the universality of Divine Love in the redemption of the human race by JESUS CHRIST shall be the theme of eternal triumph expressed in the glorious and long-suspended hallelujahs of the heavenly world."

The above account is an *Extract* from a SERMON, preached by the Rev. J. Evans, at Worship Street, from Luke xxiii. 50, HE WAS A GOOD MAN, and which, by particular request is now in the press, as a tribute of respect to A GOOD MAN'S memory. The General Baptists have, within the short period of these last two years, lost three of their best friends in the decease of Stephen Lowdell, William Kingsford, and John Brent, Esqs. Their joint ages amounted to 239 years, and their character was such, that they would have proved an ornament to any denomination of the Christian world.

Died. 15th July. 1812, Miss SARAH MARTEN, of Kingston, near Lewes, Sussex. Her illness and death were occasioned by that common scourge of

youth, a pulmonary consumption, which she bore for many months with great and exemplary patience. About two years ago she attended the funeral of her youngest brother, who died of the same disorder, and last November, she followed her honoured and highly beloved father to the grave; and, alas, in the 20th year of her age, she ceased to breathe, and is now sleeping in the regions of the dead. As far as her character was formed, it may be denominated virtuous, which gives her distressed and affectionate parent a well-grounded and cheering hope of seeing her beloved daughter rise to glory, honour and immortality in the world to come. In this hope the deceased was interred in the General Baptist Burying ground, Southover. Mr. Bennett, of Ditchling, preached a sermon on the mournful solemnity, from Job xvii. 11, 'My days are past my purposes are broken off;' and Mr. Morris pronounced the address at the grave. May we all stand ready for in such an hour as we think not, the Son of Man may come.

Lately died, at Clifton Hot Wells, of a rapid decline, PHILIP MALLET, Esq. Barrister at Law, and formerly of Trinity College, Cambridge. Mr. Mallett was respected by all who knew him, as a man of distinguished abilities and of the most upright, independent principles. He was the editor of a philosophical work of Mr. Hobbes, just published, to which he has prefixed a very valuable life of the author, which he just lived to finish. Mr. Mallett also edited Lord Bacon's Advancement of Learning, together with a Life of that great Man. and an Abridgment of Locke's Essay on the Human Understanding.

## MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

### *The Christian's Survey of the Political World.*

The Dissenters are no longer subject to the bigotry of petty magistrates, who finding fault with the increase of religion among the people, wished to restrain it by their interpretation of the late Act of Toleration. A new one has passed with the unanimous consent of the

members of the legislature. Neither in the Lords or Commons was any opposition made to the principle of the bill, and all parties seemed to be drawing nearer to the Christian precept of allowing to their neighbour what they would wish for themselves. Several

ridiculous penalties remain still on our statute book which affect the members of the established as well as those of the other sects: but the good sense of the times has got rid of the folly by which they were enacted, and it may perhaps be as well that they should be retained, if it were only to shew to what excesses the pride and the intolerance of priestcraft will run.

The Conventicle and the Five Mile Acts are repealed: but the voraries of dissipation and riot have the advantage over the sons of religion. No more than twenty persons are to meet under this act for the sake of prayer or religious exercises, in any house, without a license. The Lady Bettys and Lady Marys of the age would have created no small tumult in the legislature, if an attempt had been made to restrain their assemblies for cards or dancing or music to the same number. We cannot see the propriety of this distinction. Wherever there is a public meeting it may seem to be liable to the cognizance of the public, though even here we do not see why religion should be put under peculiar restraints; and in such meetings, as decorum is most likely to be preserved, it is sufficient to guard them only from the intrusion of evil-minded persons, who love to disturb the peace of society. Let us be thankful, however, for what is granted and trust to time for future improvement. The established sect is so much on the decline, that it may stand in need itself, in no long time, for that toleration which it has so long denied to others.

The body of Methodists in the Wesleyan connection has, at a meeting of their general committee, thanked Lord Stanhope for his "unwearied exertions in behalf of religious liberty;" to which his lordship returned an admirable answer. In this it is observed, that "the already tottering tower of intolerance could not any longer stand in opposition to the power of argument, aided by the force of ridicule. That rotten and despicable system has at last given way, and it is only necessary to attack it properly and with united efforts, directed by the light of principle, to cause it totally to disappear like an empty dream." The principle of the Methodists respecting the rights of conscience is seen in their circular letter, dated July 31, 1812. "It is the unalienable right of every man to worship God agreeably to the

dictates of his own conscience: he has a right to hear and to teach those Christian truths which he conscientiously believes, without any restraints or judicial interference from the civil magistrate, provided he does not hereby disturb the peace of the community." This is firm ground to stand upon, and we congratulate our country, that so large a body as that of the Wesleyan Methodists has come forward in the maintenance of this great and essential right in every Christian society. There is, however, an unnecessary preamble to the resolution, of which we must take notice; namely, "All well regulated societies and denominations of Christians will exercise their own rules for the admission of public or private teachers among themselves." Societies, professing to be Christians, have, it is to be lamented, exercised their own rules in the admission of teachers, and every nation almost exhibits the fatal consequences of the injudicious exercise of this right, and the impudent assumption of power on one side and the base acquiescence of mind on the other to rules not founded on the scriptures, but on the vain and idle traditions of men. A society may be independent of others, yet in itself may be far from that liberty with which Christ has made us free. Its burden may be heavy, its proceedings intolerant. Having laid down a set of rules, it may be so rigidly attached to them as not to permit any inquiry into the reasonableness or truth of them. The members may become slaves to the tenets of a former age, to which they bend the scriptures, instead of examining the scriptures themselves and bringing every opinion to the test of divine truth. The difference between a Christian and a worldly society is this; that the former cannot lay down any rule in opposition to the scriptures and is ever ready to give an answer in meekness to the doubts of any inquirer. It will not turn away from examination. It will not say, such was the faith we received from our fathers; but, on the contrary, our forefathers have been in error, they were once heathens, then papists, afterwards Church of England men, many of them extremely bigoted to the fallacious opinions they held. Let us, convinced by the example before us, beware of placing implicit confidence in any men or any set of men or any set of rules, which have not the seal of divine truth, and above all, let us be upon our

guard against unscriptural terms, such as the Trinity, Transubstantiation, &c. A worldly society, on the contrary, lays down rules, to which it requires implicit obedience, and its leaders are in a passion if any one dares to call them in question. An instance of this kind may be seen in the late dealings of a Quaker society with a member, whose faith was in unison with that of its original founder and who defended it by scripture.

The passing of the Dissenters' bill has also given occasion for a meeting of the Deputies of the three Denominations, in which several appropriate resolutions were passed; but one peculiar mark of distinction between them and the Methodists is, that in the latter the merits of Lord Stanhope are peculiarly recognized, whilst they are entirely overlooked by the Deputies, who speak of the distinguished services of Mr. Smith, their chairman. The correspondence between the Peer and the Commoner was given in the last month's number; and so far from depreciating the merits of either, we wish that the number of such champions was increased in both houses. The exertions of Lord Stanhope will not be relaxed from the neglect of the Deputies to notice them; for if he was to be biassed merely by popular favour, he has surely the greater encouragement in the approbation of the Methodists. To the Methodists we are chiefly indebted for the new bill, as without them not a tittle, we believe, would have been granted to the chairman or the Deputies of the three Denominations. The latter is, indeed a small body in comparison with the former, and having existed a long time and meeting under old forms, it was less likely to be animated with that zeal, which upon the present occasion has done so much honour to the Methodists.

The religious world has witnessed another phenomenon, which, like the toleration bill, is a marked feature of the present times. A bill, which, a hundred years ago, would have set the whole nation in a ferment, has passed almost without notice: the Pope, who could not have moved fifty years ago without occasioning discussions in the cabinets of princes and a concourse of people, in every town through which he passed, to prostrate themselves before the grand impostor, is now settled at Fontainebleau: his passage to this place

being scarcely known, and his arrival at it being distinguished only by the presence of a few ecclesiastics, the kingdom of France not knowing or caring more about the matter than they do in this kingdom on the visitation of a bishop, or the arrival of the archbishop at a watering place.

The cause of the removal of his pretended holiness from a prison to a palace is not known. It is connected, we may presume, with the council at Paris, and we may now expect to see its decrees come forth with the sanction of the head of the Romish sect. A stronger proof could not be given to the world of the decline of power in this pretended holy see. A few centuries ago the Pope would have divided with the sovereign the homage at least of the country. Every where he could have created confusion. Buonaparte has so clipped his wings, and is so secure of his obedience, that he is not afraid of any convulsion, though he is nearly a thousand miles from his capital. In fact, the trick is completely discovered, the impostor is detected. He will be used only as far as suits the purpose of the sovereign of the country, and the day is over of the pretended spiritual giving laws to the temporal power of a country. This is a great point gained by the convulsions of the present times, and we wish it to be duly considered by our Catholic brethren in Ireland. Their pretended spiritual head is now the subject of the enemy of this country. Can it be supposed that Christianity, which is intended for all countries, should have sanctioned such an absurdity, as that the subject of one country should give laws or appoint officers in another country. The great error, however, has been in supposing, that Christianity gave its sanction to the existence of such a body of men, as that from which the Pope is elected, and of which he is the head. Christianity knows no such order. All Christians are members of a royal priesthood and are a peculiar people. All are laity.

The Bible Society continues its triumphs, and we rejoice in them. The more auxiliaries it receives, and the greater the attachment expressed for the pure and unmixed word of God, the more attentive we hope, the members of this Society will be to the precepts of religion. If they are desirous that every poor man should have the sacred volume in his cottage,

surely they will not neglect the perusal of it in their own houses, and we will venture to say, that if the Bible is read without note or comment for half a dozen years, by so large a community as the Bible Society, it will have a material influence on the whole kingdom. What will then become of the words Trinity, Transubstantiation and the like, and the doctrines under them, which have occasioned so much dispute in the world? What will become of the creeds and catechisms, which the established and other sects of this kingdom have made the rules of their faith? If the unsophisticated precepts of our Saviour are meditated upon, no more will intolerance prevail, nor will priestcraft be known. Such are the effects to be expected from the extension of the Bible Society, and we hail the day, that witnessed the meeting in the Egyptian Hall, where a Lord Mayor presided, and where a Chancellor of the Exchequer expatiated on the Divine treasures, and the union of all parties in diffusing them over the whole world. The city of London, under its chief magistrate, forms an Auxiliary Society, and several inferior, though similar societies, have been formed in various parts of the kingdom. Thus the Bible Society will be enabled to exert itself with every prospect of success, and we shall be glad to see it really giving to the world a Bible without note or comment; that is, a Bible fairly translated from the original scriptures, and without those notes and comments, which are to be seen in King James's Bible, the Bible which they now circulate, and which is far from being the Bible that agrees with the principle laid down by their Society.

The politics of this world have much in them of a mixed nature. War has given its successes to different sides, at different parts of Europe, but we look with more anxiety to the other side of the Atlantic. We had flattered ourselves that the United States would have continued to preserve themselves free from those calamities and those horrors which war, however just or necessary, brings in its train. We will allow them causes of complaint, but what do they all amount to, compared with the mischiefs of a single campaign? The congress has, however, thought otherwise, and not being able to adjust

their differences in a reasonable manner, they now appeal to the mouth of the cannon to decide them. They cannot, it is evident meet us on the seas; they have no ships of the line to cope with ours. Their war can be only of a predatory nature. We are vulnerable in our commerce, and against that its privateers are to be directed. Here temporary success will, it is to be feared, attend their first efforts; but such a contest cannot last long. Their privateers will be cut off one after another, by the superiority of our maritime force. They are to try their strength upon land, and direct their efforts against the Canadas. Here they may produce the usual devastation and distress, and the disposition of our colonies will be tried. Our ambassador has quitted the country and left only a *Charge des Affaires* to conduct the business that may still be transacted between the two powers, but the difficulties of adjustment are increased, and the loss to us in merely cutting off our trade with so large a tract of country will be very considerable.

The war is not popular over the whole country, and one circumstance may soothe us in this melancholy posture of affairs, that one province seems to have viewed war in its true light, and considered it as a sufficient cause for fasting and humiliation before God. If this, indeed, were really the case with all parties, if they were sufficiently humbled in their own minds, and viewed their fellow-creatures through the proper medium, the relationship to one common Saviour, how could a war exist? True Christians would find a way to soften down existing animosities. War degrades man to the state of children, who are crying and quarrelling with each other for trifles, but it ill becomes the manhood of reason.

We are not to be surprised at the war between the two emperors of Europe: nor is it necessary to enquire closely into the cause of their differences. Buonaparte has by his skill placed himself advantageously on the frontiers of Russia. He has seized that part of Poland which Russia, in so barbarous a manner, tore away from its ancient rulers. He proclaims liberty and independence to the inhabitants; freedom indeed of some consequence to the lower classes, for he has broken the shackles of vassalage, and the

higher classes are flattered with being again the heads of their own people. They have made a confederacy of which he is the patron, but he confines his services to a part of them only, for in allowing them to legislate he does not admit their deliberations to extend to the part belonging to Austria. That he tells them very gravely, is guaranteed, and the arguments which the diet uses so forcibly are to have no weight beyond a certain line. What else indeed could be expected from the conqueror, whose chief object is to distress his enemy, not to give live liberty to the world?

The conquest of Buonaparte was made in a very short time, and gives him the command of a population of upwards of five millions of persons and a very fertile soil. His army is posted along the Dwina, and the country between it and the Boristhenes. His ulterior movements are not known, and there is reason to believe that the resistance of the Russians is greater than he expected, and may prevent his progress to any great distance into the interior of the country. It is now supposed to be his object to march to Moscow, and the liberty granted to the peasants of Lithuania will be extended to the boors of Russia. They are to be allured to his standard by a greater boon, for they are slaves of the soil, and by the number of slaves, not of acres, is wealth computed. Such a state cannot have been intended for human beings, but whether the time is come to destroy such a system time will shew. The Russian is ignorant, barbarous, uncivilized, incapable perhaps of appreciating the value of the gift offered to him, and France may be foiled in her attempt.

The emperor of Russia is at the head of an immense army. The depots of ammunition and provisions destroyed by him are immense, and by means of our ships, great quantities have been preserved, that were laid up in the maritime towns on the Baltic. The English and Russians now act amicably together, and Sweden is joined in a firm alliance with them. From the latter a great diversion is expected, by the landing of a large body of troops in what was called Swedish Pomerania, and if any thing efficacious is done

by the French against the Russians, such a measure may be expected. It is singular that, in the last French Bulletin, there is a talk of the troops being led into quarters for refreshment, and if so, they may have to dread the attacks of Russians, in which case the assistance of the Swedes will be of no small importance.

But the most material intelligence received since our last, is from our army in Spain, where victory, in the completest manner, has crowned the efforts of Lord Wellington and the allied army under his command. English valour was here seen in its noblest attitude, and the French have no longer reason to boast of their superior tactics. Lord Wellington made but a short stay at Salamanca, and to the east of that city he gave the enemy battle, after they had exhausted all their manoeuvres. A whole day was spent on both sides in displaying their forces in various positions to each other, but in the evening Lord Wellington made a movement which decided at once the fate of the day. He marched his columns direct against the enemy, which broke through every thing before them, dispersed the opponents in every direction, and it was a complete rout, till the darkness of the night prevented the assailants from following up farther their victory. The French general was severely wounded. In this and the following days upwards of fifteen thousand men were killed, wounded or taken prisoners. They could not rally. The English pursued as far as Valadolid, and the king, Joseph, who had advanced near to the scene of action, was obliged to make a precipitate retreat from it. Marmont's army discomfited, cannot again for a long time make head, and Soult's is at too great a distance for affording any assistance. The interval between the armies is now open for the exertions of the Spaniards, and if they are really in the cause of Ferdinand, they have now the opportunity of making it triumphant. A very short time will discover their dispositions, and shew how far they merit the valour and skill which have been exhibited in their behalf.



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**BIOGRAPHY.**

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*Rev. John Beverley.*

THE REV. JOHN BEVERLEY, who lately died at Hull, aged seventy-nine, was forty-two years minister of the Unitarian chapel in that town.

He was born at York, of respectable parents, and had his grammar learning under the Rev. J. Root, minister of the chapel in St. Saviour's Gate in that city.

For the prosecution of academical studies, he went, in the eighteenth year of his age, under the care of the Rev. Dr. Rotheram of Kendal. He was the last student admitted into the institution there, which produced many learned and pious men, whose praise has been and will continue to be in the nonconformist churches\*.

After the death of Dr. Rotheram he removed to the College of Glasgow. Here he had great advantages of improvement in every branch of literature, which he did not neglect. Dr. Leechman filled at that time the theological chair, who was justly admired by all that knew him, for the extent and profundity of his scriptural knowledge, the liberality of his opinions and

the candour of his temper. Mr. Beverley was happy, moreover, in the acquaintance and friendship of several excellent young men who were then at Glasgow, from South Britain. The late Mr. G. Walker, Mr. Cappe, Mr. Urwick and others were his collegiate associates.

On completing his course of education he was, in 1757, chosen assistant to the Rev. Mr. Cordingley, of Hull, and, on his decease, the next year succeeded him in the pastoral office.

This office he diligently and faithfully executed, till a paralytic seizure, in 1799, laid him aside from public services, and confined him almost entirely to his house, in a state of gradually increasing debility, both mental and corporeal, to the day of his death.

*What he was* "the day will declare." In the mean time all who were acquainted with him know that there was much in him to admire and to imitate.

His heart appears to have been early imbued with piety. In a letter written to him whilst he was at Kendal, by his affectionate pastor and friend, Mr. Root, on the subject of extemporary prayer, the latter remarks that he would be much aided in the service by his acquaintance with scriptural

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\* For an Account of Dr. Rotheram, and his Pupils, see our 5th Volume, p. 217, &c. Ed.

phraseology, and particularly by his having committed to memory the whole Book of Psalms.

Throughout every scene of life his love to God and benevolence to men were manifested in the tranquillity of his temper, the mildness and cheerfulness of his aspect, and the conciliating affability of his manners.

He was a Christian who might be adduced as an evidence of the efficacy of Unitarian principles in forming a character of moral excellency of the highest order, and in whom the superior and distinguishing effects of those principles were decisively realized. Happily for him he had never embraced any other, and was thereby saved the labour and perplexity of correcting a creed taken up in early life, that would not bear the test of mature and rational investigation. This circumstance might probably contribute, together with the peculiar cast of his temper, to prevent his making that open and decided avowal of his opinion respecting the person of Christ, and the other doctrines connected with that article, which the friends of truth could wish, and that would, in all probability, have been of essential service in the promotion of that sacred cause, in the society amongst whom he ministered, and the town in which he resided. His prayers and sermons were always indeed consistent with his real sentiments; and he did not use the varnish of ambiguous phraseology, to conceal his heretical pravity. But yet how desirable was it that he should have presented those views of scriptural truth, which he himself deemed, however unpopular, of very considerable importance, with that

perspicuity and energy that none who sat under his ministry, even the most stupid and inattentive of them, might have been at any loss to know what he preached and what they were to believe! He had, however, the honour of being one amongst a very few of the ministers belonging to the rational Dissenters who had outstepped their cotemporaries in the ascent to the temple of primitive Christianity. Half a century ago, before, according to the prediction of Dr. Lardner, "the pride of Arianism had a fall," there were not, perhaps, more than ten ministers in the kingdom who were known to coincide in the sentiments contained in "the Letter on the Logos," written by this Prince of modern divines.

Mr. Beverley's name stands with those of that small but truly respectable band, the Doctors Lardner, Fleming and Eaton, and the Messrs. Cardale, Cappe, Graham, Turner, &c.

It is chiefly, however, as an exemplary Christian and a practical divine that he was known, and will be remembered. Few there ever were to whom the words of the apostle could be more strictly applied, "He had a good report of all men, and of the truth itself." His last days were, as might have been expected from his previous habits and conduct, brightened by the consolations of religion, and especially the hope of immortality. The strain of his conversation in the midst of intellectual wastes was characteristic. The writer of this account, knowing that he was gratified by conversation relating to his residence at Glasgow, and his tutors and friends who were there, one day having introduced

the subject, he eagerly enquired, —“When did you see Leechman?” Soon recollecting that he had been deceased many years, he said, “But I shall however meet him again, and I have no doubt that his society will augment my felicity in a future life.” He was buried near the pulpit, in the new chapel, erected on the site of the old one which had been the scene of his labours. The Rev. C. Wellbeloved performed the service at the interment in the morning of the Lord’s day on which it took place, and delivered a very suitable and impressive discourse on the occasion in the afternoon.

W. S.

### Rev. Roger Howell.

SIR,

I take the liberty of submitting, by your leave, a brief account of the life of the late Rev. ROGER HOWELL, minister of the Presbyterian congregation at Beckington, in the county of Somerset.

This worthy and respectable man was born at a place called Nantmole, in the parish of Longufelach, in the county of Glamorgan, South Wales, on the 18th day of March, in the year 1742. His father was a respectable farmer residing on his own estate, had the character of a good man, and was the son of the venerable and respectable minister of Gelli-Onnen and Cwm Lynfell, for a great number of years. His name was Roger Howell, as was the name of his grandson, the subject of this memoir. The name of Roger Howell is still familiar in the neighbourhood of Gelli-Onnen amongst the more aged inhabi-

tants port, and his memory is respected on account of his piety, learning and labours in the discharge of the pastoral office. His intimate knowledge in the scriptures was so well known, that he was often referred to as a living *concordance* when in company and allusion had to any part of the Bible! Doubtless his memory was unusually strong, and in this respect, as well as in many others, his grandson and namesake much resembled him.

Mr. Howell when he was about six years old sustained the loss of a most excellent mother, whose memory he retained with gratitude and love not only as a dutiful son, but also as a son who had received from her the first information of the nature and claims of religion. An endearing tie! It is highly probable that his first idea of devoting himself to the Christian ministry was suggested by the esteem in which his relation had been held, and by his useful and successful labours, as a nonconformist minister. His ardour for learning appeared at an early period, in a village school, and the quickness of his intellectual powers were soon noticed. After spending some of his early years in schools in the neighbourhood, he was removed to Brecon, and placed under the care of his maternal uncle, the Rev. D. Jones, who officiated there as a Dissenting minister and kept a seminary for the education of youth. And here the subject of our memoir pursued his classical studies, with his usual diligence and success, though not without some discouragement and interruption, till the period of his commencing his academical studies in Caermarthen,

under the direction then of the Rev. Mr. Thomas and the Rev. Mr. afterwards Dr. Jenkins; this was in the year 1761. The writer of this article has the pleasure of knowing from one of his fellow-students, that his conduct during his stay at this seminary of learning, was highly creditable to him, not only as a scholar but also as a Christian, who had his mind influenced and regulated by the nature and importance of his future office! Patience, ardour and perseverance attended all his literary and theological pursuits, whilst friendship, benevolence and dignified candour, marked the innocence, firmness and elevation of his mind, in his intercourse with all those with whom he was connected. As a scholar, as a man and as a Christian, he stood high in the esteem of his tutors; as a friend and companion, he was deservedly respected by his fellow students. His classical and particularly his mathematical studies, to which he was ever partial, occupied a large portion of his time during his stay at Caermarthen, and his proficiency was proportioned to his diligence and genius. Hebrew and theology, as they claimed his attention, in a high degree had it.

Having finished his studies, he retired for some months to the place of his nativity, and occasionally preached in the pulpit that had been so long and worthily occupied by his revered ancestor. But he had not been long in this state of retirement before he was called to take the charge of the grammar school attached to the Academy in Caermarthen, I believe on the resignation of Mr. Thomas. He repaired again to

the seat of learning which he had not long left, and took upon him this new charge. No one who knew Mr. Howell but also knew how well he was qualified for this situation. However, his health declining, and having received an invitation from Beckington, he resigned his charge at Caermarthen, and settled there about the year 1766, and remained in that place till within a short time of his death.

It was after his settlement at Beckington, the writer of this account had the happiness and pleasure of his personal acquaintance, which has been of pretty long standing; therefore it enables him to appreciate the character of this worthy man.

From what has been said in the preceding part of this account, you will be disposed to infer that our friend's character was not a common one. His ardour in the pursuit of literature was gratified in this place of retirement with a small congregation who highly valued him. Here he extended and improved his acquirements in almost all the walks of science, and treasured in himself a store of information in history, chronology, divinity, &c. and his memory was so uncommonly tenacious, that he accurately retained the most important transactions with which his extensive reading furnished him, so as to render his society and conversation equally edifying and pleasant. But his thirst after knowledge, and especially the study of the Arabic and Persic languages at a late period in life, brought on a nervous debility from which he suffered great pain and anguish. But even this was not able to repress his literary ardour, for he continued to increase his

store almost to the last. He has left behind him a very large collection of manuscript sermons, which he composed during a period of 46 years at Beckington, and which he had delivered to his people from the pulpit, besides other manuscripts.

In his theological sentiments he was liberal but firm; ready to concede to others the right which he also claimed for himself. For many years past he had embraced the doctrine of the Divine Unity, and was well acquainted with the controversy on that subject. This probably stood in the way of his election as president in the Caermarthen Academy. Metaphysics he had also studied with close attention, particularly the controversy betwixt Dr. Clarke and Leibnitz, and which of late years has been revived by Dr. Priestley and his opponents. In his sentiments he was a libertarian. As a preacher he was not popular; I mean that his elocution was not that which secured the attention of the multitude. But his discourses were always judicious, connected and practical; perhaps too much so, to secure the attention of the crowd of negligent and superficial hearers. As a minister and Christian, all who knew him will testify that his whole life was in perfect harmony with his ministerial character. Unsullied purity, exten-

sive benevolence, unfeigned humility and goodness adorned his life and dignified his ministry. He lived what he taught.

He was twice married, and has left behind him an only child, a daughter, by the first marriage, to whom he was warmly attached, as he had been a widower many years before his death. It was at his daughter's house, at Coomb, near Bath, he finished his course, having the happiness of receiving the kindest attention from a daughter, who revived in his mind all the amiable virtues of her mother, which had dwelt so near his heart! He died on the 25th of May, 1812, and was interred at his meeting-house at Beckington, on the 30th of the same month. His complaint was a disease of the liver, attended with excruciating pain, which he bore with exemplary patience, fortitude and resignation to the Divine will, cherished by the promises of a resurrection to everlasting life, revealed by the gospel. The Divine mercy, goodness and love by Jesus Christ formed the basis of his trust and hope; and on this rock he calmly resigned his breath, counselling and blessing all those who were around him. The funeral service was performed and a sermon delivered on the next Lord's day by his friend the Rev. Mr. Griffith.

J. D.

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## EXTRACTS FROM NEW PUBLICATIONS.

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### *Anecdotes of Fenelon and his Family.*

[From "The Life of Fenelon, Archbishop of Cambray. By Charles Butler, Esq. 12mo. 1810.]

THE MARQUIS DE FENELON, his uncle, took on himself the

charge of his education. The marquis's character appears to have been truly respectable. The Great Condé used to say of him, that "he was equally qualified for conversation, for the field, and

for the cabinet." An idea may be formed of the openness of his disposition and the austerity of his principles, by what he said to M. de Harlai, on his nomination to the Archbishoprick of Paris;—"there is a wide difference, my Right Reverend Lord, between the day, when the nomination to such an office brings to the party the compliments of the whole kingdom, and the day on which he appears before God, to render him an account of its administration." M. Olier, the founder of the congregation of St. Sulpice, engaged the Marquis in an extraordinary project. The law of duelling was once, in France, as it was once in most other kingdoms of Europe, a part of the civil jurisprudence of the country. In 1547, a duel was fought by the Count Guy Chabot and the Count of Chateguer-ai, in the presence of Henry the Second and his court. The Count of Chateguer-ai was mortally wounded; his death affected the monarch so much, that he solemnly vowed not to permit another duel. Cardinal Richelieu repressed duelling, by some extraordinary examples of severity; after his death, it burst out with great fury. M. Olier conceived a plan of supplying the insufficiency of the law, by putting honour in opposition to itself. With this view he formed an association of gentlemen of tried valour, who, by a writing signed with their hands, to which the solemnity of an oath was to be added, were to oblige themselves never to give or accept a challenge, and never to serve as seconds in a duel. The Marquis of Fenelon was placed at the head of the association; and no one was admitted into it who had not eminently distinguished himself in the service. On the Sunday of Pentecost, in the year 1651, in the midst of an immense concourse, they assembled in the church of St. Sulpice, and put into the hands of Mr. Olier, a solemn instrument, expressing their firm and unalterable resolution, never to be principals or seconds in a duel, and to discourage duelling to the utmost of their power. The great Condé was struck with the proceeding; "A person," he said, to the Marquis of Fenelon, "must have the opinion which I have of your valour, not to be alarmed at seeing you the first to break the ice on such an occasion." Lewis the Fourteenth seconded the views of the respectable pastor: he took a solemn oath not to pardon a duel, and in the course of his reign published several severe laws against duelling: by the last of them he established a court composed of the marshals of France, to hear and determine all cases of honour. They were invested with ample powers, and the severest penalties were inflicted on those, who should give or accept a challenge or otherwise disobey their decrees. Still duelling continued; and the ordinance was eluded, by the distinction between duel and *rencontre*: the latter was supposed to be unpremeditated, and was therefore held not to fall within the laws against duelling, which was supposed to be premeditated. To prevent this evasion, Lewis the Fifteenth published his ordinance of 1723, which after confirming the laws of his predecessors against duels, provided that though the *rencontre* were quite sudden and unpremedi-

tated, the aggressor should be punished with death. But this ordinance had little effect. At length good sense came to the aid of law ; so that towards the end of that monarch's reign a duel was no longer essential to a character for personal honour and bravery.

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FENELON was appointed preceptor to the Duke of Burgundy, the Duke of Anjou and the Duke of Berri, the three sons of the Dauphin. As the Duke of Burgundy was the first of the three royal brothers, in succession to the crown of France, he particularly engaged the attention of Fenelon.—In his general demeanour towards him, Fenelon assumed a conduct, by which though it were full of condescension and affection, he placed himself at an unmeasurable height above him.—On some occasion, Fenelon had expressed himself to the Duke in a tone of great authority : the Duke was indignant : “ Not so, Sir,” he said to Fenelon, “ I know who I am, and who you are.”—Fenelon made no reply ; he put on an air of recollection, and giving the Duke a serious and sorrowful look retired, and spake to him no more in the course of the day. The following morning, Fenelon entered the Duke's bed-chamber while he was asleep, ordered the curtains of his bed to be opened, and the Duke to be awakened ; then assuming a cool and indifferent look, “ Sir,” he said, “ you yesterday told me you knew who you were, and who I was. My duty obliges me to inform you, that you know neither. You imagine that you are greater than I

am ; this some valet has told you ; but you oblige me to tell you, that I am greater than you. Birth, here, is out of the question. You would pronounce a person mad, who should give himself a preference over his neighbour, because the dews of heaven had fertilized his field and not fallen on his neighbour's. You are not wiser than such a man ; if you are vain of your birth, it confers on you no personal merit. You must be sensible that I am your superior in knowledge ; I have taught you every thing you know ; and what you know, is nothing in comparison of what remains for me to teach you. With respect to authority, you have none over me. I have full and absolute authority over you. This you have been often told by the king. You suppose I consider myself very happy in the honour of being your preceptor. Undeceive yourself ; I undertook the charge of you at the king's request ; it could be no satisfaction to me to receive so fatiguing an employment. That you may have no doubt on this head, I shall now lead you to the king, and request him to appoint me a successor, whose exertions about you will be more successful than mine.”

The Duke of Burgundy was thunder-struck with this declaration. Remorse, fear and shame for a time prevented him from speaking ; “ I am confounded,” he cried, “ for my conduct of yesterday. If you speak to the king, I am ruined for ever. If you abandon me, what will be thought of me ? I promise you, yes, I do promise you, that you shall be satisfied with me in future.

But do you promise me."—Fenelon would make no promise; it was not till a long continuance of good conduct had convinced him of the sincerity of his pupil's repentance, and after a formal intercession of Madame de Maintenon, that Fenelon received him into favour.

It is among his flock, that FENELON appears to most advantage; in every sense of the word he was their father. His establishment and stile of living were suitable to his public situation; but far beneath the scale of expence and shew, which even good men would have thought justifiable. This left him an ample income, but it sunk under his acts of beneficence. His principal attention was directed towards the labouring peasantry; he appears to have felt strongly the hardship of their lot. A curate complained to him, that after the evening service of Sunday, his parishioners, in spite of his remonstrances, would dance; "My dear friend," replied Fenelon, "neither you nor I should dance; but let us leave these poor people to dance as they please; their hours of happiness are not too numerous."

During the contest for the Spanish succession, the Diocese of Cambray was often the theatre of war, and of course experienced the cruel ravages of advancing and retreating armies. Under these circumstances, Fenelon frequently made visitations of every part of his diocese: and all the writers of his life mention a singular mark of homage which was shewn on these occasions to his eminent virtue. "From their high respect for his

character," says M. de Bausset,\* "from their general admiration of Telemachus, and possibly from a secret wish of revenging the Archbishop of Cambray, against the injustice of Lewis the Fourteenth, the hostile armies permitted Fenelon to visit every part of his diocese. The English, Germans and Dutch rivalled the inhabitants of Cambray in veneration for the Archbishop. All distinctions of religion and sect, all feelings of hatred or jealousy, which divide nations, disappeared in his presence. He was often obliged to have recourse to artifice to avoid the honours which the armies of the enemy intended him. He refused the military escorts which were offered him, for his personal security in the exercise of his functions; and without any other attendant, than a few ecclesiastics, he traversed the countries desolated by war. His way was marked by his alms and benefactions, and by the suspense of the calamities which armies bring. In these short intervals, the people breathed in peace, so that his pastoral visits might be termed the truce of God."

In one of those visits he met a peasant, still young, but plunged in the deepest affliction. He had recently lost a cow, the only support of his indigent family. Fene-

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\* M. de Bausset, Bishop of Alais, at the beginning of the French Revolution, and afterwards member of the Imperial Chapter of the church of St Denis, at Paris, published a Life of Fenelon, in 3 vols. 8vo. in the year 1808. He seems to have had access to all the papers in the possession of the family of Fenelon. From this work Mr. Butler acknowledges that his account is principally extracted.



lon attempted to comfort him, and by giving him money to buy another, alleviated his sorrow; still he had lost his own cow, and the tear continued to fall. Pursuing his journey, Fenelon found the very cow which was the object of so much affliction; and like the good shepherd, he himself drove it back before him in a dark night to the young man's cottage. "This," says the Cardinal de Maury, "is, perhaps the finest trait in Fenelon's life. Woe to those who read it without being affected!" "The virtues of Fenelon," continues the cardinal, "give his history something of the air of romance: but his name will never die. To this moment, the Flemishers bless his memory, and call him *the Good Archbishop*."



Many of Fenelon's relations were happy imitators of his virtues. The ABBE DE FENELON may be particularly mentioned. After a length of years, uniformly devoted to religion and virtue, he retired to Paris, and spent the remainder of his life in endeavouring to procure a religious and moral education, for the poor Savoyard boys, with whom, under the ancient government, Paris abounded. Allowing himself no more than was necessary for his mere subsistence, he contrived, with the remaining part of his income, and with the contributions which he raised upon his friends, to accomplish this edifying work. The horrors of the Revolution forced him from it, and he retired to the delightful solitude of the Mont St. Valerian. He was pursued to his retreat, and conveyed to the prison of the Lux-

embourg; he was then in his 80th year. When this became public, all the little Savoyard boys assembled, and went in a body to the National Assembly: they loudly petitioned the Assembly for his liberty; and offered that any number of them should be constituted prisoners in his stead, as hostages for his good conduct. This, for a time delayed his fate: but a day was at length fixed for his execution. One of the poor Savoyards, whom the abbé had instructed and assisted, was at that time, turn-key of the prison of the Luxembourg. Perceiving his benefactor among the victims led out to execution, he sprang forward, and in a state of distraction, strained him in his embrace and cried aloud, "My father: my father! are you then going to die! You, whose life has been an uniform act of goodness!" "Be comforted," the abbé said to him, "death is not an evil to him, who can no longer do good. My dear child, your sensibility at this moment comforts my heart. Farewell, my friend! farewell, Joseph! Think sometimes upon me."—"Alas!" answered the poor Savoyard, "I shall never forget you." The abbé ascended the fatal cart, with sixty-eight other victims. He exhorted them, during the whole way, to sorrow for their sins, to confide in God, and to offer up to him, with resignation, the sacrifice of their lives. Having arrived at the guillotine, he once more addressed them; he exhorted them to form, with all their hearts, in an act of repentance for their sins! all of them humbly inclined their heads; he pronounced over them the words of absolution; and continued to suggest to them

sentiments of religion, till it was his turn to submit to the instrument of death.

*Penal Laws which aggrieve the Catholics of Ireland.*

[From *A Statement, &c.* Continued from the last No. p. 488.]

CHAP. III.

*Of the Laws which exclude the Catholics from municipal Offices in Cities and Towns Corporate; and herein of the corporate Franchise, as enjoyed by Catholics.*

The exclusion of Catholics from all corporate offices was effected during the reign of Charles II. and in the year 1667. It is difficult to enumerate all the municipal situations in the various cities and towns of Ireland, closed against Catholic industry and merit. In the city of Dublin alone we find the offices following, viz.

Lord Mayor and Aldermen	24
Sheriffs 2, Sheriff's Peers	38 40
Recorder and Treasurer	2
Common Council-men	96
Masters and wardens of Guilds, about	84
Town Clerks	2
Offices	248

Passing thence to the other cities and corporate towns of Ireland, which may be reckoned at 115 in number, (as Cork, Limerick, Waterford, Belfast, Kilkenny, Drogheda, Galway, Sligo, Derry, Cashell, Clonmell, Trim, Enniskillen, Wexford, &c. &c.) we may reasonably take the average number of corporate offices in each at about 20; which probably falls far short of the real number, since the city of Dublin alone appears to produce nearly 250. This average number of 20

offices to each of these 115 other corporations gives the number of 3,300; and, added to the number of 248 appearing in Dublin, will amount to a total of 3,548 corporate offices in Ireland, comprised within this positive proscription.

Thus far do the words and letter of the law extend; but its spirit and necessary operation reach farther. They render inaccessible to Catholics the numerous lucrative situations dependant upon, and connected with, those corporate offices; the patronage, power, preference and profits at their disposal. In the city of Dublin alone, the number of these dependant situations exceeds 200, including the entire police establishment and its officers, paving and lighting and pipe-water boards, commissioners of wide streets, court of conscience, grand jury, city surveyors, craners, collectors, clerks, secretaries, solicitors, agents, and the various petty offices of more or less emolument derived from those boards.

We may fairly estimate the number of 1,000, as not exceeding the amount of similar minor offices in the gift or at the disposal of the several corporate officers in the remaining cities and towns of Ireland. This number, added to the number of 200 to be found in the city of Dublin, will form a total of 1,200 offices in Ireland, from which the Catholics are excluded by the spirit and consequential hostility of those laws which exclude them from corporate offices.

Hence it will appear, that the gross number of offices and situations, from which this class of penal laws excludes the Catholics may be considered as amounting—

<i>directly and by express enactment,</i>		
to about	3548	
<i>Consequently, to about</i>	1200	
	— —	
Total	4748	

Here, then, is an immense number of officers, diffused throughout the different districts of Ireland, invested with powers of annoying others, and of protecting and enriching themselves, which are refused to their Catholic fellow-citizens.

The great and general dominion attached to these situations in public and in private life, naturally divides the inhabitants of every city and town in Ireland into two very distinguishable casts, the masters and the vassals. The vexations, insults, and other mischiefs flowing from this municipal system, almost baffle calculation, and can scarcely be even imagined, save by the actual sufferers. Let us, however, attempt a cursory outline of them.

All Catholic merchants, tradesmen, and artizans; all the immense variety of petty dealers and handicraftsmen, shopkeepers of every kind, smiths, carpenters, masons, shoemakers, weavers, &c. &c. are under a necessity (for subsistence sake) of residing in these cities and towns, and under the yoke of corporate power. Perhaps these men and their families amount in number to some *hundred thousands* of the most useful, laborious and valuable citizens of Ireland. Such persons, in any well regulated state, would be deemed fit objects of favour and encouragement, at least of protection. But, in Ireland, their lot is a grievous one. They are debased by the galling ascendancy of privileged neighbours. They are depressed by

partial imposts; by undue preferences, and accommodation bestowed upon their competitors; by a local inquisition; by an uncertain and unequal measure of justice; by fraud and favouritism daily and openly practised to their prejudice. The Catholic gentleman, whose misfortune it may be to reside in or near to any of these cities or towns in Ireland, is hourly exposed to all the slights and annoyances that a petty sectarian oligarchy may think proper to inflict. The professional man risks continual inflictions of personal humiliation. The farmer brings the produce of his lands to market under heavier tolls. Every species of catholic industry and mechanical skill is checked, taxed, and rendered precarious.

In fine, it may be truly affirmed (as was complained in the first Catholic petition, presented to Parliament in 1805 by Mr. Fox) “That this interdiction of the Catholics from all corporate offices is severely felt by them as an evil, not terminating in itself; for by giving advantage over the Catholics to the exclusive possessors of those situations, *it establishes a species of qualified monopoly, operating universally in their disfavour*; contrary to the spirit, and highly detrimental to the freedom, of trade.

With respect to the corporate franchise, or freedom of cities and towns:—this freedom is of considerable value to a citizen, 1. in qualifying him to vote at elections of members to represent the corporation in Parliament; 2. in exonerating the freeman and his family from the payment of various market tolls and local duties; and 3. by securing to him

an indirect monopoly of the exercise of various trades and arts, by the exclusion of such persons as have not served legal apprenticeships.

Now the number of catholic freemen in Ireland is very inconsiderable, and, for various reasons, must continue so.

When the Catholics, in 1727, were deprived of their right of voting at elections of members of parliament for cities and towns corporate, and also at the elections of the civic magistrates, they were stripped of one great inducement to seek the freedom of corporations, as well as of the chief recommendation for obtaining it. This disability, co-operating with the persecuting spirit of the times, gradually deterred them from soliciting even the imperfect franchise that remained. It also became more difficult to obtain it. Partial prohibitions were enacted, by express statutes, against taking Catholic apprentices. Consequently, freedom by *service* was rendered less attainable: and, the number of Catholic freemen by *service* being thus circumscribed, those entitled by *birth* decreased in proportion. And, although the rights of voting, which they lost by the statute of 1727, were nominally restored by the statute of 1793, yet the Catholics have not, in reality, derived any benefit from this restoration. For, the long lapse of sixty-six years of incapacity having effected a complete exclusion of the Catholics from Corporations, they were obliged to resort to the third mode of acquiring their freedom, namely, by grant, or "*grace especial*," as it is termed. This power of

granting freedom by "*grace especial*" being, however, vested in the existing members of the corporations, the exercise of it in favour of Catholics remains suspended by the hostile spirit of the penal laws; except, perhaps in rare and occasional instances, where a Catholic, by the influence of private friendship or of money, contrives to be a favourite with the proprietor of the corporation, or with its leading interests.

Nay, even where a Catholic happens to be legally entitled to his freedom, either by birth or service, his admission is generally obstructed. His petition is not, indeed, directly refused; for, in that case, a *mandamus* might lie to compel a compliance with it, but no answer is returned; and the consideration of the subject is adjourned "*sine die*." This is termed, "*cushioning a petition*."

In the city of Dublin, for instance, the 24 Guilds or Fraternities, comprize, as is supposed, about 2,400 freemen. Probably not 100 of this number are Catholics; and these, though free of their respective Guilds, and capable of voting at elections of officers within those Guilds, are yet incapable of voting at elections of Members to serve in Parliament for the city; for they are uniformly "*cushioned*" when petitioning to be made free of the city at large. The like practice prevails throughout the other corporations of Ireland.

Hence, although no express law prohibits Catholics from becoming freemen of cities and towns corporate, yet so many are the obstacles and discouragements in their way, that, in fact and

practice, they are almost wholly excluded from this franchise.

That this system is just or honourable, or creditable to the Protestant religion, or consistent with the spirit of any good religion, it would be difficult to demonstrate.

"I cannot conceive," said Edmund Burke, "how any thing worse can be said of the Protestant religion of the Church of England than this—that wherever it is judged proper to give it a legal establishment, it becomes necessary to deprive the body of the people (if they adhere to their old opinions) of their liberties, and of all their free customs; and reduce them to a state of civil servitude."

#### CHAP. IV.

*Of the Laws which deny to the Catholics the Right of being eligible to various Offices connected with the Profession and Administration of the Laws.*

The offices of this description, which the Catholics are forbidden to aspire to, by the express letter of the Statutes are the following, viz.

Lord High Chancellor, or Keeper or Commissioner of the Great Seal	1
Master or Keeper of the Rolls	1
Justices of the King's Bench	4
Justices of the Common Pleas	4
Barons of the Exchequer	4
Attorney and Solicitor General	2
King's Serjeants at Law	3
King's Council (present number)	26
Masters in Chancery	4
Chairman of Sessions for the County of Dublin	1
Counsel to the Commissioners of Revenue	2
Recorders of cities and towns, about	60
Advocates in Spiritual Courts, about	20
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Sheriffs of Counties	132
Of Cities and Towns, about	32
Sub-Sheriffs	20
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Total	224

To this number may be added 25 Commissioners of Bankruptcy, and 31 assistant barristers, or chairmen of County Sessions: for although the Catholics are not, by the *express letter* of the law, disabled from holding these offices, yet in practice they are excluded with scarcely a single exception.

There are, moreover, several other offices of great power and effect in the administration of the laws, which, though commonly termed ecclesiastical offices, yet are vested with extensive jurisdiction, in temporal matters, over the persons and properties of the Catholics. Of this nature are those which decide upon questions of wills of personal property; marriage, tythes, and other incidental subjects of moment. Such are the offices of Vicars General of the 26 dioceses of Ireland, the Court of Delegates, Prerogative Court, Metrópolitan Court, Consistorial Court, &c.

From all offices in these courts, probably 50 in number, the Catholics are excluded, nay, they are prohibited from practising in them, as advocates.

The Proctors in these courts are, apparently, subject to the same regulation. Their number in Dublin amounts to nine, and, in the country, they may be estimated at forty.

Public notaries are marked by the like proscription; they amount to about 56 in number.

The *consequential operation* of the exclusion of the Catholics from all these offices reaches naturally and necessarily, to all the beneficial subordinate situations. Such are those of Registers to Judges, and to Vicars General; Secretaries,

Deputies, Court officers, Clerks of the Crown, Clerks of the Peace, Assistants in the various law offices; Solicitors and Treasurers to numerous public Boards and establishments, agents, clerks to great public officers, &c. Of all these subordinate, but lucrative, offices we may reasonably estimate the actual number as exceeding 1000.

Thus there appears to be a total number of nearly 1500 offices connected with the profession and administration of the laws, which are interdicted to the Catholics, either by the express letter, or by the necessary operation of the present penal code.

#### CHAP. V.

*Of the Laws which disqualify the Catholics from holding Offices in the Army and Navy, and obstruct them in exercising their Religion therein.*

Until the Act of Union, in 1800, the military and naval establishments of Ireland had remained distinct and separate from those of Great Britain. They are now incorporated into one; and the chief government and superintendence of the united force are seated in Great Britain. It is manifest, therefore, that the laws and regulations, which affect its members, ought to be uniform, consistent and general, not varying with the accidents of place or service. The army and navy of the empire are liable, from their very nature, to frequent changes of station. The order of distribution, which allots the British or foreign service to a regiment or a ship of war in one year, may render Ireland the destined station in the year following; and "*vice versa*." Hence it must

be a nugatory system, a pitiful mode of levying armies, that would qualify a man for this service in the one island, and disqualify him in the other. To invite the Catholic in Ireland, for example, to enter into the army and navy, by holding out to his hopes the prospect of qualified promotion, or any other inducement local and limited to Ireland, guaranteed solely by an Irish statute, but denied by the laws of Great Britain, is a proceeding as illusory towards the Catholic, as it is unworthy of a wise and liberal legislature.

Now, the law of England rigidly excludes all Catholics from the right of bearing offices in the army and navy; nay, it inflicts penalties upon any Catholics, who shall presume to hold them.

A similar law, but with still heavier penalties, was enacted in Ireland, and remained in full force until 1793, when it was repealed by an Irish statute, as to all military offices, except those of Master or Lieutenant General of the Ordnance, Commander in Chief of the Forces, and Generals on the Staff.

But the disqualifying laws of Great Britain, upon this subject, remain, still in full force, stern and unmitigated.

Hence arises a palpable incongruity in the military system of this empire, and an effectual repulsion against all Catholics, both in the army and in the navy.

What avails the Irish statute of 1793 to the Catholic ensign or midshipman, if the removal of his regiment or ship, from the Irish to the English station, renders him subject to the English Test Act,

and compels him to abandon the profession of his choice? He has no protection or remedy. The law, upon which he relied, becomes a dead letter. This difficulty has been left unprovided for, though certainly not unforeseen.

The number of offices, from which the Catholics are thus excluded, appears pretty fully, from the printed lists of the army and navy. The various regiments of cavalry, infantry, marines, artillery, invalids, the garrisons in Europe and in all the foreign Colonies, the various ships of war of all rates and sizes, the dock-yards, store yards, &c. may be moderately estimated as comprising *twenty thousand* offices, of power or emolument, from which the Catholics are utterly excluded at this day (1811) by the existing laws of Great Britain.

The *consequential operation* of this exclusion of Catholics from offices in the army and navy, has been frequently dwelt upon in Parliament, but cannot be exaggerated. It must render many military and naval officers personally hostile to Catholics, partly from the want of opportunities of society or acquaintance with them, and partly from the very existence of this exclusion. It inspires them with sentiments of habitual scorn and contempt towards the Catholics; and influences their conduct accordingly, when on duty. These impressions have been frequently evinced by generals in command, (and particularly on foreign service) whose names can be mentioned. It is quite natural that inferior officers should adopt the tone and imitate the practice of their commanders. In all lucrative appointments within their disposal,

or connected with the army or navy, they invariably reject the Catholics. The Commissaries, agents, contractors, prize masters, pursers, clerks, treasurers, medical assistants, purveyors, store-keepers, barrack-masters, garrison officers, &c. &c.—*are almost universally Protestants.*

Not only are the Catholics thus excluded from all offices in the army or navy, but even they who by chance or vice or necessity, have been thrown into the lowest ranks, the common soldiers and sailors—are obstructed in the free exercise of their religion, and compelled to conform to an opposite worship.

This grievance, however loudly complained of, is only the necessary consequence of the existing laws, and of the general Anti-Catholic system.

The law upon this subject is precisely the same in Ireland as in England. It is comprized in the annual mutiny act, the manual of military regulation and government throughout this empire, whence it appears that by law, *all officers and soldiers, including Catholics as well as others*, are compellable to attend at and diligently to frequent such places as may be appointed for the purposes of Divine service and sermon. The places hitherto appointed, (except in some instances confined to Ireland alone) have been places of Protestant worship.

#### CHAP. VI.

*Of the Laws which disqualify the Catholics from holding various other Offices of Trust, Honour and Emolument, not already classed or enumerated.*

These laws nearly complete the

exclusion of Catholics from all desirable offices and situations. Whatever was not already comprehended by the laws stated in the foregoing chapters, whether as to power, patronage, profit or honours, is carefully gleaned together and compiled in this class of proscription. Hence, it is so far from being true, as has been studiously propagated, *that there now remain besides seats in Parliament, only 30 or 40 offices forbidden to the Catholics*, that this assertion may with perfect truth be inverted; for, in fact, *not more than 30 or forty offices* (nay, not so many) *are really accessible to Catholics, under the present laws and spirit of government.*

We shall proceed to our enumeration of the offices not already classed or specified, viz.

Lord Lieutenant, Lord Deputy, or other Governor of Ireland . . .	1
Lord High Treasurer, or Lords of Treasury . . . . .	8
Custodes Rotulorum of Counties . . . . .	32
Governors of Counties (present number) . . . . .	85
Privy Counsellors (present number) . . . . .	90
Postmasters General . . . . .	2
Chancellor of the Exchequer . . . . .	1
Secretary of State . . . . .	1
Vice Treasurer . . . . .	1
Teller or Cashier of the Exchequer . . . . .	1
Keeper of the Privy Seal . . . . .	1
Auditors General . . . . .	2
Provost of Dublin University . . . . .	1
Fellows of the University . . . . .	22

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Offices 248

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The foregoing list of offices and situations of trust, emolument or dignity, from which the Catholics are excluded by the express letter of the law, comprises about 248 in number.

The Catholics, being thus disqualified from those remaining

offices, are consequently excluded from all the subordinate situations dependant upon these offices: such as those of deputies, secretaries, treasurers, agents, clerks, &c. &c. and all their lucrative and valuable establishments. These are all rigidly Protestant; and their respective preferences, patronage, favour and assistance incline, naturally, towards their Protestant friends and connections.

Throughout the entire Post Office establishment in Ireland, for instance, consisting of several hundred persons, there is scarcely a single Catholic to be found in a higher situation than that of a common letter-carrier; and few of even this class. The like may be affirmed concerning all the other public boards and establishments of Ireland. Yet the far greater proportion of their salaries and emoluments is extracted from the labours and contributions of the Catholics.

#### RETROSPECT.

*An Appeal to Reason and Feeling, on behalf of the Irish Catholics.*

If there be any candid man, who may be inclined to question this statement as highly coloured, or to view this Anti-Catholic code with indifference, we invite him to the unerring test of reason and feeling; and we intreat him for a moment to imagine the case of the Catholic to be his own.—Let him suppose himself to be so branded and incapacitated, as is here shewn; to be set aside and stigmatized by the constitution as unworthy of filling any office of trust, honour, or emolument in his native country: to be forced to distrust the protection of the law, in affairs of property, liberty and life: to be



peremptorily denied that share of distributive justice, which apportioned reward as well as punishment according to the deserts of each member of the community: to find closed against him every path, which his ambition, his courage, his genius, or his industry might prompt him to explore.—Let him imagine himself to be so taxed, so teased, so worried, and so contemned in his country, as to feel his situation more vile, in many respects, than that of the “outcast Jew.”—Let him see himself shunned in private society as a degraded being, daily sinking in self-estimation, yet indignant at the scorn attached to his lot, and vainly looking around him for the succour and smiles of those laws and that constitution, which exalt his fellow-citizens upon his mortification and misery. Then let him, indeed, consult those eloquent panegyrists of the British constitution, the Montesquieus, the Blackstones and De Lolmes, who have pourtrayed its blessings in such fascinating colours; and let him ask them, whether he partakes of those inestimable blessings, or shares in that “**POLITICAL LIBERTY,**” which they have pronounced to be *the very end and purpose* of that admired constitution? Let him interrogate his own heart: does he enjoy **LIBERTY OF CONSCIENCE**? Is he perfectly free to follow its pure and harmless dictates? Is he, or are his children in a state of servitude or of emancipation? The answers will

readily be found. They are graven upon every true and honourable heart.

So much for the present condition of the Catholics of Ireland. From this condition they seek to be fully extricated: not through the wilderness of *gradual* emancipation, but by the broad avenues of right and justice: and upon the great principle of religious liberty. They build their hopes upon no narrow or jealous policy.—They would cheerfully concede the enjoyment of civil and religious freedom to all mankind: *they ask no more for themselves.*—To expunge from the Statute Book every line of angry feeling, every memorial of rancour, and every remnant of proscription: to efface every clause, provision and phrase, that gives nerve to bigotry, sanction to intolerance, or preference (*in temporals*) to the professors of one faith over those of any other, in any department of the state, or in any part of the empire:—These noble objects comprize the entire policy of the Irish Catholics—engross their anxious thoughts, and constitute the scope and purpose of all their remonstrances and petitions to every branch of the legislature.

*En enim presidia Libertatis petunt,  
Non licentiæ ad oppugnandos alios.*

[We have received, through a friend, the **SECOND PART** of this “Statement,” from Ireland; and intend to give an abstract of it in our succeeding numbers.

**ÆD.]**

## MISCELLANEOUS COMMUNICATIONS.

*Account of Zerah Colburn, an American boy, a prodigy in Arithmetic.*

*London, Aug. 20, 1812.*

The attention of the philosophical world has been lately attracted by the most singular phenomenon in the history of the human mind that perhaps ever existed. It is the case of a child, *under eight years of age*, who, without any *previous* knowledge of the common rules of arithmetic, or even of the *use and power* of the Arabic numerals, and without having given any particular attention to the subject, possesses (as if by intuition) the singular faculty of solving a great variety of arithmetical questions *by the mere operation of the mind*, and without the usual assistance of any visible symbol or contrivance.

The name of this child is Zerah Colburn, who was born at *Cabot*, (a town lying at the head of Onion river, in Vermont, in the United States of America) on the 1st of September 1804. About two years ago (August 1810) although at that time *not six years of age*, he *first* began to show those wonderful powers of calculation which have since so much attracted the attention and excited the astonishment of every person who has witnessed his extraordinary abilities. The discovery was made by accident. His father who had not given him any other instruction than such as was to be obtained at a small school established in that unfrequented and remote part of the country, (and which did not include either *writing or*

*cyphering*), was much surprised one day to hear him repeating the products of several numbers. Struck with amazement at the circumstance, he proposed a variety of arithmetical questions to him, all of which the child solved with remarkable facility and correctness. The news of this infant prodigy soon circulated through the neighbourhood; and many persons came from distant parts to witness so singular a circumstance. The father, encouraged by the unanimous opinion of all who came to see him, was induced to undertake, with this child, the tour of the United States. They were every where received with the most flattering expressions; and in the several towns which they visited, various plans were suggested to educate and bring up the child, free from all expense to his family. Yielding, however, to the pressing solicitations of his friends, and urged by the most respectable and powerful recommendations, as well as by a view to his son's more complete education, the father has brought the child to this country, where they arrived on the 12th of May last; and the inhabitants of this metropolis have for these last three months had an opportunity of seeing and examining this wonderful phenomenon; and of verifying the reports that have been circulated respecting him.

Many persons of the first eminence for their knowledge in mathematics, and well known for their philosophical inquiries, have made a point of seeing and con-

versing with him: and they have all been struck with astonishment at his extraordinary powers. It is correctly true, as stated of him, that—"He will not only determine, with the greatest facility and dispatch, the exact number of *minutes* or *seconds* in any given period of time; but will also solve any other question of a similar kind. He will tell the exact *product* arising from the multiplication of any number, consisting of two, three, or four figures, by any other number consisting of the like number of figures. Or, any number, consisting of six or seven places of figures, being proposed, he will determine, with equal expedition and ease, *all* the *factors* of which it is composed. This singular faculty consequently extends not only to the *raising of powers*, but also to the extraction of the *square* and *cube roots* of the number proposed; and likewise to the means of determining whether it be a *prime* number (or a number incapable of division by any other number); for which case there does not exist, at present, any general rule amongst mathematicians." All these, and a variety of other questions connected therewith, are answered by this child with such *promptness* and *accuracy* (and in the midst of his juvenile pursuits) as to astonish every person who has visited him.

At a meeting of his friends which was held for the purpose of concerting the best method of promoting the views of the father, this child undertook, and completely succeeded in, raising the number 8 *progressively* up to the *sixteenth* power!!! and in naming the last result, viz.

281,474,976,710,656, he was right in every figure. He was then tried as to other numbers, consisting of one figure; all of which he raised (by actual multiplication and not by memory) as high as the *tenth* power, with so much facility and dispatch that the person appointed to take down the results, was obliged to enjoin him not to be so rapid! With respect to numbers consisting of two figures, he would raise some of them to the *sixth*, *seventh*, and *eighth* power; but not always with equal facility: for the larger the products became, the more difficult he found it to proceed. He was asked the *square root* of 106929, and before the number could be written down, he *immediately* answered 327. He was then required to name the *cube root* of 268,336,125, and with equal facility and promptness he replied 645. Various other questions of a similar nature, respecting the roots and powers of very high numbers, were proposed by several of the gentlemen present, to all of which he answered in a similar manner. One of the party requested him to name the *factors* which produced the number 247483, which he immediately did by mentioning the two numbers 941 and 263; which indeed are the only two numbers that will produce it. Another of them proposed 171395, and he named the following factors as the only ones that would produce it; viz.  $5 \times 34279$ ,  $7 \times 24485$ ,  $59 \times 2905$ ,  $83 \times 2065$ ,  $35 \times 4897$ ,  $295 \times 581$ , and  $413 \times 415$ . He was then asked to give the factors of 36083; but he immediately replied that it had none; which in fact was the case, as 36083 is

a prime number. Other numbers were indiscriminately proposed to him, and he always succeeded in giving the correct factors, except in the case of prime numbers, which he discovered almost as soon as proposed. One of the gentlemen asked him how many *minutes* there were in forty-eight years; and before the question could be written down he replied 25,228,800: and instantly added that the number of *seconds* in the same period was 1,513,728,000. Various questions of the like kind were put to him; and to all of them he answered with nearly equal facility and promptitude; so as to astonish every one present, and to excite a desire that so extraordinary a faculty should (if possible) be rendered more extensive and useful.

It was the wish of the gentlemen present to obtain a knowledge of the method by which the child was enabled to answer, with so much facility and correctness, the questions thus put to him; but to all their inquiries upon this subject (and he was closely examined upon this point) he was *unable* to give them any information. He positively declared (and every observation that was made seemed to justify the assertion) that he did not know *how* the answers came into his mind. In the act of multiplying two numbers together, and in the raising of powers, it was evident (not only from the motion of his lips, but also from some singular facts which will be hereafter mentioned) that some *operation* was going forward in his mind; yet that operation could not (from the readiness with which the answers were furnished) be at all allied to

the usual mode of proceeding with such subjects; and moreover, he is entirely ignorant of the common rules of arithmetic, and cannot perform, upon paper, a simple sum in multiplication or division. But, in the extraction of roots and in mentioning the factors of high numbers it does not appear that any operation *can* take place; since he will give the answer *immediately*, or in a very few *seconds*, where it would require, according to the ordinary method of solution, a very difficult and laborious calculation: and moreover, the knowledge of a *prime* number cannot be obtained by any known rule.

It has been already observed, that it was evident, from some singular facts, that the child operated by certain rules known only to himself. This discovery was made in one or two instances, when he had been closely pressed upon that point. In one case he was asked to tell the *square* of 4395; he at first hesitated, fearful that he should not be able to answer it correctly; but when he applied himself to it he said it was 19,316,025. On being questioned as to the cause of his hesitation, he replied that he did not like to multiply four figures by four figures: but, said he, "I found out another way; I multiplied 293 by 293, and then multiplied this product twice by the number 15, which produced the same result." On another occasion, his highness the Duke of Gloucester asked him the product of 21,734 multiplied by 543: he immediately replied 11,801,562: but, upon some remark being made on the subject, the child said that he had, in his own mind,

multiplied 65202 by 181. Now, although in the first instance it must be evident to every mathematician that  $4395$  is equal to  $293 \times 15$ , and consequently that  $(4395)^2 = (293)^2 \times (15)^2$ ; and further that in the second case  $543$  is equal to  $181 \times 3$ , and consequently that  $21734 \times (181 \times 3) = (21734 \times 3) \times 181$ ; yet, it is not the less remarkable that this combination should be *immediately* perceived by the child, and we cannot the less admire his ingenuity in thus seizing *instantly* the easiest method of solving the question proposed to him.

It must be evident, from what has here been stated, that the singular faculty which this child possesses is not *altogether* dependent upon his *memory*. In the *multiplication* of numbers and in the *raising of powers*, he is doubtless considerably assisted by that remarkable quality of the mind; and in this respect he might be considered as bearing some resemblance (if the difference of age did not prevent the justness of the comparison) to the celebrated Jedediah Buxton, and other persons of similar note. But, in the *extraction of the roots* of numbers, and in determining their *factors* (if any), it is clear, to all those who have witnessed the astonishing quickness and accuracy of this child, that the memory has *little or nothing to do* with the process. And in this particular point consists the remarkable *difference* between the present and all former instances of an apparently similar kind.

It has been recorded as an astonishing effort of memory that the celebrated Euler (who, in the science of analysis, might vie even

with Newton himself,) could remember the first six powers of every number under 100. This, probably, must be taken with some restrictions; but, if true to the fullest extent, it is not more astonishing than the efforts of this child: with this additional circumstance in favour of the latter, that he is capable of verifying, in a very few seconds, every figure which he may have occasion for. It has been further remarked by the biographer of that eminent mathematician, that "he perceived almost at a simple glance, the factors of which his formulæ were composed; the particular system of factors belonging to the question under consideration; the various artifices by which that system may be simplified and reduced; and the relation of the several factors to the conditions of the hypothesis. His expertness in this particular probably resulted, in a great measure, from the ease with which he performed mathematical investigations *by head*. He had always accustomed himself to that exercise; and, having practised it with assiduity, (even before the loss of sight, which afterwards rendered it a matter of necessity,) he is an instance to what an astonishing degree it may be acquired, and how much it improves the intellectual powers. No other discipline is so effectual in strengthening the faculty of attention: it gives a facility of apprehension, an accuracy and steadiness to the conceptions; and (what is a still more valuable acquisition) it habituates the mind to arrangement in its reasonings and reflections."

It is not intended to draw a comparison between the humble,

though astonishing, efforts of this infant-prodigy and the gigantic powers of that illustrious character to whom a reference has just been made: yet we may be permitted to *hope* and *expect* that those wonderful talents, which are so conspicuous at this early age, may by a suitable education be considerably *improved* and *extended*: and that some *new* light will eventually be thrown upon those subjects, for the elucidation of which his mind appears to be peculiarly formed by nature, since he *enters into the world* with all those powers and faculties which are not even attainable by the most eminent at a *more advanced period* of life. Every mathematician must be aware of the important advantages which have sometimes been derived from the most simple and trifling circumstances; the full effect of which has not always been evident at first sight. To mention one singular instance of this kind. The very simple improvement of expressing the powers and roots of quantities by means of indices, introduced a new and general *arithmetic of exponents*; and this algorithm of powers led the way to the *invention of logarithms*, by means of which all arithmetical computations are so much facilitated and abridged. Perhaps this child possesses a knowledge of some *more important* properties connected with this subject; and although he is incapable at present of giving any satisfactory account of the state of his mind, or of communicating to others the knowledge which it is so evident he *does* possess, yet there is every reason to believe that when his mind is more cultivated and his

ideas more expanded, he will be able not only to divulge the mode by which he at present operates, but also point out some *new sources* of information on this interesting subject.

The case is certainly one of great *novelty* and *importance*: and every literary character and every friend to science must be anxious to see the experiment fairly tried, as to the effect which a *suitable education* may produce on a mind constituted as his appears to be. With this view a number of gentlemen have taken the child under their patronage, and have formed themselves into a Committee for the purpose of superintending his education. Application has been made to a gentleman of science, well known for his mathematical abilities, who has consented to take the child under his immediate tuition: the Committee therefore propose to withdraw him, for the present, from *public exhibition*, in order that he may fully devote himself to his studies. But whether they shall be able wholly to accomplish the object they have in view, will depend upon the assistance which they may receive from the public: and they take this opportunity of inviting the friends of science to support a plan which promises to be attended with so many advantages.

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Book-Worm.—No. III.

SIR, September 6, 1812.

I know not how I can better pursue my design of giving you occasionally some account of old books, than by noticing those writers, especially, who opposed popular errors, now generally exploded, at a period when they

had scarcely any associates in that hazardous contention. The following title-page of a small volume, now before me, will discover such a writer.

*The Question of Witchcraft Debated; or, a Discourse against their Opinion that affirm Witches.* London, printed in the year 1669. 18mo. pp. 80.

The preface to this anonymous work, which has the signature of J. W. begins with a complaint that “the zealous affirmers of witchcraft, think it no slander, to charge all those who deny it with Atheism.”

My author retorts that “the affirmers of *witchcraft* may, more justly, be accounted *Heathens*;—in regard their opinion doth necessarily infer plurality of Gods, by attributing omnipotent effects to more than one.—Effects so ridiculously absurd, and some of them so impossible for all the devils in hell to compass, that ’tis apparent they are partly founded in mistaken interpretations of scripture, partly in the knavish and gainful impostures of some men, partly in the vain foolish credulity, and frightful fancies of other men.” This short preface concludes with a determination to oppose “scripture history and solid reason,” to “Platonic dreams, similitudes and fabling whimsies.”

The first chapter is designed to shew “that the Bible hath been falsely translated, in those places which speak of *Witchcraft*.” Pursuing his purpose, the author remarks how “the craft and tricks of superstition,” aided “the force of arms,” to “uphold that absolute and unlimited power, with which the *Eastern* nations were always governed.” The “ways of

delusion, insisted on by the *Heathen* priests of old,—so far as they comprehend all that notion of a witch, which may be found in scripture,” were “*juggling, enchanting, conjecturing, divining*.” A description of these introduces an explanation of Deuteronomy, xviii. 10, 11. preceded by the following improved translation, which your readers may easily compare with the common version.

“Let there not be found among you any one that maketh his son or his daughter pass through the fire, or that useth divinations, or a *star-gazer*, or a *conjecturer*, or a *miracle-monger*, or an *inchanter*, or a *seeker of an oracle*, or a *wizard*, or a *necromancer*.” I subjoin the version of Dr. Geddes, as corrected in his Critical Remarks — “Let not one be found among you, who maketh his son or his daughter pass through the fire, or who is a *fortune-teller*, or an *augur*, or a *diviner*, or a *sorcerer*, or an *inchanter*, or a *pythonist*, or a *wizard*, or a *consulter of the dead* [or *necromancer*].”

My author complains of “three notorious mistakes of our English translators.—The first, their calling a *conjecturer* an *inchanter*; there being not the least hint of such a signification in the Hebrew, far better rendered in the old translation, a *regarder of the flying of fowls*, although not all the truth, the flight of fowls being but one way of many, which conjecturers made use of.”

“The second mistake of our translators” is said to be “their calling a *miracle-monger* a *witch*. The Hebrew word which the Septuagint renders by the Greek word *capnaxos*, meaning an impostor, not a poisoner.” In

the latter sense, I observe, that Mr. Farmer acquiesced. (Mir. c. iv. § 1, note †, p. 266.) But my author deems it "ridiculous to think that Pharaoh's magicians, Jezabel the queen, and king Manasseh, did exercise the art of poisoning," and quotes Rev. xviii. 23, where the word *χαρμακεία* is neither taken for *witchcraft*, nor poisons, but for impostures, though our translators have rendered it *witchcraft*." p. 8. The following passage which presently occurs, though long, may be thought worthy of quotation, as an anticipation of Mr. Farmer's discussions, a century afterwards, connected with a curious admission of limited diabolical agency.

"Nor let any one think, that for the performance of these *counterfeit miracles*, they stood in need of the devil's assistance. For what they performed either exceeded not the compass of human art, although miraculous in the eyes of the vulgar. Or, if it did, then it was not really performed, but a mere *juggling* imposture. Such kind of *jugglers* were those, who stood before Pharaoh, in opposition to *Moses* and *Aaron*. For whosoever believes that *Pharaoh's Magicians* could by the help of devils turn in an instant, a stick into a serpent, he doth ascribe unto the devil an omnipotent creating power, equal to his who did but say, let such a thing be, and it was so." Having controverted the opinion of St. Augustine, he adds; "'Tis true, that men by their well ordering the seeds of plants, may hasten the generation of such plants, and the ripening of their fruits. They may, also, by putting eggs into camel's dung, pro-

cure the generation of chickens. Wherefore 'tis probable that devils, being more skilful than men, may strangely promote the generation of several creatures beyond any human art."

My author next considers the opinion of those who "affirm that the magicians' staffs were not really turned into serpents, but seemingly so, by a deluding juggling trick of the devil, who might convey the staffs away, and slip serpents in their place." He thus proceeds, "To all such as these I answer, that if they once recede from the letter of the text, and say it was a juggle of the devil, I may as well say it was a juggle merely of the magicians themselves, who did it by their sly and secret tricks as the Hebrew word signifies, which our translators have rendered by *their enchantments*. Nor let any one wonder that the scriptures should say, the magicians' staffs were turned into serpents; in regard, the scripture speaks only according to the deceived apprehension of the standers by. Just so in the case of Samuel raised by the Witch of Endor, it speaks according to the deceived apprehensions of Saul and his followers; for neither that woman, nor all the devils in hell could raise Samuel, who had been dead and buried almost two years. As for those who fancy that God did then raise *Samuel*; 'tis a very likely thing indeed, that God should refuse to answer Saul, when he consulted him in ways appointed by himself, and yet should answer him when he consulted in a forbidden way. Besides, if Samuel had been raised by God, no doubt he would never have said unto Saul, '*Why hast thou disquieted me?*' for it would



have been no disquiet nor trouble unto him, to come upon God's errand. Some there are who will needs have it to be the devil in the likeness of Samuel, because Saul's death was foretold. To this I answer, that 'twas the woman herself, or a person confederated with her, who spake it at a venture, knowing that Saul was going to fight. But as for the certainty of his death, it could not have been foretold by the devil himself."

Those who consult Mr Farmer, (Mir. ch. iv.) will find that learned writer agreeing with my author as to the nullity of the pretensions made by the magicians and the sorceress of Endor, but in the latter case, preferring *their* opinion who suppose that by a Divine interposition Samuel, or his appearance, was raised up to denounce judgments against Saul. It is remarkable that Mr. Farmer should neglect to name this earlier work on the subjects he so ably treats, as, I think he must have seen it. He observes, § 2, p. 3, p. 306, that "many learned men have maintained that it was neither Samuel nor an evil spirit who now appeared to Saul, but that the whole was the work of human imposture." And at p. 321, he thus uses some of my author's words, which I have lately quoted.—"Here it may be asked, 'Is it likely that God should refuse to answer Saul, when he consulted him in ways appointed by himself, yet should answer him in a forbidden way?'"

Yet the character of Mr. Farmer is above the imputation of a designed suppression of obligations to an author, who, perhaps, might first have led his mind out

of the beaten road of scriptural criticism,

And pointed out the way to noble daring.

"The third error" ascribed to "our translators," is, "their mistaking a consulter with oracles or false prophets, for a consulter with familiar spirits." This censure is supported by examining the meaning of the Hebrew words in Deut. xviii. 11, and a reference to Isaiah xxix. 4, where my author finds the "cheating tricks" of the *oracles* "plainly alluded unto." He substitutes *oracle* for *familiar spirit*, according to the common version, adding, "Here I suppose, the prophet chiefly alludes unto the necromantic oracle, or one that pretended to consult with the dead; who himself, or his confederate, did therefore counterfeit a voice, like the pieping of a chicken, that it might the more plausibly seem to be the small voice of a poor departed ghost." P. 15. This opinion is sustained by a reference to Isaiah viii. 19: "according to the translation of Junius and Tremellius, our own being hardly sense." And a description of ventriloquists, such as "could speak with their mouths shut, and their voice would seem to come out of their bellies, as if they had been really possessed with a talking devil: hence called Engastrimuthians by the Greeks, also Eurycleans, from Eurycles, a famous impostor of this kind; and as Plutarch testifies, anciently called Pythons." (P. 16.)

My author next considers the case of Manasseh's impiety, and after objecting to "our translators" of the common version, on the principle before maintained, he thus

concludes his first chapter. "But whosoever seriously views and considers that place, (2 Chron. xxxiii. 6, 7.) he shall find it a mere description of Idolatry, where there is mention of high-places and groves, and of altars dedicated not only to Baal, but unto the whole host of heaven, as also of the setting up a carved idol in the very House of God. Wherefore it was suitable to mention also that crew of men who were set apart by Manasses to officiate in this idolatrous worship. Such as were various sorts of oracles and miracle-mongers. But how witches should come in here I cannot tell, no nor how devils neither, unless you believe that devils made answer at the heathen oracles, which if you do, for my part I must crave leave to dissent, judging them to be nothing but the impostures of men. And as Demosthenes did wisely observe in his days that the Delphian oracle did φιλιππίζειν, so I am confident, if history be true, that the *Hammonian* did αλεξανδρίζειν, and that all the rest of the cheating pack did, one way or other, ανθρωπιζειν." (p. 17, 18.)

Some account of the remaining chapters, with the little which I have been able to collect of the opposition to this, then strange, work, and of the defence of it by a cotemporary author, who went still further into the question of diabolical agency, must be reserved for a succeeding Number.

#### VERMICULUS.

Mr. Farmer.

SIR, July 27, 1812.

Your correspondents (pp. 227, 369—371) have connected two names, justly eminent among non-

conformists, but who differed materially in their practice, on one point; the avowal of their theological opinions. Here Dr. Watts appears to advantage in comparison with Mr. Farmer. The latter seems indeed to have so far overlooked the origin of the term preacher (*præco* or a herald) as sometimes to have gone into a pulpit with the design of disguising, rather than proclaiming, his doctrinal sentiments. I know not what else to make of the following description of Mr. Farmer, as a preacher, which his intimate friend and biographer, Dr. Kippis, professes to give "from frequent hearing of him."

"He was particularly excellent in the pulpit. His sermons were rational, spiritual, evangelical, and not unfrequently pathetic. Mr. Farmer had an admirable talent, without trimming, of pleasing persons of very different sentiments. When he was speaking of the doctrines of the gospel, there was a swell in his language that looked as if he was rising to a greater degree of orthodoxy in expression, than some persons might approve; but it never came to that point. What he said was always consistent with the most liberal sentiments in matters of religion." B. B. v. 681. It should be recollected that Mr. F's biographer was a Unitarian.

This *swell in his language* would be much assisted in acquiring for the preacher the reputation of orthodoxy, by the report of those who, like the author of his *Memoirs*, (1804, p. 31.) "sometimes heard Mr. Farmer speak in strong terms of censure, concerning certain modern publications, and particularly some of Dr. Priestley's."

Dr. P. appears to have been content with a plain stile, such as Swift recommended, *proper words in proper places*, and would have deemed a *swell in his language* something worse than a defect, had it caused his opinions to be misunderstood. Such a writer could be no favourite with Mr. Farmer.

This censure of Dr. Priestley's publications, as a recipe of singular virtue, to make a little orthodoxy go a great way, or even to restore a tarnished orthodox reputation, I beg leave to recommend to those who may have occasion for its use, from frequent observation of its superior efficacy. To dispense this censure properly, it should be unmixed with any candid acknowledgments of Christian virtues. These would very much impair the effect. It should also be given in a high tone, *ex cathedra*, as by *one having authority*.

Mr. Farmer's three important topics, the *Temptation*, *Miracles* and *Demoniacs*, almost unavoidably involved the question of evil spirits. Yet it has been said, that from his writings it could not be known whether he denied or believed their existence. This I think is evidently the case as to a part of the "Dissertation on Miracles," where information on this point might be reasonably expected. I refer to ch. iii. § 1, n. 2. in which the author proceeds "to inquire whether the scripture ascribes the power of performing miracles to *the devil and his angels*." The whole article is an able *argumentum ad hominem*. I wish some of your readers, more conversant with the valuable works of this learned divine than myself, could relieve his memory from

such an imputation. For I cannot help considering it as unworthy of Mr. Farmer's talents and character, to evade, instead of meeting fairly, and freely discussing a question which has been always regarded in the popular creed as highly important. Nor, to his own enlightened mind, could it appear an alternative of trivial consequence, whether Christians did or did not believe themselves subjected by the Divine will, to the moral, if not the natural, influence of malignant beings, inconceivably powerful, and only not omnipotent.

IGNOTUS.

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*Anabaptists.*

SIR,

Your correspondent *Episcopus* complains (p. 493) of the use of the epithet "Anabaptist," in *Chalmers's Biog. Dictionary*. He represents it as 'reproachful and not descriptive.' I thought so too, till lately an advertisement caught my eye in the *Times* newspaper, headed with ANABAPTIST MEETING-HOUSE. The advertisement to which this singular headline drew my attention was to the purport, that a meeting-house was about to be erected at Hackney, and that plans and proposals would be received for building it. This is I find, on enquiry, a meeting-house, for the Particular or Calvinistic Baptists: the advertisement was, of course, drawn up by themselves; and therefore, I conclude that this sect do not object to being called *Anabaptists*, and that Mr. Chalmers is blameless.

N. N.

*Sir Samuel Romilly.*

SIR,

I transcribe for your use part of Sir Samuel Romilly's Speech to the Electors of Bristol, April 2, 1812; persuaded that you will admire the frankness of it, and the spirit of freedom which it breathes.

Sir Samuel is answering objections which had been made to him as candidate for the representation of Bristol in Parliament.

"There is another matter, which perhaps does not deserve to be mentioned; and yet I should be glad to say a few words upon it. It has been published in this city that I am a foreigner, and that if you elect me you will send a foreigner to represent you in a British Parliament. Gentlemen, I was born and educated and have passed my whole life in England, with the exception of a short interval which was spent in visiting foreign countries. \* My father too was born and educated in England, and spent his whole life in it. My grandfather, it is true, was not an Englishman by birth, but he was an Englishman by choice. He was born the heir to a considerable landed estate at Montpellier in the South of France. His ancestors had early imbibed and adopted the principles and doctrines of the reformed religion, and he had been educated himself in that religious faith. He had the misfortune to live soon after the time when the Edict of Nantes, the great Toleration Act of the Protestants of France, was revoked by Lewis the Fourteenth, and he found himself exposed to all the vexations and persecutions of a bigotted and tyrannical government, for worshipping God in the

manner which he believed was most acceptable to him. He determined to free himself from this bondage; he abandoned his property, he tore himself from his connections, and quitting the country and its tyrant, sought an asylum in this land of liberty, where he had to support himself only by his own exertions. He embarked himself in trade, he educated his sons to useful trades, and he was contented at his death to leave them, instead of his original patrimony, no other inheritance than the habits of industry, he had given them, the example of his own virtuous life, an hereditary detestation of tyranny and injustice, and an ardent zeal in the cause of civil and religious freedom. Among other reasons I have to bless his memory is,—that I am an Englishman. Gentlemen, this is my origin; I trust I need not blush to own it.\*"

This is mainly, the admirable simplicity of a truly great mind.

Is it true, then, that this eminent lawyer and statesman, disowned the Dissenters, on a late occasion, in the House of Commons? It is most unlikely.

The affair, as given in the public prints, was that a certain gentleman from Sussex charged Sir Samuel with being retained by the Dissenters as their advocate in that House. This personality it was natural for him to repel with indignation. There is something strange however in his reply to his accuser: "He had never been within the walls of a Dissenting place of worship!"

\* See "An Account of the Entry of Sir Samuel Romilly into Bristol, &c." *2amo.* pp. 14, 15.

This mode of defence seems to our advocates" of Sir Samuel's concede to the Sussex member cause\*.

I know the imperfectness and frequent inaccuracy of the reports of Parliamentary debates, and therefore indulge the hope that Sir Samuel Romilly has been misrepresented. To an enemy I would not repeat the misrepresentation, for I admire his character, and am devoted to the cause which he sustains: but I have thought it might be of service, by this statement in your liberal work, to give his friends an opportunity of explaining the only part of his conduct as a senator, that has given uneasiness to one brought up in the school of nonconformity and of liberty,

BRISTOLIENSIS.

Dr. Aikin's General Biographical Dictionary.

Hampton, Sept. 1, 1812.

SIR,

I perceive by your pages (493, 494) that a new *General Biographical Dictionary* is publishing. Allow me to ask, whether Dr. Aikin's be abandoned? This is, without exception, the best written and most liberal *General Biography* which I ever consulted; and your correspondent's account of the new work satisfies me that it is likely to continue the best in these respects. It will be mortifying to me and, I know, to many others, should it be left in its present imperfect state.

Indeed, I must protest against the unfairness of prevailing on one to subscribe to the first volumes of

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\* See the pamphlet before quoted, pp. 25—27.

an expensive work, which is then dropped. It may not answer, it is true, but the publishers and editor should satisfy themselves as to that matter before they begin the undertaking. In the present instance, the truly respectable name of the Editor was both an inducement with me to become a subscriber, and a pledge that I should not be decoyed into the middle of the work, and there be left with it, on my hands, as waste paper.

I do hope that the *General Biography* will be resumed, not only from regard to those that have staked their money on the credit of the Editor, but also from respect to the interests of literature: for these literary bankruptcies shake men's faith in writers and publishers, and may hereafter hinder the appearance of all important, which are commonly very expensive, works.

ROBERT BROOKE.

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*Deity of the Holy Spirit.*

August 20th, 1812.

SIR,

Your correspondent from Liverpool, [p. 435.] in answering my query, [p. 149.] respecting the total absence of any petition to the Holy Spirit, amongst the numerous prayers which were devoutly offered by the holy Jesus, during his ministry on earth, doubts whether I was "really ignorant what reply Trinitarians would make;" or whether, supposing no one should think it worth while to return an answer, I "expected to claim a victory, as though it was unanswerable." These doubts I will satisfy, by owning that I was at a loss to ima-

gine what reply could be given; but in investigations of this nature, the idea of a victory has never entered into my mind; both of us, I trust have one sole object in view, the discovery of truth, and if either should perceive it in the arguments of the other, I hope he will not submit unwillingly to receive it as from a conqueror, but joyfully hail it as the most precious gift of a friend and benefactor.

The ground which H. M. takes in the first instance, is indeed such as I could by no means anticipate; he denies the universal appropriateness of the Lord's prayer, and asserts that it was exclusively intended for the use of Christians, during the few months that would intervene, between the time when it was given, and the complete illumination of the apostles, by the descent of the Holy Spirit: going the full length of condemning its present use, as ill suited to, and improper for the disciples of Christ!

I will confess, Mr. Editor, that I felt as much hurt as astonished, by this strange assertion! If there are, as I think every one must feel, some passages in the Holy volume more sacred to his imagination, more dear and precious to his feeling than the rest, this incomparable prayer must surely stand among the foremost of them! How often has it called forth our affectionate adoration of the Supreme Being! taught us to revere his name! to long ardently for the approach and extension of his blessed kingdom! to bow with absolute submission to his will! and from our hearts to forgive our offending fellow-creatures! To seek his powerful help in all temptations! to look to him alone as our rock of defence! and humbly ac-

knowing that all which we now possess, and all that we still hope for, are his; to ascribe all power, all glory, to the *One God*, and Father of all! who is above all! and through all! and in us all! Venerated as this most perfect form of words has been in every age of the Christian church, and endeared as it ought to be to every heart, by its association with early devotional feelings, I cannot believe that any sincere Christian could without deep regret and indignation, see it excluded from the worship of his church. Why it is not to be found in the gospels of Mark or John I do not pretend to say, any more than to account for various other most important and instructive passages, which are inserted by some of the evangelists and omitted by others: on these matters we are left to mere conjecture; but to me no part of our Saviour's teaching more fully proves that he was divinely gifted than this prayer.

I am not less shocked with your correspondent's next position, that our Lord "acted as a Jew," and that he is not "in every thing" a model for his followers! To assert this, seems to me to strike at the root of Christianity itself; for it denies that he has set us a perfect example, without which, his blessed work, upon earth, would have been left incomplete. But I would ask H. M. in what word or action of his life did Jesus act as a Jew? What word or deed is recorded of him that is not worthy of all imitation? His preaching too, and his instructions, were perfect, though the ignorance and Jewish prejudices, even of his apostles, prevented them in some instances from understanding them,

till they had received a portion of that illumination, which had been given without measure to their master, after his baptism by John. But after the resurrection of Christ, when the apostles had been fully informed of all things by him, and on the day of Pentecost had received the promised gifts of the spirit, which were to comfort them for this loss, and enable them to carry on the great work to which they were appointed; when thus completely qualified, what were the doctrines which they taught? Did they tell the Jews, that instead of "the Lord their God" being "One Lord," there were three persons to be worshipped! one of whom was he whom they had so lately put to death upon the cross! and the other that heavenly inspiration which God had poured out upon the prophets who had from time to time been sent to instruct their nation, and who, so inspired, had with one voice declared, that the Lord was One, and "his name One!" If this most astonishing doctrine had been communicated to them, would not their minds have been full of it; and would they not plainly and explicitly have declared it, in all their discourses? While the fact is, that the whole of their preaching, as recorded in the book of Acts, is strictly Unitarian!!

It would be intruding too far upon your valuable pages to insert here a short review, which with regard to this question I have just taken, of that invaluable book: but on a future occasion I may perhaps request its insertion; a passage however which is cited by H. M. must not be silently passed over. "Of Ananias and Sapphira it is said, they lied to the

Holy Ghost, and that they had not lied to men, but to God :” which expressions appear to me to mean, that they had attempted to deceive those who they knew were in possession of such miraculous gifts by the immediate favour of God, as rendered it impossible in any thing that concerned their ministry, for them to be deceived : therefore the attempt was as futile and absurd, as it was daringly wicked. I will notice also an expression of Paul in his beautiful oration on taking leave of the elders of Ephesus, which as it stands in our received translation, may be supposed to favour the doctrine of Christ’s divinity. “Feed the church of God, which he hath purchased with his own blood :” but “the word *God* rests upon the authority of no manuscript of note or value, nor of any version, but the modern copies of the vulgate ; while *Lord* is supported by all the most ancient and valuable manuscripts, whether of the Alexandrine or the Western edition ; by the Coptic, Syriac, and other ancient versions, and by citations from the early ecclesiastical writers.”\* But had it been otherwise, it could have had little weight ; “For though by the word *God* we uniformly mean either the Supreme Being, or one who really possessed, or was supposed to possess, the peculiar attributes of his divinity, the Jews employed their word *Elohim* much more loosely ; as in Exodus, “Behold I have appointed thee a *God* to Pharaoh !” In the same book, xxii. 28, gods and rulers are used synonymously. In Psalm 82, “the Gods” is synonymous with “the mighty,” and by the

indiscriminate use of the word *Elohim*, judges, magistrates, and prophets are called Gods.”† Our Lord too says to the Jews, “If they are called *Gods* to whom the word of the Lord came, and the scripture cannot be broken ;” manifestly alluding to those who had received divine communications ; and in this limited sense the term was peculiarly applicable to Jesus, who by this expression seems to sanction its being so applied, though with the humility so conspicuous in his perfect character, he declined assuming so high a title to himself. With these corresponds the expression of Paul, “For though there be that are called *Gods* whether in heaven or on earth ;” evidently meaning the deified men of the heathens, and the inspired prophets of the Jews, “as there be Gods many and Lords many !” But with true Unitarian zeal he adds, “But to us there is but *One God, the Father ; of whom* are all things, and we *in him* ; and one Lord Jesus Christ, *by whom* are all things, and we *by him*.”

With respect to the form of baptism mentioned in Mark’s gospel, and by some supposed to favour the doctrine of the Trinity, it is remarkable that it is not once recorded to have been used by the apostles, or any person mentioned in holy writ ; therefore cannot be a necessary form ; though no Christian can scruple to profess his belief in *the Father* as his God, in Jesus as the Christ, and in the miraculous powers conveyed by the gift of the Holy Spirit ; and I can perceive nothing farther required or implied by the text in question.

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\* Improved Version.

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† Dr. Carpenter.



H. M. is an advocate for the literal interpretation of the scriptures; and so must every lover of them be, when they are not made by it to contradict themselves, or common sense. When our great teacher says, "Of mine own self I can do nothing," "My Father is greater than I," "All power is given unto me," "As the Father hath life in himself, so hath he given to the Son to have life in himself," "I have not spoken of myself, but the Father who sent me; he gave me a commandment what I should say, and what I should speak: whatsoever I speak therefore, even as the Father said unto me, so I speak:" When we read these plain and strong declarations, and many more equally so may be cited, how can we do otherwise than literally believe them, and acknowledge that the power of Christ was a derived power; that he "came into the world to do the will of Him that sent him:" and when in a solemn prayer to his heavenly Father, he says, "This is life eternal, to know Thee the only true God, and Jesus Christ whom thou hast sent," upon what ground can we refuse our assent? What part of the sacred book tells us, that though he was the Infinite Jehovah, he could with truth describe himself as a man gifted and directed by him? And if this strange doctrine cannot be clearly pointed out, how are we authorized to impute such jesuitical language to him who was simplicity itself, and "came into the world to bear witness to the truth!"

But when Jesus says, "Take eat, this is my body," and "this is my blood of the New Testa-

ment;" my reason tells me that he speaks figuratively; though such plain expressions, recorded by three evangelists in exactly the same terms, appear to me to give more colour to the strange doctrine of transubstantiation, than any thing that can be produced in favour of the Trinity, and the former only requires a continued miracle, while the latter includes an impossibility.

One text more out of very many that I could mention; "I and my Father are one." This would certainly have been the strong hold of Trinitarians, as proving the mystical union for which they contend, if our Lord had not in a following discourse, used the same mode of speaking with respect to himself and his disciples; "At that day ye shall know that I am in the Father, and you in me and I in you;" after this it was necessary to concede that oneness of mind, and not of essence, was intended.

There appears to be little reason for inquiring why the term Father should be applied to the infinitely benevolent Author of all things! We might indeed have feared to address the Omnipotent under so endearing an appellation, but that we have been not only permitted, but directed so to do. *God the Father* is a scriptural expression, and one that must be precious to every heart; but for *God the Son*, and *God the Holy Ghost*, however familiar they may be to the eyes and ears of churchmen, they are not to be found in the sacred writings; which they must allow gives us strong grounds for asserting, that they were invented together the word *Trinity*, in the ages of ignorance

and darkness, to suit new and incomprehensible articles of faith!

We now come to the conclusion of H. M.'s remarks, and I can have no hesitation in assuring him that every pious Unitarian must devoutly desire to participate in "the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit;" no belief in a threefold divinity being necessary to make him thankfully receive the truly apostolic benediction; nor can he be at a loss to understand Peter when addressing the converts, he pronounces them "elect according to the foreknowledge of God, through the sanctification of the spirit," and who having been made fully acquainted with the sufferings and doctrines of Christ, were washed from their sins, and become obedient to the holy laws which he delivered.

I have been led to say much more on these interesting subjects than I at first intended, or than was strictly necessary, in reply to H. M. but if he candidly and coolly considers what has been written, I trust that it will induce him to inquire further. Of the books that he mentions to me, he has given me no titles by which to inquire for them; but avoiding this omission, I will follow his example, and earnestly recommend to his perusal Dr. Carpenter's "Unitarianism the Doctrine of the Gospel;" a work which appears to me to bring forward such a mass of evidence, as hardly prejudice herself, unsupported by worldly interest, could resist. Indeed, I am fully persuaded, that if sensible men could be persuaded to read, a general conviction would take place; and why is it

but from a secret dread of this, that we so seldom meet with a man or woman who will venture to open a Unitarian book! This however does not appear to be the case with H. M. or the pages of your Repository would not have come within his view. Wishing him therefore candidly to inquire and to be amply recompensed by discovering the truth "as it is in Jesus," I remain your obliged humble Servant, M. H.

P.S. I am much pleased with your correspondent, Mr. Matthews's recommendation of regular Unitarian worship being performed in private houses, by the members of the family, for themselves and any of their neighbours who may wish to join them. For a believer in the unity of God, to attend a Trinitarian service, appears to me little less than idolatry. To justify this they tell us that they still retain their own sentiments, and join or detach their minds from the solemn words repeated in their hearing, as they agree with or vary from their convictions! But must not this cause a perplexity and confusion of ideas, most incompatible with the unbroken attention and reverential awe, which we should endeavour to preserve when we address our Creator. I can say from experience that this family worship may by a very small number be most satisfactorily carried on, and as a form of prayer will be generally desirable on such occasions, I would warmly recommend the reprinting of one consisting of ten services, which is now used in the Unitarian chapel at Shrewsbury, but which at present I believe is not to be bought. If any of the family happen to be skilled in

music, the introduction of a hymn or psalm is very pleasing, and while the scriptures are open to us, and we have such sermons as Wright's, Lindsey's, &c. it must be want of zeal in the reader, if the hearers go away inanimate and uninstructed

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*Inscription on the Altar at Athens.*

SIR, Aug. 18, 1812.

As you so obligingly inserted (in M. R. for April, p. 221.) a former communication respecting the inscription found by Paul upon an altar at Athens, I will thank you to add a few lines more on the same subject. Dr. Wellwood, in his Essay concerning the death of Socrates, prefixed to his translation of the Banquet of Xenophon, (printed in 1710) says, "It is very probable, and we have several of the ancient historians and divines for vouchers, that it was done (that the altar thus inscribed was erected) by Socrates. It seems, instead of raising an altar, as was the custom, to any of the fictitious gods of Greece, he took this way, as the safest, to express his devotion for the true and one God, of whom the Athenians had no notion, and whose incomprehensible being (he insinuates by that inscription) was far beyond the reach of their understanding or his own. And, it is very reasonable to think, it was owing to the veneration they had for the memory of its founder, that it came to be preserved for so many ages after, though they understood not the sense of the inscription." But this subject is most largely discussed by Dr. Lardner, in his "Jewish and Heathen Testimonies," Vol. III. Chap. 24,

page 17—27, or in Kippis's edition, Vol. VIII. p. 110—119, who quotes with approbation the opinion of Mr. Joseph Hallett, that this altar (like other altars, in different parts of Athens, inscribed, 'To the unknown God,') was dedicated, not to any particular god, but to him, whoever he was (but still supposing him to be one of the heathen idols) who had delivered them from the plague; and therefore that the Athenians had in fact, but yet ignorantly, paid homage hereby to the true God. J. T. E.

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*Dissenters' Marriages.*

Norfolk, Aug. 24, 1812.

SIR,

The period seems to be fast approaching, when we may expect that the Parliament of the United Kingdom will do themselves honour by expunging from the statute book all the penal laws, which affect *all* classes of Dissenters, and grant to all sects the liberty, with which the great Founder of our faith has made us free. I wish to be informed, what reason can be assigned, why other Dissenters should not have the privilege of marrying those of their own communion, as well as the respectable body, denominated "Friends." Can any sufficient cause be given for confining the performance of the marriage ceremony to the clergy of the established church? Why should not the objections of Unitarians to Trinitarian language upon this occasion be treated with the same respect, as those of "Friends" upon other grounds? We, who most solemnly protest against the worship of Jesus Christ, are per-

mitted to baptize our children and to commit our departed friends to the silent abodes of the grave, in the use of religious forms which we prefer to those which are prescribed by an authority unacknowledged by us. In the present enlightened state of the world, justice and decorum, no less than religion, require that, in a Protestant country, there should be full and complete liberty of conscience to marry and to bury where and as we like. If dissenting registers are valid for the purposes of baptism, they may be equally so in cases of marriage. The noble and truly Christian Protest of the Lords Holland, Stanhope, Lansdowne, and Norfolk, may surely be hailed as a pledge to the arrival of that auspicious day, when the twin brothers, Intolerance and Toleration, shall be consigned to their proper abode.

T.

every part of his reasoning sifted, and the latent, but primary and extensive sources of fallacy should be detected.

If any gentleman to whose notice this may come has in hand such a work, it will materially oblige the writer to be informed of it, either through the medium of the *Monthly Repository*, or by a private letter to the care of Mr. Stower. If no such communication be made within two or three months, he will perhaps feel himself bound to attempt such a work; but *most reluctantly*, not merely because the daily urgencies of a laborious station render any new engagement very unwelcome, but because he wishes to see the desired work executed in a much more able and complete manner than he can venture to hope that his own abilities are equal to.

X. Y.

Answer to Mr. Belsham's "Calm Inquiry."

SIR, Sept. 7, 1812.

It is now nearly two years since the publication of Mr. Belsham's "Calm Inquiry into the Scripture Doctrine concerning the Person of Christ," &c. It is with some surprise and disappointment that, as yet, I have not been able to learn that any *Reply* has been published, or is intended from any quarter. The work appears to me capable of being fairly and satisfactorily refuted; but such a refutation would require larger scope than the limits of a review or a pamphlet. The principles of Mr. Belsham's Inquiry should be carefully analysed, every text critically re-examined,

On a Passage in Mr. Belsham's *Memoirs of Mr. Lindsey.*

SIR, Aug. 15, 1812.

In the "Memoirs of the late Rev. Theophilus Lindsey," which I have just read with high gratification, the following paragraph concludes a very interesting chapter on the religious character of the late Duke of Grafton.

"Some have affected to believe that this virtuous nobleman was not thoroughly consistent, and that he did not carry his principles to their proper extent. Suffice it to say, in reply to such ungenerous insinuations, that the Duke of Grafton at all times acted up to his own ideas of consistency and rectitude, though his judgment might not entirely

correspond with that of his accusers. Let such persons recollect what this illustrious nobleman did, before they presume to arraign him for what he did not. And it may not be unbecoming those who are so very sharp-sighted in discovering a mote in the eye of another, to consider well whether there may not at the same time be a beam in their own." (Mem. p. 335.)

This passage has, I apprehend, a special reference to some remarks in your last volume (pp. 469 and 721,) though the concluding sentence is quite irrelevant to the case of *Semper Eadem*. For, however deficient in too many Christian duties, he has never withheld, when due to Unitarian consistency, the sacrifice, not indeed of power or place, which were remote from his condition, but of objects more precious, connected with the most endearing intercourses of private life.

I will acknowledge to the reverend and learned biographer, *the height of my offending*. I certainly did more than *affect* to believe that the late Duke of Grafton "was not thoroughly consistent." The "eminent inconsistency" of that, otherwise, exemplary nobleman appeared to me an indisputable fact, not the creature of "ungenerous insinuations," but a fair conclusion from premises established, much to my surprise, by a correspondence which commenced in your work, under an innocent misapprehension of the late Duke's practice, after he became an Unitarian. Such a conclusion from such premises would, I am persuaded, approve itself to the correct apprehension of Mr. Belsham in

any case where his judgment was not influenced, however imperceptibly, by recollections of affectionate friendship and justly merited esteem.

"A bad effect, but from a noble cause."

I had too often observed a sad inattention to a subject of acknowledged importance, when our Unitarian nonconformist gentry were settling in the country, perhaps with a young family whose habits were yet unformed. They would probably inquire, like other gentry, for a *gravelly soil in a fine sporting country*, contiguous to a *genteel assembly*. But to find or institute a place for Unitarian worship, appeared an object of secondary, if indeed of any, moment. The example of the Duke of Grafton, as I had misapprehended it, I thought peculiarly calculated to arrest their attention, and expose to them by contrast their own inconsistency. Being soon reluctantly convinced, by your respectable correspondent (vi. 651), that my statement was directly opposite to the fact, and that the Duke, at his chief residence in the country, "did regularly attend on the Church of England worship, and as regularly received the communion from a clergyman of the establishment," my second letter (p. 721) was a natural result. I confess, for myself, that I cannot remember the writings and example of Mr. Lindsey, or his friend and biographer, and at the same time doubt the late Duke of Grafton's inconsistency, in adopting a half measure, such as his profession of the Unitarian doctrine appears. It was unworthy of what "this illustrious nobleman did" to advance *the truth as it is in Jesus*.

I will detain Mr. Belsham no longer from his important pursuits, but offer him, though with grateful respect and no small personal regard, this unavoidable dilemma. He must, I think, upon consideration, admit that the late Duke of Grafton was *eminently inconsistent*, or that our venerable friend Mr. Lindsey was unreasonably scrupulous.

### SEMPER EADEM.

#### *On the Plan of an Unitarian Association.*

SIR, August 14, 1812.

I was very much gratified by reading in your Repository, (p. 431.) a plan drawn up by a writer signing himself *An Unitarian Layman*. The subject has been long in my thoughts, and it was my intention to have requested your indulgence in communicating my ideas to the Unitarian public. I am very glad to have been thus anticipated. The plan in general meets with my approbation, and I have conversed with others, who are equally pleased with it. As it supposes societies formed and considers only the union of those societies, the writer will, I am sure, excuse me, if I take the liberty of stating in what I think some little alteration necessary.

The end proposed is "A General Association of all the Unitarian Societies throughout England and Wales." I approve of the end, but would extend it to the Unitarians in Great Britain.

District associations are to send two delegates, one a minister the other a layman. To this I object, for I would lay no such restraint upon the association, and perhaps one delegate might be

thought sufficient. Whether, however, one or two be sent, they should be the free choice of the association, restrained within limits of another kind, one of which I borrow from the gospels, the other from the Epistles of St. Paul. My limits then would refer to age and situation in life. With respect to the one, he should not be under thirty years of age, and to the other, he should be a married man. I will not here enter upon arguments to shew the propriety of these limits. Suffice it that the apostate church, by excluding married men from offices, established in great measure its abominable despotism.

The proposer of the plan styles himself an Unitarian Layman, whence I fear he is still involved in those prejudices, in which I was educated, and to which I adhered with very great tenacity. In the Christian Church I know of no such distinction as laymen and ministers, and here as a Unitarian Christian I make my solemn protest against it, and exhort my brethren to be above all things on their guard against such a distinction. Let it not appear in any of their meetings. All are *people* in Christ's church, and the odious distinction of laity is the offspring of the apostate church. "Be ye not called Rabbi," said our Saviour, and we must be very careful not to admit of a distinction which may give to any one a claim to that title.

It may be asked here, whether Christian communities are to be without ministers? By no means, where they can maintain and choose to have one: but a character like that of minister is not es-

sential to a Christian community, much less should they in any manner be considered as forming a separate body. Wherever they appear out of their particular community, they are to be looked upon in no other light than any other Christian : if they are delegates, they would be considered as such ; if elders, as such ; if leaders, as such ; if itinerants, as such : and I trust that the number of that latter character will be greatly increased, and be the means of very much improving Christian union.

The union of Christians is as great an object as that of Christian societies, and it is a great cause of sorrow to me, that I feel so little union in the body, with which I am connected. In fact, we can scarcely be said to have Christian union, that is, to be members of one body, and each member linked with the other, according to Paul's beautiful description of a church. We meet to say our prayers together and to hear a sermon, but there our union ends, and a person might be for years an attendant, without speaking to, or being spoken to, or having any occasion to be spoken to by any other individual, except it should be for the price of his seat.

Christian union, it appears to me, should begin in the first connection of an individual with the Christian church, namely, with that part, which it is the most convenient for him to unite with. And here it is a union of membership, that I wish to inculcate, a conviction that each is member of Christ's body, each bound to promote to the utmost the spiritual welfare of his brother, as well as

the extension of Christ's spiritual kingdom. Each society, therefore, I could wish to see united in classes of about a dozen in each class, who would meet for an hour in the week, devoting that hour to prayer, to exhortation and to the reading of the scriptures. Here would be made the small collection from each individual for congregational, district and for general purposes. The leader of the class would carry his contributions to the monthly meetings, and thence they would be carried to their proper destinations.

Thus every member would be engaged in the work of the Lord. Each would be employed in some way or other in communicating or receiving instruction, and all would partake of the benefits of social union. The world has its meetings, and fashion brings people together, in which it is reckoned in some classes a great singularity not to unite. At any rate we must mix together in some degree with people of the world, whether as neighbours or relations. Surely one evening in the week may be employed by us with great advantage, where we may set aside all worldly distinctions, consider ourselves only in the relation to one common head, and through him to each other. In such a meeting I should contemplate the advantage to my children, who may here break through that association, which, however desirous I may be to keep from their minds, others may take a pleasure of inculcating. Here all are equal. Here is no distinction of rich or poor, great or small. In the class-meetings will be formed the Christian character, and in the larger meetings on the first

day of the week, it will receive further enlargement of mind and expansion of heart.

I hope the subject will be taken up by other writers in your excellent work, and that it may lead to the establishment of a plan both for the smaller, as well as the larger bodies, to unite together Unitarian Christians in a true Christian church.

KOINONOS.

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*A Suggestion.*

SIR, May 16th, 1812.

Permit me through the medium of your magazine to suggest to a congregation, most of whom take it in, how much it would relieve the minister, if on Sacrament Sunday, those at a distance from the table would move into the places of those nearer, who do not stay to partake of it: the novelty of such a removal would not be very striking nor appear very indecorous, as they are in the habit of doing it for their own accommodation, on the other three Sundays.

W.

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*British Review.*

*Extract from the British Review,* page 142, in defence of the Bible Society, against the objection of Dr. Herbert Marsh, viz, that it is attended with danger to the Church of England.

“The party which is in error must always have the disadvantage in the circulation of the test of truth; unless we suppose the grace of God to be nothing, the zeal of God’s true ministers to be nothing, and the exertions of the apostles of error to be every thing. There is then some chance that the Dis-

senters will not remain Dissenters; or if they do, that the study of the word of God will gradually bring them nearer to the truth. *The Socinians are so well aware of this, that they have compiled a GARBLED BIBLE, for the use of their disciples.* We should be glad to see them members of the Bible Society: they could not retain their disciples one month against the free use of the authorized version of the scriptures.”

This passage deserves animadversion. The editor and the readers of the M Repos. are left to make their remarks upon it.

R. S.

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*Mr. Hawkes, on Candour to Unbelievers.*

*Dukinfield, July 9th, 1812.*

SIR,

In the number of your Repository for March, page 149, is a communication from T. S. entitled “Want of Candour towards Unbelievers.” I am pleased with the display of good temper and frankness, at the same time that I think I perceive something at least approaching to incorrectness in the argumentative part. As no one has noticed the communication, if you have no objection, you will be so kind as to insert the following remarks in your next number.

Your correspondent T. S. justly observes, that “liberality is but another name for charity or justice.” In the sermon he had just heard, when he sat to write his communication, he says he had found a limit to this virtue, on a circumstance which he conceives to be a lamentable departure from this most estimable quality, and as he cannot suppose that the



worthy minister he censures in this case, stands alone in the fault, he, from a very commendable motive, animadvert upon the fault in a public but good tempered manner, for the benefit of all those preachers who may be chargeable with the like fault.

If I understand T. S. he charges his minister with an invidious and unfounded comparison between the mere philosopher who is not under the influence of Christianity, and the Christian who is under its influence, and also of inferring and asserting that the former would not resist temptation so successfully as the latter.

Now, Sir, if two and three be admitted to be more than two and two, I think the minister is correct in his inference, from the very premises which T. S. seems to admit, viz. "The superiority of Christianity over every other system of religion or morality." If this superiority be admitted, then, *cæteris paribus*, the person who is under its influence will resist temptation better than if he were not under its influence.

I wish T. S. and others under a similar impression, to recollect that the matter in dispute is not *whether some Unbelievers are not better moral characters than some who call themselves Christians*, but *whether a person under the influence of Christianity will not resist temptation better and become a more perfect character, cæteris paribus, than he would become, were he not under its influence*. If he would not, I ask wherein consists the superiority of Christianity over every other system of religion or morality, and if he would, liberality or justice de-

mands the inference of the minister whom T. S. censures.

If T. S. contends for a greater portion of liberality or justice, than is generally displayed from the pulpit towards that class of unbelievers, who, though they are not sufficiently convinced by the evidences presented to their minds of the divine origin of Christianity, give every proof of a disposition to examine the evidences with patience, and to discover the truth, he contends for no more than Christianity requires and imperiously demands from all its advocates. If his worthy friend, whose preaching he attends, has in the present case fallen short of that portion of liberality which a regard to truth, and especially Christian truth, requires, not so much in the statement of the important conclusion above inferred from the given premises, as in the manner of stating that conclusion, he will of course feel the mild but proper rebuke contained in his friend's communication. It is certainly one thing to contend for the superior sanctions of the gospel, and to shew with fairness and liberality its pre-eminence to all other systems of religion and morality, and a very different thing, to deliver our views on the subject of the comparison, either through carelessness or design, in such an indefinite and unguarded manner, as to induce the inconsiderate hearer to suppose, that no unbeliever can resist temptation in any case, wherein the appetites, passions and the powerful principle of mistaken self-love plead for gratification.

After all, I cannot suppose that the worthy minister would carry things so far as even to imply that,

while he overflows with the charity attributed to him by his friend T. S. to every sect of Christians, he has not a portion left to extend beyond these limits; I cannot suppose that he believes, "that the most absurd dogmatist of the Christian denomination is more entitled to his affection and forbearance, than the man whose principles may be such as he (T. S.) has described." But I do suppose that he believes and would imply, that a man, whether philosopher or not, is better prepared to withstand temptation, and to attain to a superior degree of all that is amiable, good and great, under the influence of Christianity than without its influence. While, therefore he would not contend for the right of judging another man's servant, according to the general acceptance of these words, yet he will, with propriety, contend for the right of comparing the principles by which human actions may be influenced, and give the preference to those which appear to him most favourable to virtue and goodness, without overstepping liberality or justice.

I am, Sir,

Your's respectfully,

JAMES HAWKES.

## BIBLICAL CRITICISM.

### Remarks on Passages of Scripture.

July 9, 1812.

Mark xiv. 51, 52. "— there followed him a certain young man having a linen cloth cast about his naked body, and the young men laid hold on him. And he left the linen cloth, and fled from them naked."

It appears, from communications to the *Monthly Magazine*, (1811, 1812,) by a person styling himself a *man of letters*, that some German critic has given what to most readers is a very offensive explanation of this passage. The alleged reasons of the interpretation, are 1, The Greek denomination, which the "man of letters" pronounces a treacherous argument, 2, The notorious manners of the country, which he as properly calls a mere presumption, 3, The habiliment of the individual,

which, in the judgment of the communicator, is a strong symptom, 4, The free behaviour of the young men, which he thinks a weighty and conclusive reason.

For "the habiliment of the individual," it is sufficient that I refer to the commentators, who have clearly shewn that it does not authorize the deduction of the writer in the *Allgemeine Literatur-Zeitung*. And what this gentleman pleases to denominate "the free behaviour of the young men" [the soldiers], was, in truth, their attempt to arrest one whom they conceived to be an accomplice of Jesus: "A particular," observes Lardner, (Works. vi. 103), "in no other evangelist, yet very fitly taken notice of, as intimating the usual noise and disturbance, when a man is taken up in the night time as a malefactor, and is carried before a magistrate. By the noise of the people passing along, that

young person was excited to come hastily out of the house where he was, to inquire what was the matter. Mr. Le Clerc in his French Testament, has an useful note upon this place. He observes the natural simplicity of the Evangelists' narration; which, as he justly says, confirms the truth of their history."

Luke iv. 16. "— *as his custom was*, he went into the synagogue, on the Sabbath-day."

In some passages of the gospels, Christ is said to have discoursed, in others to have taught, and in others, again, to have performed miraculous cures, in the synagogues of that part of Judæa where he happened to be travelling. And these statements, when taken together, constitute a strong presumption that he *habitually* attended such assemblies. However, lest any person should suppose that he repaired thither only on extraordinary occasions, it is recorded, naturally and incidentally, though distinctly, that *it was his custom* to go into the synagogue on the Sabbath-day. Now there is a harmony between these words of Luke's and the more direct relations, by himself and the other evangelists on this subject, which prevents all suspicion of imposture on either side. If the *practice* of Jesus was to go into the synagogue on the Sabbath, we are not surprised that at some of these seasons he proved himself to be "mighty in word and deed:" and, on the other hand, if in more instances and more places than one, we find him in the Synagogue (a circumstance, by the way, which they who wrote memoirs of him, would never think of *specifically* noticing except in connection with

events unusually interesting), then there is the greatest probability that he was *customarily* present at those religious meetings.

John iii. 34. "— God giveth not the spirit *by measure* unto him."

The miraculous powers bestowed on Jesus, did not differ in nature from those of many preceding messengers of the Divine will. And he himself declares concerning his first disciples that some of their miracles would, at least in human opinion, excel his, (John xiv. 12) "He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do, because I go to the Father;" in which words he refers to their ability of speaking foreign languages, without having learnt them, and of imparting this faculty to others. The proposition, therefore, "God giveth not the spirit by measure unto him," must import that our Lord's supernatural gifts dwelt in him during the whole of his ministry, and could be employed, in some degree, if not altogether, conformably with his own judgment, principles and feelings.

To this doctrine, for which I might quote other parts of the New Testament, especially John xiv. 11. 2 Cor. viii. 9. Luke viii. 46. Philipp. ii. 6., and which may also be inferred from our Saviour's office and from some of his titles, as well as from his *temptation* and from other events in his life, the following objections have been advanced:

We are told\* that it cannot be reconciled to the dependence of

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\* Monthly Repository, Vol. VI. 674, 675: and See Tucker's Light of Nature, Vol. V. (1805) 565.

Jesus upon Heaven: it is saying that he who was ordained by the counsels of God to be the Messiah, "might or might not have fulfilled the purpose for which he was selected."

But where, I ask, is the difference in this respect between a being who has only the common powers of man, and one who, in addition to them, possesses extraordinary gifts, and has a specific and most important destination? Do we not *all* receive our endowments from above? Speaking after the manner of men, is it not possible for us to pervert and misapply them? Nevertheless, do we hesitate to declare that God will fulfil his purposes both concerning us and by our means? Shall we allow nothing in general, nothing in the case of our divine master supereminently, for strength of piety, tenderness of compassion and warmth of zeal? The objection seems to arise from confounding popular with correcter language. It is evident, moreover, from 1 Cor. xii. xiii. xiv. that the early believers had a controul over the miraculous powers bestowed upon them. Nor is the fact discordant with the analogy of Providence and nature.

Another objection is built upon "what took place at the resurrection of Lazarus." It is attempted to shew that Christ then prayed for assistance of which he was previously destitute. But his words imply the contrary, "I knew that thou hearest me *always*," i. e. not, as some would paraphrase his language, "when-ever the purposes of my mission require it," but *through my whole ministry, thou hast given to me the*

*ability of working miracles.* If then it be asked, "Why did he perform this act of devotion?" Let us take the answer from himself, "because of the people which stood by I said it," *that I might express, in their hearing, my persuasion of my dependence on thee, and lead them to admit my credentials as the Messiah\*.* In like manner, when we petition for daily bread, we are far from implying that we have not, popularly speaking, the power of procuring it: we simply make an acknowledgment of the power being bestowed.

Lastly, it is objected that "the humility of Christ did not consist in his neglecting to use the miraculous powers which accompanied him in the progress of his mission, for his own purposes; but in the most perfect contentedness with his lot, and in resignation to the will of his Father for the good of mankind." In these qualities, no doubt, it in part consisted: yet the perusal of his history may convince us that his humility was also composed in no small degree of his benevolent and disinterested application of his very superior endowments. Thus it was that "he made himself of no reputation." His exercise of the spirit which God gave unto him without measure, was as much a trial, an improvement of his religious habits, and therefore of his humble temper, as the right exercise of the talents which Providence, in its ordinary dispensations, puts into the hands of men, is a trial of their faith, piety and virtue. N.

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\* John xii. 41, 42.

## NEW TOLERATION ACT.

*Anno Quinquagesimo Secundo  
Georgii III. Regis.*

### CAP. CLV.

*An Act to repeal certain Acts, and amend other Acts relating to Religious Worship and Assemblies, and Persons teaching or preaching therein.*

(29th July 1812.)

Whereas it is expedient that certain Acts of Parliament, made in the reign of his late Majesty King Charles the Second, relating to non-conformists and conventicles, and refusing to take oaths, should be repealed, and that the laws relating to certain congregations and assemblies for religious worship, and persons teaching, preaching, or officiating therein, and resorting thereto, should be amended; be it therefore enacted by the king's most excellent majesty, by and with the advice and consent of the lords spiritual and temporal, and commons, in this present Parliament assembled, and by the authority of the same, That from and after the passing of this Act, an Act of Parliament made in the session of Parliament held in the thirteenth and fourteenth years of his late Majesty King Charles the Second, intituled, *An Act for preventing the Mischiefs and Dangers that may arise by certain Persons called Quakers, and others, refusing to take lawful oaths*; and another Act of Parliament, made in the seventeenth year of the reign of his late Majesty King Charles the Second, intituled *An Act for restraining Non-conformists from inhabiting in Corporations*; and

another Act of Parliament, made in the twenty-second year of the reign of the late King Charles the Second, intituled *An Act to prevent and suppress seditious Conventicles*; shall be and the same are hereby repealed.

II. And be it further enacted, That from and after the passing of this Act no congregation or assembly for religious worship of Protestants (at which there shall be present more than twenty persons besides the immediate family and servants of the person in whose house or upon whose premises such meeting, congregation, or assembly, shall be had) shall be permitted or allowed, unless and until the place of such meeting, if the same shall not have been duly certified and registered under any former act or acts of Parliament relating to registering places of religious worship, shall have been or shall be certified to the bishop of the diocese, or to the archdeacon of the archdeaconry, or to the justices of the peace at the general or quarter sessions of the peace for the county, riding, division, city, town, or place, in which such meeting shall be held; and all places of meeting which shall be so certified to the bishop's or archdeacon's court, shall be returned by such court once in each year to the quarter sessions of the county, riding, division, city, town, or place; and all places of meeting which shall be so certified to the quarter sessions of the peace shall be also returned once in each year to the bishop or archdeacon; and all such places shall be registered

in the said bishop's or archdeacon's court respectively, and recorded at the said general or quarter sessions; the registrar or clerk of the peace whereof respectively is hereby required to register and record the same; and the bishop or registrar or clerk of the peace to whom any such place of meeting shall be certified under this Act shall give a certificate thereof to such person or persons as shall request or demand the same, for which there shall be no greater fee nor reward taken than two shillings and sixpence; and every person who shall knowingly permit or suffer any such congregation or assembly as aforesaid to meet in any place occupied by him, until the same shall have been so certified as aforesaid, shall forfeit for every time any such congregation or assembly shall meet contrary to the provisions of this Act, a sum not exceeding twenty pounds, nor less than twenty shillings, at the discretion of the justices who shall convict for such offence.

III. Provided always, and be it further enacted, That every person who shall teach or preach in any congregation or assembly as aforesaid, in any place, without the consent of the occupier thereof, shall forfeit for every such offence any sum not exceeding thirty pounds, nor less than forty shillings, at the discretion of the justices who shall convict for such offence.

IV. And be it further enacted, That from and after the passing of this Act, every person who shall teach or preach at, or officiate in, or shall resort to any congregation or congregations, assembly or assemblies, for religious worship of Protestants,

whose place of meeting shall be duly certified according to the provisions of this Act, or any other Act or Acts of Parliament relating to the certifying and registering of places of religious worship, shall be exempt from all such pains and penalties under any Act or Acts of Parliament relating to religious worship, as any person who shall have taken the oaths, and made the declaration prescribed by or mentioned in an Act, made in the first year of the reign of King William and Queen Mary, intituled "*An Act for exempting their Majesty's Protestant Subjects, dissenting from the Church of England, from the Penalties of certain Laws*", or any Act amending the said Act, is by law exempt, as fully and effectually as if all such pains and penalties, and the several acts enforcing the same, were recited in this Act, and such exemptions as aforesaid were severally and separately enacted in relation thereto.

V. Provided always, and be it further enacted, That every person not having taken the oaths, and subscribed the declaration herein-after specified, who shall preach or teach at any place of religious worship certified in pursuance of the directions of this Act, shall, when thereto required by any one justice of the peace, by any writing under his hand or signed by him, take, and make and subscribe, in the presence of such justice of the peace, the oaths and declaration specified and contained in an Act, passed in the nineteenth year of the reign of his Majesty King George the Third, intituled "*An Act for the further Relief of Protestant Dissenting Ministers and Schoolmasters*"; and

no such person who, upon being so required to take such oaths and make such declaration as aforesaid, shall refuse to attend the justice requiring the same, or to take and make and subscribe such oaths and declaration as aforesaid, shall be thereafter permitted or allowed to teach or preach in any such congregation or assembly for religious worship, until he shall have taken such oaths, and made such declaration as aforesaid, on pain of forfeiting, for every time he shall so teach or preach, any sum not exceeding ten pounds nor less than ten shillings, at the discretion of the justice convicting for such offence.

VI. Provided always, and be it further enacted, That no person shall be required by any justice of the peace to go to any greater distance than five miles from his own home, or from the place where he shall be residing at the time of such requisition, for the purpose of taking such oaths as aforesaid.

VII. And be it further enacted, That it shall be lawful for any of his Majesty's Protestant subjects to appear before any one justice of the peace, and to produce to such justice of the peace a printed or written copy of the said oaths and declaration, and to require such justice to administer such oaths and to tender such declaration to be made, taken, and subscribed by such persons: and thereupon it shall be lawful for such justice, and he is hereby authorised and required to administer such oaths and to tender such declaration to the person requiring to take and make and subscribe the same; and such Persons shall take and make and subscribe such oaths and declaration in the pre-

sence of such justice accordingly; and such justice shall attest the same to be sworn before him, and shall transmit or deliver the same to the clerk of the peace for the county, riding, division, city, town, or place for which he shall act as such justice of the peace, before or at the next general or quarter sessions of the peace for such county, riding, division, city, town, or place.

VIII. And be it further enacted, That every justice of the peace before whom any person shall make and take and subscribe such oaths and declaration as aforesaid, shall forthwith give to the person having taken, made, and subscribed such oaths and declaration, a certificate thereof under the hand of such justice in the form following: (that is to say),

'I A. B. one of his Majesty's justices of the peace for the county, [riding, division, city, or town, or place, as the case may be] of do hereby certify, That C. D. of, &c. [describing the Christian and Surname, and place of abode of the party] did this day appear before me, and did make and take and subscribe the several oaths and declaration specified in an Act, made in the fifty-second year of the reign of King George the Third, intituled [set forth the title of this Act]. Witness my hand, this day of One thousand eight hundred and .'

And for the making and signing of which certificate, where the said oaths and declaration are taken and made on the requisition of the party taking and making the same, such justice shall be entitled to demand and have a fee

of two shillings and sixpence, and no more: and such certificate shall be conclusive evidence that the party named therein has made and taken the oaths and subscribed the declaration in manner required by this Act.

IX. And be it further enacted, That every person who shall teach or preach, in any such congregation or assembly, or congregations or assemblies as aforesaid, who shall employ himself solely in the duties of a teacher or preacher, and not follow or engage in any trade or business, or other profession, occupation or employment, for his livelihood except that of a schoolmaster, and who shall produce a certificate of some justice of the peace, of his having taken and made and subscribed the oaths and declaration aforesaid, shall be exempt from the civil services and offices specified in the said recited Act, passed in the first year of King William and Queen Mary, and from being balloted to serve and from serving in the militia or local militia of any county, town, parish, or place in any part of the United Kingdom.

X. And be it further enacted, That every person who shall produce any false or untrue certificate or paper, as and for a true certificate of his having made and taken the oaths and subscribed the declarations, by this Act required, for the purpose of claiming any exemption from civil or military duties as aforesaid, under the provisions of this or any other Act or Acts of Parliament, shall forfeit for every such offence the sum of fifty pounds; which penalty may be recovered by and to the use of any person who will sue for the same,

by any action of debt, bill, plaint or information in any of his Majesty's Courts of Record at Westminster, or the courts of Great Sessions in Wales or the court of the counties palatine of Chester, Lancaster and Durham (as the case shall require); wherein no essoign, privilege, protection, or wager of law, or more than one imparlance shall be allowed.

XI. And be it further enacted, That no meeting, assembly, or congregation of persons for religious worship, shall be had in any place with the door locked, bolted, or barred, or otherwise fastened, so as to prevent any persons entering therein during the time of any such meeting, assembly, or congregation; and the person teaching or preaching at such meeting, assembly, or congregation, shall forfeit for every time any such meeting, assembly, or congregation, shall be held with the door locked, bolted, barred, or otherwise fastened as aforesaid, any sum not exceeding twenty pounds, nor less than forty shillings, at the discretion of the justices convicting for such offence.

XII. And be it further enacted, That if any person or persons, at any time, after the passing of this Act, do and shall wilfully and maliciously or contemptuously disquiet or disturb any meeting, assembly, or congregation of persons assembled for religious worship, permitted or authorized by this Act, or any former Act or Acts of Parliament, or shall in any way disturb, molest, or misuse any preacher, teacher, or person officiating at such meeting, assembly, or congregation, or any person or persons there assembled, such person or persons so offending,



upon proof thereof before any justice of the peace by two or more credible witnesses, shall find two sureties to be bound by recognizances in the penal sum of fifty pounds to answer for such offence, and in default of such sureties shall be committed to prison, there to remain till the next General or Quarter Sessions; and upon conviction of the said offence, at the said General or Quarter Sessions, shall suffer the pain and penalty of forty pounds.

XIII. Provided always, and be it further enacted, That nothing in this Act contained shall affect or be construed to affect the celebration of Divine service according to the rites and ceremonies of the united Church of England and Ireland, by ministers of the said church, in any place hitherto used for such purpose, or being now or hereafter duly consecrated or licensed by any archbishop or bishop or other person lawfully authorized to consecrate or license the same, or to affect the jurisdiction of the archbishops or bishops or other persons exercising lawful authority in the Church of the United Kingdom over the said church, according to the rules and discipline of the same, and to the laws and statutes of the realm; but such jurisdiction shall remain and continue as if this Act had not passed.

XIV. Provided also, and be it further enacted, That nothing in this Act contained shall extend or be construed to extend to the people usually called Quakers, nor to any meetings or assemblies for religious worship held or convened by such persons; or in any manner to alter or repeal or affect any act other than and except the

acts passed in the reign of King Charles the Second herein before repealed, relating to the people called Quakers, or relating to any assemblies or meetings for religious worship held by them.

XV. And be it further enacted, That every person guilty of any offence; for which any pecuniary penalty or forfeiture is imposed by this Act, in respect of which no special provision is made, shall and may be convicted thereof by information upon the oath of any one or more credible witness or witnesses before any two or more justices of the peace acting in and for the county, riding, city or place wherein such offence shall be committed; and that all and every the pecuniary penalties or forfeitures which shall be incurred or become payable for any offence or offences against this Act, shall and may be levied by distress, under the hand and seal or hands and seals of two justices of the peace for the county, riding, city, or place, in which any such offence or offences was or were committed, or where the forfeiture or forfeitures was or were incurred, and shall when levied be paid one moiety to the informer, and the other moiety to the poor of the parish in which the offence was committed; and in case of no sufficient distress whereby to levy the penalties, or any or either of them imposed by this Act, it shall and may be lawful for any such justices respectively before whom the offender or offenders shall be convicted, to commit such offender to prison for such time not exceeding three months, as the said justices in their discretion shall think fit.

XVI. And be it further enacted,

That in case any person or persons who shall hereafter be convicted of any of the offences punishable by this Act, shall conceive him, her or themselves to be aggrieved by such conviction, then and in every such case, it shall and may be lawful for such person or persons respectively, and he, she, or they shall or may appeal to the General or Quarter Sessions of the Peace, holden next after such conviction in and for the county, riding, city or place, giving unto the justices before whom such conviction shall be made, notice in writing within eight days after any such conviction, of his, her, or their intention to prefer such appeal; and the said justices in their said General or Quarter Sessions shall and may, and they are hereby authorized and empowered to proceed to the hearing and determination of the matter of such appeal, and to make such order therein, and to award such costs to be paid by and to either party, not exceeding forty shillings, as they in their discretion shall think fit.

XVII. And be it further enacted, That no penalty or forfeitures shall be recoverable under this Act, unless the same shall be sued for, or the offence in respect of which the same is imposed is prosecuted before the justices of the peace or Quarter Sessions, within six months after the offence shall have been committed; and no person who shall suffer any imprisonment for non-payment of any penalty shall thereafter be liable to the payment of such penalty or forfeiture.

XVIII. And be it further enacted, That if any action or suit

shall be brought or commenced against any person or persons for any thing done in pursuance of this Act, that every such action or suit shall be commenced within three months next after the fact committed, and not afterwards, and shall be laid and brought in the county wherein the cause or alleged cause of action shall have accrued, and not elsewhere; and the defendant or defendants in such action or suit may plead the general issue, and give this Act and the special matter in evidence on any trial to be had thereupon, and that the same was done in pursuance and by authority of this Act; and if it shall appear so to be done, or if any such action or suit shall be brought after the time so limited for bringing the same, or shall be brought in any other county, city, or place, that then and in such case the jury shall find for such defendant or defendants; and upon such verdict, or if the plaintiff or plaintiffs shall become nonsuited, or discontinue his, her, or their action or actions, or if a verdict shall pass against the plaintiff or plaintiffs, or if upon demurrer judgment shall be given against the plaintiff or plaintiffs, the defendant or defendants shall have and may recover treble costs, and have the like remedy for the same, as any defendant or defendants hath or have for costs of suit in other cases by law.

XIX. And be it further enacted, That this Act shall be deemed and taken to be a public Act, and shall be judicially taken notice of as such by all judges, justices, and others, without specially pleading the same.

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*Form of the Oaths and Declaration mentioned in the last Act.*

I, *A. B.* of [*specify the Christian and Surname and the Parish and County where the Party resides*] do sincerely promise and swear that I will be faithful and bear true allegiance to his Majesty King George      **So HELP ME GOD.**

I, *A. B.* [*insert as before directed*] do swear that I do from my heart abhor, detest, and abjure, as impious and heretical, that damnable doctrine and position, that Princes excommunicated or deprived by the Pope or any authority of the See of Rome, may be deposed or murdered by their subjects or any other whatsoever, and I do declare that no foreign prince, person, prelate, state or potentate, hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm.      **So HELP ME GOD.**

I, *A. B.* of [*insert as before directed*] do solemnly declare in the presence of Almighty God, that I am a Christian and a Protestant, and as such, that I believe that the Scriptures of the Old and New Testament, as commonly received among Protestant Churches, do contain the revealed Will of God, and that I do receive the same as the rule of my doctrine and practice.

Examined

*A. B.*

*Form of a Certificate of a Place intended to be used by a Congregation or Assembly for religious Worship.*

To the Right Reverend the Lord Bishop of [*as the case may be*] or

to the Reverend (*A. B.*) Archdeacon of [*as the case may be*] and to his Registrar, or to the Justices of the Peace of the County, Riding, Division, City, Town, or Place, as the case may be, and to the Clerk of the Peace thereof.

I, *A. B.* of [*describing the Christian and Surname, and place of abode, and trade or profession of the party certifying*] do hereby certify that a certain building [*messuage or tenement, barn, school, meeting-house, or part of a messuage, tenement, or other building, as the case may be*] situated in the parish of and county of [*as the case may be, and specifying also the number of the messuage &c. if numbered, and the street, lane, &c. wherein it is situate and the name of the present or last occupier and owner*] is intended forthwith to be used as a place of religious worship by an assembly or congregation of Protestants, and I do hereby require you to register the same according to the provisions of an act passed in the forty-second year of the reign of his Majesty King George the Third, intituled, 'An Act to repeal certain Acts, and amend other Acts, relating to religious worship and assemblies, and persons teaching or preaching therein.' Witness my hand, this      day of

One Thousand Eight Hundred and

*A. B.*

*And which may be signed by one or more persons, who should keep an examined duplicate of the copy which is left with the registrar or clerk, and be provided with a respectable witness of such delivery.*

## INTELLIGENCE.

*A Speech delivered at the Annual Meeting of the Auxiliary Bible Society, in Birmingham, April 24, 1812, by Jos. Toulmin, D. D.*

Many as are the years, Sir, in which I have appeared in the character of a public speaker, I feel great diffidence in addressing you and this numerous assembly on the present occasion; and could not reconcile myself to it, but under the indulgence of delivering my sentiments from prepared notes; and I am

sensible, that with the aid of which I avail myself, I stand up under great disadvantages to speak on a subject on which the most brilliant talents have, in different places, displayed a copiousness, invention, and energy of diction to which I ought to make no claim; and on a subject on which, it must be very fresh in the memory of most of us, such a torrent of pathetic, powerful, and ready oratory was poured out on our listening ears last year as sent us all away amazed, transported and deeply impressed. I will, however, cast myself on the can-

dour of this respectable auditory, while from a sense of duty to an excellent cause, I offer a few sentiments that may revive in the minds of many a conviction of its utility and importance.

Whether we reflect on the simplicity of the plan adopted by the English and Foreign Bible Society, on the patronage with which it has been honoured, on the rapidity of its progress, on the extent of its influence, or the greatness of the object, there is not a light in which this institution presents itself to our view, in which it does not strike the mind with proofs of its utility and efficacy. It commenced only eight years since, and in that short space of time, it has, as it were, with a force and quickness of vegetation, like that of the smallest seed, fixed its roots deep, and extended its luxuriant branches far and wide, even over the globe: it has been the means of preaching the gospel in fifty-four different languages: every year has added to the number of its members: every year has afforded new and joyful proofs of the spread of its operations, and the success of its exertions. It has issued from its Repository in London, more than 325,000 copies of the Scriptures, independently of those which have been printed under its auspices, beyond the limits of the United Kingdoms; and it has expended in this period more than 81,000*l.* in promoting its object.

Venerated be the name of Pamphilus, the Presbyter of Cæsarea, in the third century, who always kept a supply of copies of the Scriptures to give or lend; venerated be the names of those who translated the sacred books into the vulgar tongues of different countries; venerated be the memory of our pious reformers, who laid open their enlightening pages to the common people; venerated be the names of the Hon.<sup>r</sup> Mr. Boyle, a Bishop Hall and a Lord Wharton, who by testamentary grants, provided for the annual distribution of Bibles through future generations. Great respect is due to the extended plans of the Society formed for promoting Christian Knowledge, and of that which directs its exertions to the attainment of the same object, under the name of Religious Knowledge. I honour the memory of the philanthropic Dr. Bray\*, the pro-

moter, if not the founder of the former of these institutions. I would not overlook the society formed about 30 years since, for the specific purpose of giving Bibles to our soldiers and sailors. But the light which those efforts have kindled, in comparison with that which this institution has excited and diffused, is scarcely more than are the glitterings of a glow-worm to the splendor of the meridian sun.

High praise belongs to those who distribute practical Treatises on Religion, Summaries of Faith and Morals, Books of Devotion and the Common Prayer. But the best of these are only human compositions; they are all in some respect defective; in purity and completeness, but above all in authority, they are defective. They are only streams from the fountain of truth and knowledge; whatever is excellent in them originates from the Bible; they mechanically draw the attention of the reader to the man; from whose heart and pen they proceeded. A Bible speaks to us with Divine authority. It turns the thoughts, it elevates the mind in the first instance to God *alone*, whose word it contains.

The institution which you are called, Christians and townsmen, to support, appears to be most honourable to the Holy Scriptures in *this* view, that its single object is to circulate *them only* "without note or comment." It is honourable to the scriptures, for "it proclaims, in opposition to infidelity, the public belief of thousands in the truth of revelation." It expresses, in contrast with lukewarmness and a spirit of indifference to the best interests of men, a generous solicitude for the salvation of man, with an ardent concern for the spread of Divine truth, and a full persuasion that both will be most effectually promoted by the circulation of the scriptures. It is honourable to the Scriptures, for it is our voluntary testimony to their fullness and sufficiency; it attests our conviction, to use the language of the sixth article of our national church, "that Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith; or to be thought requisite or necessary to salvation." It is honourable to the Scriptures, for it employeth them as the means of expressing

\* Dr. Bray had the living of Sheldon, near Coleshill; and afterwards was minister of Aldgate, London.

and cementing an union of efforts, a harmony of affection between all parties, in one great design, that of giving the most extensive circulation to the book which contains the bequest of the Prince of Peace, the law of love, and the counsels of Divine and universal mercy; whatever differences of opinion, what variations soever of religious profession may exist amongst us, *here* we are of one heart and one soul.

It is an institution most honourable to the Scriptures, for it implies our absolute submission to their authority; it expresses an ardent desire that their authority only may prevail in forming the religious faith and practice of mankind. Christians of all denominations have been too ready to identify their own views of the Christian doctrine, their own interpretations, glosses, and deductions with the Scriptures themselves; and to conceive, that they who do not admit the latter cannot reverence the former. Our joint consent to discard our own notes and comments in the circulation of the Scriptures, is a reverential appeal to *them only*, as a Divine and infallible guide; it is acting upon the true Protestant principle, that the Bible only is our religion. It is a declaration, as far as actions can speak, that we humbly lay our preconceived ideas, our prejudices, our principles of education, the results of our own enquiries, the creeds and practices with which our interest has been connected, at the throne of the God of Truth. When we put a Bible "without note or comment," into the hands of any one, we virtually deliver with it this admonition: "this is the book to whose sacred dictates we all wish conscientiously to bow; take it as the Divine standard of truth; read it carefully, read it seriously, read it impartially, and judge for yourself." May we offer it, and you receive it with a solemn conviction that both of us are alike amenable for our use of it at the tribunal of God, whose unerring oracles are recorded in it!

To do this is not to intimate a doubt or distrust of the rectitude of our sentiments, but rather a confidence in them, that we fear not to have them tried by this test; or it implies a disinterested fortitude of mind, under a persuasion that truth, whether it exists in one party or the other, will finally prevail. On these principles allow me to say on my own behalf, and on behalf of others with whom, it is known, I agree in

many opinions different from those held by the majority of the members and patrons of the English and Foreign Bible Society, we adopt with cordial approbation the simplicity of its object: we are devoutly glad in conjunction with them, to circulate the Scriptures "without note or comment;" and in the United Kingdoms the authorised version.

May I be permitted, Sir, to suggest another consideration, which, with peculiar force recommends this institution to our attention and support, which affords us cause to congratulate ourselves on seeing its commencement, and witnessing its glorious progress. We behold in its rapidly advancing spread and influence, the growing fulfilment of the word of prophecy, and a prelude to its complete accomplishment.

If in the days of the Apostles it could be said of the preachers of Christianity, that "their sound was gone into all the earth, and their words to the end of the world;" with how much greater propriety and force may this be now said of the doctrine of grace and salvation, transmitted down to us in those invaluable writings. It was the fervent prayer of the times before Christ, "God be merciful unto us, and bless us, and cause his face to shine upon us, that thy way may be known on earth, and thy saving health among all nations." This prayer was, in the first instance, answered, when "in the fulness of time, the day spring from on high visited mankind, to give light to them that sat in darkness and the shadow of death, and to guide our feet into the ways of peace." But still much remained to be effected, partial was the spread of the gospel; a long night of darkness followed the opening day of light and salvation. The Reformation, at least in great part of Europe, dispersed in a great degree, the darkness; the Reformation, aided by the invention of printing, opened and distributed the treasures of truth and grace. Subsequent measures have assisted the progress of Divine knowledge: but slow, local and limited has been that progress. Through ages "little, comparatively, has been done towards generalizing the knowledge of the Bible." Darkness, while centuries have rolled on, has overshadowed the earth. The rays of light have, at most been few, scattered and feeble.

But the sun of righteousness has, recently, burst forth from the dark clouds; with a bright lustre, has enlightened

with greater lustre the territories of Europe and Asia, and darted his resplendent beams beyond the wide Atlantic. Read the Reports of the British and Foreign Bible Society, which become every year more interesting by the variety and number of facts which they detail. Reflect on the increasing formation of Auxiliary Societies in this kingdom, in foreign countries to the east of us, and in the American States. The first Bible Society established in that country was at Philadelphia, about three years since; there are now twenty Societies of this description in the United States, circulating the Scriptures in every direction\*. Reckon up the number of Bibles and Testaments which have been distributed by the parent Society. Traverse over the countries into which, by its patronage, translations of the Scriptures have been introduced. As its last report expresses it, "it may be truly affirmed, that it has opened channels, by which the springs of life have not only flowed to the numbers who thirsted for them, within the United Kingdoms, but have been conveyed to the barren and parched soils of the remotest regions."

In connection with these details of its operations, recollect the word of prophecy. Prophecy declared "the earth shall be full of the knowledge of the Lord, as the waters cover the sea; in that day the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity and darkness; all thy children shall run to and fro, and knowledge shall be increased." Compare existing events with these predictions. These predictions foretold an universal spread of Divine knowledge; existing events open a prospect of it more propitious, more encouraging than any preceding æra has afforded. May we not say that now the word of prophecy begins indeed to receive its accomplishment. May we not augur from present appearances, that the time is rapidly approaching, when "the earth shall be filled with the knowledge of the Lord?"

These appearances, be it observed, break out under awful and alarming circumstances. When war has, for nearly twenty years, been waving its bloody banners over the nations of Europe; when, as it is stated in the last Report, "the difficulties with which

manufactures and commerce have to contend, make it a matter of astonishment and gratitude, that the exertions in this benevolent cause have been so little restrained in any place, and have, in most places, been stimulated and enlarged." Under these circumstances has the British and Foreign Bible Society commenced. Under these circumstances has its noble design been successful. What has been effected, in this situation of the world and of our own country, affords, from its correspondence to prophecy, a peculiar confirmation to our faith in the truth of that Revelation, to which it is our pious and earnest wish to give the most extensive circulation; it creates the most encouraging conjectures of what will take place, nay, it converts conjectures into lively hope, and raises hope into divine confidence.

But much yet remains to be done. To ripen auspicious beginnings, and to realize expectation, your continued efforts are solicited, and are necessary. The anticipation, which we are invited to entertain, is delightful to every follower of the great Founder of our religion, of every denomination and sect. Let it animate our strenuous persevering exertions.

I embrace this moment to make my public acknowledgments to the respectable clergyman\*, whose candid application first disposed me to enlist myself in this sacred and philanthropic institution. I this day thank my God with humble and joyful gratitude, whose gracious providence has lengthened out my years, that I have lived to see the day in which an institution so propitious to the universal spread of Divine knowledge has commenced. I hail, Sir, with gladdening hope, the approach of that period when many, when all nations shall say, "Come, let us go up to the mountain of the Lord, and he will teach us his ways: come ye and let us walk in the light of the Lord."

Filled with this idea, and rejoicing in this hope, let us, my townsmen and fellow Christians, renew our efforts to bring on, more rapidly, this glorious period, and to diffuse these sentiments, these desires after sacred knowledge: and with our efforts let us unite our fervent prayers. From every heart let this request ascend to heaven, "O God send out thy light and thy truth;" and let every voice echo, AMEN.

\* Boston Gazette, February 13, 1812.

\* Rev. Mr. Burn.

*Manchester New College, removed to York.*

The Committee of the MANCHESTER NEW COLLEGE are desirous to submit the following circumstances to the consideration of their numerous friends.

When this Institution was removed from Manchester, and placed under the able direction of the Rev. Charles Well-beloved, the only difficulty which occurred, arose from the want of proper apartments for the students. Mr. Well-beloved could accommodate in his own house only a very limited number, and as his family grew up, even this ceased to be convenient to him. To obviate the difficulty, apartments were engaged in different lodging-houses in York, in which the students were placed. But besides the heavy expense attending this mode of accommodating them, especially as their number increased, there were several other obvious objections. That the force of these was not seriously felt, affords a striking testimony to the excellent principles and virtuous conduct of the young men who have hitherto been students in this institution. It would have been unreasonable, however, to expect that this should always continue to be the case; and the want of permanent accommodations, in which the students might all lodge together, under the immediate superintendence of the tutors, had indeed been stated by several parents, as an insuperable objection to their placing their sons in the college. It therefore became an object of anxious concern with the Committee to procure such accommodations. And a very suitable range of buildings, in the immediate neighbourhood of Mr. Well-beloved's house, being offered for sale, about two years ago, the Committee were instructed, by the general body of trustees, to purchase them, and they were accordingly bought for the sum of 3140*l*. It may be desirable to state, that they do not consist of showy public buildings, incapable of being converted, without great expense, to other purposes; but of plain dwelling-houses, which may at any time be readily disposed of, with little or no loss. The purchase-money was advanced by twenty-five gentlemen, on the condition of its being repaid, to-

gether with the interest, by small annual instalments. The classical and mathematical tutors, and the students already occupy the greater part of the premises; and the remainder is let to respectable tenants, but may be resumed, in whole or in part, at any future time, if wanted for the purposes of the college. The whole produces a rent fully sufficient to discharge the *interest* of the purchase-money. In the payment of the *principal* it will be necessary to appropriate not less than 150*l*. per annum, from the current income of the college, till the whole is redeemed. To this extent, there will of course be a diminution in the funds applicable to the education of divinity students, and the number must, therefore, of necessity, be smaller than might otherwise be admitted. Many zealous friends to the institution have expressed their regret at this circumstance, and are anxious that, at a time when so many congregations, in different parts of the country, are in want of ministers, a general effort should be made, among the English Presbyterian Dissenters, to increase the number of this class of students. They have urged the Committee to state these facts to the Dissenting public, and to set on foot a subscription for the express purpose of relieving the funds from this charge of 150*l*. per ann in order that the entire income of the college may be applicable to this important object. They have, at the same time, enforced their proposal by the offer of such very liberal contributions on their own parts, that the Committee cannot hesitate to comply with their recommendation. The sums which have been already subscribed are enumerated below, and the Committee, in calling upon their friends at large to second these generous efforts, beg to assure them, that all the property of the college in land and buildings, both in York and Manchester, is, in the strictest respect, a permanent property. They pledge themselves that (as long as their authority continues) the capital shall be for ever inviolable, and that the annual income arising from it shall be applied exclusively to the education of young men for the sacred ministry, on the principles of free inquiry and individual judgment.

# 588 *Proceedings in Parliament relative to the New Toleration Act.*

## *Benefactions already announced.*

	£	s	d
Robert Philips, Esq. Park, near Manchester . . .	200	0	0
Samuel Shore, Esq. Meersbrook, Derbyshire . . .	100	0	0
Samuel Shore, Jun. Esq. Norton Hall, Derbyshire . . .	100	0	0
Sidney Shore, Esq. London . . .	100	0	0
T. B. W. Sanderson, Esq. Chowbent, Lancashire . . .	100	0	0
Anonymous, by the hands of the Rev. William Turner, of Newcastle . . .	100	0	0
The late Rev. William Grindrod, of Chester, subject to the payment of 5l. per ann. during Mrs. Grindrod's life . . .	100	0	0
Lewis Loyd, Esq. Lothbury, London . . .	100	0	0
Richard Godman Temple, Esq. Roehampton, Surry . . .	50	0	0
Joseph Clarke, Dawlish, near Exeter . . .	21	0	0
John Worthington, Esq. Altringham, Cheshire . . .	21	0	0
Rev. Thomas Belsham, London . . .	20	0	0
	<hr/>		
	£1012	0	0

*The following additional Benefactions are announced, in case the Subscription should be effective.*

Samuel Jones, Esq. Greenhill, near Manchester . . .	100	0	0
In addition to a former benefaction of 100l.			
Rev. John Yates, Toxteth Park, near Liverpool . . .	100	0	0
In addition to a former benefaction of 105l.			
T. B. W. Sanderson, Chowbent Lancashire, . . .	100	0	0
A second benefaction,			
	<hr/>		
	£1312	0	0
	<hr/>		

## *Proceedings in Parliament relative to the New Toleration Act.*

### HOUSE OF COMMONS, JULY 20.

Mr. William Smith, on the question that the Toleration Amendment Bill be read a third time, rose for the purpose of making one or two observations. And first, he could not help congratulating the House and the country on the singular progress of the present Bill through that House, to this its last stage, without having provoked the expression of one sentiment of hostility against it. This he could not help looking upon as a most auspicious system of the rapid advance of liberal and enlightened opinion. [Hear !] The honourable gentleman then went into a history of the origin, rise and progress of the present Bill, which we forbear giving, as the same has already appeared before the public, in a letter from the honourable member to a noble lord (Stanhope.) He censured the measure proposed in a former session, by another noble lord (Sidmouth,) which he thought might have created the evils it was designed to prevent, though he had no hesitation in acquitting the noble lord of any intol-

erant intent. He declared it as his opinion, that this Act would be generally acknowledged by the Dissenters as a great benefit. He then brought up a clause, allowing to the Dissenters the same exemptions under this act as they enjoyed under that of the 19th of his present Majesty.

Mr. Whitbread said he had examined the Bill, and he found it was the same he had himself intended to have brought in. He drew the same happy inferences from the silent progress of this Bill as were drawn by his honourable friend, and he hoped it would continue till the great work of religious freedom received its final consummation, because he thought that the strength of the Established Church rested in the freedom of religious opinions. The clause was then brought up and agreed to, and the Bill ordered to be read a third time, passed and ordered to the Lords.—Adjourned.

### HOUSE OF LORDS, JULY 23.

The Earl of Liverpool moved the second reading of the Toleration Bill. His lordship observed, that in looking into this subject, it was found that it could not be properly entered into without



repealing certain acts which certainly ought not to be suffered to remain on the statute book, and which no one would now think ought to be put in force; but which might be made the means of vexations to individuals. Amongst the acts repealed were the Conventicle Act and the Five Mile Act; some parts of the former were retained in another shape, but the latter no one would now think of carrying into execution. It was well known, that lately, a construction had been put upon the Toleration Act, different from that which it had practically received for upwards of a century, and to remedy the inconveniences thus occasioned to individuals, was one also of the objects of the present Bill. In order to combine the toleration which it was proposed to give in the most ample form with the requisite securities, it was proposed in the first place, that to assemblies for the purposes of religious worship there should be given notoriety; in the second place, publicity: and, in the third place, that from the preachers and teachers in those assemblies there should be required some test or security in the oaths to be taken by them. Meetings for religious worship, where the number of persons assembled, exclusive of the family of the occupier of the house or premises, where such meeting took place, did not amount to more than twenty, were exempt from any restriction; but where the number amounted to more than twenty, then the place of meeting was required to be registered, in order that upon searching the registers all such places of meeting might be known. In order to secure notoriety it was enacted that all such meetings for the purposes of religious worship should take place with doors unbolted and unbarred, and not fastened, so that any one might go in; and, for the purpose of a sufficient test or security, it was enacted that teachers and preachers of congregations should take the required oaths at the sessions; but it was not required that they should take the oaths antecedently to their exercising the duties of teaching and preaching. His lordship, after adverting to the other provisions of the Bill, observed, that an enlarged and liberal toleration was the best security to the Established Church, — a Church, not founded to the exclusion of religious discussion, but in its homilies, its canons, and all the princi-

ples upon which it rested, courting the investigation of the Scriptures upon which it founded its doctrines.

Earl Stanhope objected to the Bill, that it was founded in its preamble and its clauses upon expediency and expediency alone, and did not recognize the right of religious worship, which he contended to be the unalienable right of man. His lordship went through most of the clauses, making several objections to particular parts of them, respecting which it was his intention to move in the Committee.

Lord Holland agreed with his noble friend as to the right of religious worship, but, nevertheless, was a firm friend to the present Bill. He remembered being told some years ago, by the late Mr. Selwyn, that a good law required a great deal of soaking in the House of Commons; so it appeared that a great principle required a great deal of soaking; but the noble lord who moved the present Bill seemed to have become a wet intolerant, and, viewing this Bill as so much gained to the cause of toleration, he (Lord Holland) did not despair of seeing at length acknowledged the great principle for which he contended.

Lord Viscount Sidmouth could not give an unqualified approbation of this Bill. He approved entirely of the repeal of the Five Mile Act, but he regretted the extension of the number allowed at meetings not registered, from five, the number in the Conventicle Act, to twenty. He thought that giving an exemption from civil duties and militia to preachers and teachers of meetings, who carried on any other business, would lead to abuses, as persons might register small meetings, officiating only once or twice a year at them, for the purpose of obtaining the exemptions. He lamented, particularly, that by this Bill no qualification was required from preachers, or teachers, but that all persons, whatever might be their ignorance or moral character, might, on their taking the oaths, be preachers and teachers. He thought that some qualification ought to be required before they were allowed to preach or teach, instead of their being self-elected and self-appointed, as they would be under this Bill. He did not, however, intend to give any opposition to the Bill, but he could not help lamenting that some provision was not made to ensure some test

of qualification in the persons preaching and teaching.

Lord Holland said the Bill had his support as it went to extend the system of Toleration, and, as far as it was restrictive in its nature, he disapproved of it.

The Lord Chancellor did not say that he could altogether agree with the clause, granting exemption in favour of every person who was a teacher or preacher; that, however, would be best judged of in the Committee.

Earl Stanhope said, however the Bill might come out of the committee, he never meant to object to its passing.

The Bill was then read a second time, and committed for to-morrow.

#### HOUSE OF LORDS, JULY 24.

The House of Lords resolved itself into a committee on the Toleration Bill.

The Lord Chancellor objected to the clause, granting exemptions to preachers and teachers exercising any other profession or occupation; contending, that complete justice was done to the principle of the Bill by the exemption granted in the preceding clause to preachers and teachers, not exercising any other profession or occupation, except that of a schoolmaster, and that if persons of this description resorted to secular occupations, they ought, in return for the advantages derived from their secular occupations, to be liable, in the same manner as other persons, to secular duties. He therefore moved to strike out the clause.

The Earl of Liverpool and Lord Viscount Sidmouth concurred in opinion with the Lord Chancellor.

Lord Holland was disposed to acquiesce in striking out this clause, but doubted how far, if the clause was struck out, Dissenting Ministers in the possession of land, although following no other occupation, might be deprived of their exemptions.

The Earl of Lauderdale also entertained the same doubt, and proposed to insert words to the effect, that a Dissenting Minister should not be deprived of his exemptions on account of the occupation of from 25 to 30 acres of land.

The Lord Chancellor was of opinion that the same rule in this respect would apply to Dissenting Ministers as did to the clergy, namely, that although a clergyman could not take land to farm, yet that his being in possession of a lease

of land in consequence of the death of a relation, or his holding land in fee simple, was not considered in law as taking to farm. This construction of the law would also, he conceived, be applied, under this Act, to Dissenting Ministers, so that their possession of land under such circumstances, would not deprive them of exemptions. With respect to amendments, he thought some caution should be used, lest all the benefits sought to be conferred by the Bill should be risked.

The clause was struck out.

Earl Stanhope contended, that under the words of the Bill, assemblies for religious worship, not consisting of more than 20, exclusive of the family and servants of the occupier of the premises, the doors being required not to be fastened, would be liable to be intruded upon, and that two or three more coming in would make an illegal assembly, the place of meeting not being certified. He therefore moved an amendment to confine the non-fastening of doors to certified places of meeting.

The Lord Chancellor contended against this construction of the Act, and observed, that if any dispute arose as to the number of the congregation, it could be easily settled by any inquiry into the fact.

The Amendment was negatived.

Earl Stanhope moved another Amendment in the Proviso, saving the ecclesiastical jurisdiction, to confine that jurisdiction to the ministers of the church, complaining, that he could not learn from any one what was meant by the ecclesiastical jurisdiction over the church.

The Archbishop of Canterbury observed, that over the church, meant over those who belonged to its communion, and contended, that to save the jurisdiction of the church was of great importance in a Bill like this, in which considerable concessions were made to those who dissented from the Church.

The Earl of Liverpool stated, that this proviso left the ecclesiastical jurisdiction exactly where it was, and that if any alteration was wished to be made, it ought to be brought forward as a substantive measure.

Lord Holland agreed in this opinion, and observed, that the question of the ecclesiastical jurisdiction was one of great importance and very complicated, which required much consideration, and that to use an expression of his noble friend's

(Lord Stanhope,) it would not be a tidy way of going to work to effect that jurisdiction by a side wind, through the medium of an amendment in the present Bill.

Earl Stanhope contended for his amendment, but observed, that there was no way of tidily amending the present Bill.

The amendment was negatived.

The Bill passed through the Committee, and the House having resumed, the report was ordered to be received to-morrow.

HOUSE OF LORDS, JULY 25.

On receiving the report of the Toleration Bill,

Lord Erskine expressed his satisfaction at the progress of those liberal sen-

timents upon which this measure was founded: a measure with which he was perfectly satisfied. He had on a former occasion presented a great number of petitions against a bill relative to this subject, brought in by a noble viscount, but he had no doubt that the noble viscount, in bringing forward the measure to which he alluded, was actuated by the best intentions. He was perfectly satisfied with the present Bill, and should only now observe, that the established church, so far from being in any danger, would stand as upon a rock, by granting the most liberal toleration to all manner of persons.

The amendments were agreed to.

Adjourned till Monday.

## MONTHLY RETROSPECT OF PUBLIC AFFAIRS ;

OR,

### *The Christian's Survey of the Political World.*

To record the deeds of a day of battle, the intrigues of a cabinet, the despotism of princes, the revolutions of kingdoms, has been the favourite occupation of the writers of history, and for such an employment the world has afforded them too many opportunities. To us the triumphs of benevolence, the enlargements of mind, the conquest of reason over prejudice, and the advance of Christian philanthropy, are topics of far higher importance: and we are happy in recording one, which cannot but make a favourable impression on every sect in this kingdom. The truly venerable Bishop of Norwich has been upon a visit to Ireland, and his arrival in that island naturally suggested to the Catholics the propriety of addressing him, and expressing their thanks for the assistance they had received in his truly Christian exertions in their favour. For this purpose a deputation was appointed, of which Lord Fingal was the head, and in it were several other peers, and titular archbishops and bishops, and the procession consisted of nearly sixty carriages. It is we

believe the first time that a Protestant bishop has received such a compliment, and particularly from any part of the Catholic clergy.

The address of the Catholics was warm, affectionate, and grateful, and the bishop returned an appropriate answer, expressing "that devoted attachment to their just cause, which no man in the United Kingdom felt more strongly. I consider (said he) your cause as the cause of civil and religious liberty, neither of which can be said to exist in perfection in any country where thousands of individuals are excluded, on account of their religious opinions, from those offices of honour and emolument, to which every one that gives an adequate security for good conduct as a civil subject, ought to be equally eligible. In a few months I trust every clause, every line, every syllable of these penal laws will be repealed, of which with so much reason you complain—laws which appear to me as unwise, as impolitic, and as uncharitable, as they are unjust and oppressive." The sentiments of this venerable bishop have, we are happy

to find, taken fast hold of the nation, and it is said, that in the cabinet those who remained hostile to the emancipation, no longer intend to oppose it: so that the next session of Parliament will remove from our statute-book many of those disgraceful enactments, which proved that Protestants in parting with Popery, retained too much of its spirit. Happy would it be for the kingdom if the legislature in revising these laws, would examine also its own established religion, would see how far it is compatible with scripture; but if anti-scriptural tenets were expunged from the prayer-book and the articles of the established sect, may it not be dreaded that religion would become still more a matter of form with multitudes than it is at present? True Christianity, let it be impressed on our minds, is the worship of God in spirit and in truth, with the heart and its affections. With this acts of Parliament have no concern, nor can any one found a claim to the heavenly citizenship upon terms prescribed by the state.

At a dinner given to the bishop, at which were present the chief nobility and gentry of Ireland, Catholic and Protestant, the utmost cordiality prevailed, and every speech breathed the spirit of conciliation. The master of the Rolls of Ireland particularly distinguished himself. He thanked God, that he had lived to see the day "when venerable prelates, the difference of whose sects was lost in the identity of their religion, assembled as the shepherds of their respective flocks, obeying the spirit of their respective missions, and giving the force of their united authority in favour of social affection and benevolence." Why, indeed, should the bishops of the two sects be kept at such a distance as they have been from each other? We agree with the Master of the Rolls, that the difference of their sects is lost in the identity of their religion. They have exactly the same creeds; the same clause of damning every one who is not of their sect, forms a part of the most solemn services in their places of religious worship. And of what little consequence is it, when both parties have added to the worship of the One only true God, that of the Trinity, a word unknown to the Scrip-

tures, that one party exceeds the other by having a number of objects of subordinate worship? A union of the two sects is not so difficult as might be expected: at present a popish clergyman becomes an established clergyman without fresh ordination, if he makes a certain recantation. Let the popish bishops return the compliment, and allow to English orders a similar validity. The next step might be to let the livings and bishopricks be in common to both parties, the common prayer-book being used in the places where it is now used, and the mass-book in the popish districts; and it would be of great use to translate the latter, that the conformity between the two books might be made striking. By degrees the mass-book and the prayer-book would be carried indiscriminately by both parties to their places of worship, and their union would be complete.

Flattering as this union may be, a sad cloud has burst over the clergy of the established sect. At the assizes of York, a beneficed clergyman has been attacked on the score of non-residence at either of his two livings or his prebend. The jury found a verdict against him to the amount of between six and seven hundred pounds. It is the first trial under the late act for regulating the residence of the clergy, and is likely to produce important effects on the value of ecclesiastical property. Should the profane laity interfere in this manner in prescribing residence to their ministers, the next step may be to inquire farther into the duties to be performed by them. Who knows that in a short time it may not be required that every clergyman should be able to read his Bible in the original languages? And may not livings cease to bear a higher value because they are in sporting countries?

A subject considered as of far greater importance has occupied the public mind. This is a dissolution of Parliament, a circumstance which creates a lively sensation over the whole kingdom. The parliaments were formerly called once a year; the idea of prorogation was an innovation introduced in the reign of Henry the Eighth; and a fatal act in the reign of George the First gave a permanent duration of seven years to the existing

Parliament, and since that time a Parliament once met does not cease its functions till the expiration of seven years, unless it is dissolved by the sovereign. Few Parliaments have however reached this term, it being thought expedient on various causes to curtail it; but it must be apparent that representatives who return to their constituents only once in seven years, will form a very different body from those who meet them once in every year. This has been sensibly felt of late years, and has given rise to the very frequent discussions we have heard of a reform in Parliament, the wish of whose advocates is that the duration of Parliaments should be shortened, and that the people should be better represented in them. At present the number of persons sent by boroughs with a small population, is so great that a question may be carried in the House of Commons, though nine tenths of the people should reprobate the measure.

It is the great object of parties to secure a majority in the representation. The existing administration naturally has considerable influence, and where there is a real independence in the voters, much will depend on the opinion formed of its wisdom. Success will indeed contribute greatly to their support, and they have lately had it in Spain; but still a reverse might take place to dispirit their adherents, and consequently make the returns less favourable to them. The borough-holders will be influenced by the various causes which operate on so large a body, and a dissolution is a matter therefore of much deliberation and calculation. As the administration only knows the precise time, when the dissolution can take place, it has certainly the advantage over its opponents, which would be lost if the Parliament were suffered to die a natural death. All these different circumstances excite the usual conjectures, when a dissolution is near: but we fear that the electors are not sufficiently attentive to the duties imposed on them at such a conjuncture. They have an office to perform in which the worldly-minded will be guided by a variety of worldly motives; but they who consider the apostolical precept, which belongs to all men, not to ser-

vants only, will perform this duty not with eye-service, as looking merely to the opinion of men, or their own personal advantage or aggrandizement, but as living under the all-seeing eye of God. They are called upon to perform a duty to their country, a very important duty; and if they send to the House of Commons an unworthy representative the guilt is upon their shoulders. If the electors do their duty, we may, under the blessing of God, entertain a hope that the representatives will also perform their duty, and act as becomes those who are chosen by a free people.

Russia is well known to adopt the faith of the Greek church, but the debasement of the country in religious matters is scarcely exceeded by that of our allies in Spain. An idea will be formed of it by the correspondence that has lately taken place, and been published, between the Emperor of Russia and the Archbishop of Moscow. The latter addresses him in the usual clerical stile, calls Buonaparte a vaunting, insolent Goliath, whose end is predicted by means of the "holy faith, that sling of the holy Russian David, which will suddenly slit the forehead of his blood-thirsty haughtiness." As a proof of the prediction, and a certain guard to the empire in jeopardy, the old prelate sends his sovereign a consecrated image. "This consecrated image," he says, "of the holy Sergius, the ancient champion for the welfare of our native country, is presented to your imperial Majesty." To this trash the emperor sends a most respectful answer, accepting the image with great veneration: he speaks of it in the following manner. "The sanctified image of the holy protector of the Russian armies I have commanded to be given to the armed population of Moscow, which are training for the defence of their native country. May he obtain it through his intercession before the throne of God, and may he by his prayers lengthen the term of your years, which are ornamented with honour and renown." Whether the emperor and archbishop placed any confidence or not in this image, we do not know; but it is evident that they trusted in its acceptance by the population of the country. We read in the Holy Scriptures;

"Confounded be all they that put their trust in graven images:" and if the time is come for the eyes of Russia to be opened, however in a political view this country may deplore the success of its enemy, no one can hesitate in rejoicing, that the chains of so disgraceful and base a superstition should be broken.

The influence of the holy image of Sergius is likely to be tried. The great conqueror is advancing with rapidity towards Moscow. The last bulletin states that his army has reached Hasma, and is directing its course to this ancient metropolis. In its way the town of Smoleusko, has been laid in ashes in the sight of the two armies, between which was a very sharp conflict, and the Russians were defeated. During the engagement, the guns of the French were playing upon the town, spreading fire and desolation in every quarter, and the ravages of the flames were increased by the Russians themselves, when they found that they were obliged to quit the place. We may judge of the horrors of this night by a passage in the bulletin, describing the battle and the siege; for the city is represented to have exhibited to the armies a sight similar to that of Vesuvius, during an irruption, to the inhabitants of Naples. Ye who have husbands, wives, parents, children, friends and relations, conceive to yourselves a moment a city in flames, and a shower of balls falling in every direction upon the devoted inhabitants. If the blood of Abel cried out to God for vengeance, is not the blood of so many thousands to be accounted for? Little do the men of this world accustom themselves to contemplate war in its true aspect. The proud trappings of an army dazzle the sight, but we do not think of the shrieks of the dying virgin, the wailings of the orphan, the groans of the wounded. When will man contemplate himself as a reasonable being, an heir of God, joint heir of the promises?

A fine town is erased from the catalogue of cities. It is no longer of use but in a military point of view. It serves as a depot for ammunition, and its palaces are converted into hospitals. How many towns and villages must share the same fate, before the ambition of the conqueror is gratified. The

Emperor of Russia is distant from his armies, and has been employed in an interview with the Crown Prince of Sweden at Abo in Finland. There, it is supposed, that they have been adjusting matters for a diversion, as it is called, to be made by Sweden in the rear of the French armies. In this they are to be assisted by the English fleet: but such a service will hardly be rendered by the Swedes without a compensation, and this is to be made them in the restoration of Finland and the recovery of Pomerania. Time will discover the result of this interview, but in the mean while the French emperor will have obtained Moscow, in spite of the holy image of Sergius, and we may thence expect a manifesto in grand pompous terms, displaying the abuses in the government of the Autocrat, and proclaiming a new era of liberty, and the breaking of the chains of the slaves of Russia.

But if the great conqueror is so successful in the north, his pride must receive a check by events in the south, where the brother whom he established on the throne of Spain, has been obliged to abandon his capital, and is now wandering in his provinces. After the decisive victory over the French at Salamauca, the fall of Madrid was inevitable, and the English marched in with Lord Wellington at their head, and took possession of the seat of government. In consequence, Ferdinand was announced as the sovereign, and the authority of the cortez was established. Still the force of the French though mutilated was not overthrown, and we write this in considerable suspense on the fate of future events. Soult had a considerable army in the south of Spain, which was increased by the troops who were withdrawn from the camp before Cadiz, and Suchet has an army in Valencia. Another battle must be fought before the British arms have the complete ascendancy, and the fate of Spain will probably be settled before the end of next month. The rejoicings at Cadiz may be easily conceived on the withdrawing of so troublesome a neighbour.

The intelligence from America fills us with the deepest concern. We have always lamented the disposition that has led to war on both sides of the water. We are willing to give to the

Americans all the credit they deserve for their forbearance under injuries, which, if this country had suffered them in a similar manner, we fear would have excited an earlier spirit of revenge. But war is so dreadful an evil, so abhorrent to all the feelings of human nature, when not overcome by evil habits, and the prejudices of a bad education, that we hoped the inhabitants of the new world would have preferred peace to the disgraceful state into which the nations of Europe are so ready, and seem so happy to plunge themselves. Little did we expect that the Americans would betray a disposition in the parties of either side which brings them on a level with the savages of Europe; that they would tear to pieces their countrymen for differing in opinion, and make war against the liberty of the press with outrageous fury, and shew as much malice against it as if they had been brought up to detest it under the tyranny of a French or a Spanish court.

The press indeed of America is not on either side under that controul which good breeding requires. They give way to their passions, and express their sentiments with a virulence highly disgraceful. In a political question, often certainly of great difficulty, the worthiest men may entertain opposite opinions, and it is a great abuse of the press to load with contumelious language every one who does not agree with the writer. This is too much the custom, and is too much encouraged in this country. We do not wish to see it checked by *ex officio* informations, but by a spirit in the people, which will effectually controul the baseness of a licentious press. But in America they carry things still farther, and Baltimore has exhibited a scene unparalleled we believe in the annals of the civilized world. Presses have been destroyed and printers executed, but none with such horrible circumstances as have attended the fury of the American mob.

A paper was published at Baltimore, called the Federal Republican, which gave great offence to the opposite party, who raised a mob to destroy the house of the editor. The

attack was anticipated, and several friends of the paper were collected together to defend the house, and from within they fired upon the assailants, of whom two were killed and several wounded. This happened during the night, and in the morning the party within surrendered to the civil power, and were conveyed to prison. Here they were attacked on the following night by the mob, who broke into the prison; and of those confined seventeen only forced their way through and escaped, though not without many wounds, whilst nine fell, beaten with clubs, stabbed and left for dead on the gaol steps. Of these a General Lingam, about seventy years of age, expired, and the rest were lingering, expecting to die of the horrible wounds they had received.

Such is the fruit of civil discord, of the unfettered passions of man. The injury to the press by such an act is less than the usual attack upon it by a sovereign prince or an inquisition. Here universal indignation is excited, and we hope that the United States are not so lost to humanity, that any numbers should be found to abet the atrocious deed. Let it be made of use also in the courts of princes and of judges, of all men who wish to make war with the press. The prince who restrains the press by cruel laws, and the judge who corrects by too severe penalties any occasional excess must rank with the mob of Baltimore in baseness of heart. It is the same influence that guides them, the same want of a dispassionate and discriminating spirit, which would teach them to grant to others what they wish for themselves.

The Americans have begun their war by an attack on Canada, in which nothing material has occurred. Their general has issued a proclamation in which he exhorts the natives to withdraw from their allegiance to this country, and promises them protection and liberty in a new alliance. The Americans have also fitted out a great number of privateers to annoy our commerce. Hopes however are still entertained of conciliation, and we wish they may be realised. But

it is not so easy to stop, as to prevent, the effusion of human blood. *Happy are the peace-makers.*  
Exasperation is easily increased. We

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## ERRATA.

*In the last Number ;*

P. 513, col. 1. line 10, for *our* read *one*.

*In the present Number ;*

P. 535, col. 2, line 1, (*in some copies*) dele "port."



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## BIOGRAPHY.

### *Memoirs of Mrs. Jebb.*

To preserve the memory of departed worth, and more especially to display the advantages of intellectual and moral culture, and their united influence in alleviating the pains of bodily suffering, and making age at once happy and venerable, is the object of these brief *Memoirs*.

Ann, the eldest daughter of the Reverend James Torkington and Lady Dorothy Sherard, daughter of Philip second Earl of Harborough, was born November 9th, 1735, at King's Rippon in Huntingdonshire, where her father, being rector, resided, before his removal to Little Stukely, in the vicinity of the county town. As her education was for the most part private, and her early life passed chiefly in retirement, her manners, when she was first introduced into society, were unusually timid and reserved. But, by cultivating a turn for reading and reflection, she had so sedulously improved herself, as to display even then the promise of a vigorous and comprehensive mind. In person she was thin and small; her complexion was pale and wan, indicating a very delicate constitution; but her figure and her hand were elegantly formed, and

her countenance beaming with animation and benevolence was strikingly characteristic of her heart.

At a ball in Huntingdon she was introduced to Mr. Jebb, a young clergyman, residing at Cambridge, as a private tutor in the University, and a Fellow of Peterhouse. As 'their hearts and understandings were formed for each other,' a mutual attachment soon ensued, and they were married, December 29th, 1764, when Mr. Jebb had been recently presented to his first preferments in the church. His connection with the University, however, was not closed with the loss of his fellowship, and his lectures on mathematics and theology were for several years most respectably attended. Amongst his friends and pupils he was highly and deservedly esteemed, as well for the superiority of his talents and attainments, as for the integrity of his principles, and the manly independence of his mind. In Mrs. Jebb he had chosen a companion of sentiments and feelings congenial to his own, and regarding her with the liveliest affection, he consulted her opinion on every subject in which he was successively engaged.

Being in the habit of receiving

their friends in tea parties, she soon became the life of the company, and was listened to with deference and attention by some of the most eminent characters in the University. Her conversation was at the same time sprightly, argumentative and profound, and whilst she expressed herself fluently on all occasions, her language was equally happy and correct. Her reputation, therefore, was soon deservedly established, and in matters of the first importance, she was frequently looked up to for advice. Mr. Paley, indeed, who when rising into eminence as a public tutor, had been introduced to their acquaintance, used sometimes to attack her boldest reasoning, with his quaint and lively repartees. And yet Mrs. Jebb was amongst the first to discover, in his conduct, the germ of that liberal spirit, which afterwards appeared in his writings. But whilst her talents commanded admiration, the sweetness of her disposition conciliated a very general esteem; and in her it was soon discovered that superior powers of intellect were by no means inconsistent with the liveliest sensibilities of a female heart.

At length the great controversy on the propriety of requiring subscription to articles of faith, as practised by the Church of England, led to a more general display of those abilities, which had been hitherto confined to the intercourse of her private life. Mr. Jebb, conceiving every attempt to interfere with the rights of conscience in the interpretation of Scripture to be an infringement of the true Protestant principle, was one of the most active of the clerical petitioners, vindicating in the

boldest language the justice of their claims to relief. And Mrs. Jebb, who entered into all his feelings, was equally strenuous in their support; by turns assailing the most formidable champions of subscription, whose productions appeared, like her own, in the *Newspapers*, or whose *Sermons* and *Charges* more openly provoked her attack.

Amongst others she addressed herself repeatedly to Dr. Randolph,\* Dr. Hallifax,† and Dr. Balguy‡, in the *London Chronicle*, under the signature of *Priscilla*, detecting the weak points of their argument, and exposing the sophistry by which it was maintained. But superior to the little arts of controversy, she defended her cause by reasoning alone. "Calumny," she observed, in her letter to Dr. Hallifax, March 24th, 1772, "never gained a disciple, never satisfied a doubting mind; invectives may harden the heart, but can never enlighten the understanding; no difficulty was ever solved by abuse."

"Are you, Dr. Hallifax," (continued she,) "acquainted with the petitioners? If you are, I think you must know them to be worthy of your esteem. If you know them not, why call you them perfidious? Why talk of their malignity? Their ignorance of antiquity? Why think you that they have an overweening fondness for novelties; and say that they use undue arts to mislead the rising generation, and to bring in damnable heresies? Have they published their opinions? If so, you should have directed us to their works. Or have you been intimately connected with them? Have you been indulged with their private thoughts, and under the mask of friendship dived into the secrets of their soul? And do you thus requite their confidence! it cannot be; the honest heart

\* President of C. C. C. and Archdeacon of Oxford.

† Afterwards Bishop of St. Asaph.

‡ Archdeacon of Winchester.

shudders at the bare idea! The serpent who beguiled Eve, would not be more dangerous than such a man. No, it is impossible: 'tis report alone that has raised the alarm of danger to religion; you suddenly started up to combat an imagined foe; and perceived not, till you had discharged your venomous darts, that you wasted them in air."

In addressing Dr. Randolph, on the 28th of April following, she says,

"I have observed that in most compositions where reason and argument have failed, innuendos and invectives have been called in to supply their place and this, even in religious disputes, although such conduct manifestly tends to destroy those seeds of humanity which it is the grand design of all religions to cultivate and improve; and more particularly the design of that benevolent religion, the religion of the gospel. Whether persons are led into this way of writing, through a zeal for the cause they support, or are provoked to it by the abusive language of an adversary, it must be allowed that it is a deviation from that meekness and forbearance, which ought to be the character of a Christian divine. I would therefore, willingly suppose, that the innuendos and invectives, which in various parts of your CHARGE are thrown out against those, who you call reformers, escaped your pen without design, and even unnoticed by yourself. And if so, when you see them gathered together, you must be astonished at the seeming want of justice as well, as of Christian charity, which you there have shewn to a set of men, with most of whom perhaps you are totally unacquainted, and whose characters, if known, might claim your approbation and regard.—You insinuate that they wrest the Scriptures, would purposely carry the wrong way, are deceivers, &c. Knowest thou not that it belongeth only to the Searcher of Hearts to determine the sincerity or insincerity of thy brother, to his own master he must stand or fall." And after referring to the persecuting spirit which had disgraced the advocates of different systems, she continues, "Not so did the meek and humble JESUS, to establish his doctrine, he blessed and cursed not; he prayed for his murderers: and when his disciples would have

called down fire from heaven upon the Samaritans because they would not receive him, he rebuked them and said, 'Ye know not what manner of spirit ye are of:' to establish his doctrine, he patiently bore the scorn, the derision and opposition of men; he went about doing good."

And to Dr. Balguy she says, March 29, 1774,

"Unfetter the mind, and let it enquire freely, and the knowledge of the Scriptures will increase; and as scripture knowledge increaseth, truth will appear more plain, and must in the end prevail; and every error, whether Popish or Protestant, which the darkness of ignorance hath occasioned, must vanish away, as the false conceptions raised by the horrors of the night when the day appeareth."

Dr. Hallifax felt the keenness of *Priscilla's* pen so poignantly that he called on Wilkie, the publisher, to advise him to print no more of her *Letters: for it was only Jebb's wife!* Her success against Dr. Randolph was afterwards more strikingly displayed, by the decided testimony of Mr. Paley, in his *Defence of Bishop Law's Considerations*, where he so quaintly and happily observed, "See this whole charge answered in the *London Chronicle* by *Priscilla*.—The Lord hath sold Sisera into the hand of a woman!"

Mr. Jebb, being convinced of the necessity of some essential reforms in the discipline of the University, for providing, in the active employment of students of every order, against those early habits of dissipation which too frequently arise from its neglect, repeatedly proposed the establishment of public *annual examinations*, where their proficiency, in an enlarged course of study, might be regularly ascertained. In this laudable design he was supported

by men of the first character and respectability, who uninfluenced by any personal consideration, were anxious for the improvement of the youth committed to their charge. A formidable opposition, however, was soon excited, in which Dr. Powell, master of St. John's College, whose own society was distinguished by the advantages of superior discipline, and some other heads of houses, unfortunately took the lead. In the controversy which arose on this occasion also Mrs. Jebb engaged, and after a few articles in the *Whitehall Evening Post*, she published separately a *Letter to the Author of an Observation on the Design of establishing Annual Examinations at Cambridge*. In this little tract, she ably repelled the objections of Dr. Powell, the supposed observer, and his adherents, and demonstrated the important benefits which must arise from the adoption of so salutary a scheme.

As Mr. Jebb, in his *Theological Lectures*, had never disguised his belief in the *Divine Unity*, as opposed to the received opinions, he grew uneasy under the discharge of his clerical duties, and was as little satisfied at the thoughts of converting his benefices into a kind of lay estate. After suffering most sensibly in his health and spirits, he resigned his preferments, in September, 1775; and, in this conscientious proceeding, he was cheered with the hearty concurrence of Mrs. Jebb, who deemed no duty superior, in such delicate circumstances, to preserving the integrity of his own mind. He would still, however, have continued at Cambridge, if his opponents availing themselves of his

honourable resignation, had not at once succeeded in defeating his great plan of academical improvement, and in cutting off the sources of his support in the University. Engaging, therefore, in the study of medicine, he removed to London, in September, 1776, and after two years probation, and a diploma from St. Andrews, commenced practice as a physician.

In the interim Mrs. Jebb had accompanied him in an excursion to Harrowgate, from whence they visited the justly celebrated Archdeacon Blackburne at Richmond on the Swale. From their first establishment in the metropolis, they had regularly frequented the congregation formed by Mr. Lindsey in Essex-street, for the express worship of *one only God*; associating also with this eminent seceder, and with Dr. Priestley, his coadjutor in the cause of scriptural enquiry, on the most friendly terms. And as in the midst of his professional engagements, Dr. Jebb was still anxiously alive to all that might concern the public welfare, Mrs. Jebb with equal ardour seconded all his views.

With him she reprobated the design of coercing the American colonies; with him she rejoiced in the failure of the unprincipled attempt. She also joined in his exertions to procure a reform in the representation of the people in Parliament, as the only effectual safeguard of their sacred rights; and took a leading part with him in the discussion of all the great constitutional questions, which were agitated in the public prints. Amongst these the liberties of the Irish nation were pre-eminent, from the formidable attitude which that nation had of late assumed;

and they were amongst the first to point out the propriety of admitting the Roman Catholics to the full enjoyment of the elective franchise, as a means of consolidating its recently acquired independence, and of interesting every portion of the inhabitants in pursuit of the much wished reform.

For a time they concurred in applauding the principles and conduct of Mr. Fox; and again in condemning his apparent desertion of those principles, on the ill-fated coalition with Lord North, in 1783. And yet, when Dr. Jebb, in a desponding moment, was lamenting that great man as irretrievably lost to the cause of freedom, his wife encouraged him never to despair; "for Mr. Fox, she was convinced, on some happier occasion would prove himself still worthy of his former fame."

But they were very far from being deluded by the specious pretences of Mr. Pitt, whose sincerity they doubted, and whose new connections they deemed on the whole as objectionable as those in which his rival was involved. As a reformer, indeed, Dr. Jebb had approved Mr. Pitt's early exertions, and, on his first appearance as a candidate to represent the University of Cambridge, had given him a decided support: but afterwards, on his elevation to the premiership, he saw so much to disapprove in his proceedings, that he was actually hesitating to vote for him, when Mrs. Jebb observed, that "as he promised fairly, she thought a fair trial at least should be given him."

They were also sufficiently aware, that it was a contest for power rather than for principle,

in which the opposing parties were engaged, and saw much stronger grounds of alarm than of satisfaction in the conduct of either side. And they were consequently very desirous that the real friends of liberty should withhold their support from any administration which might be formed, until the members should decidedly declare their resolution to bring forward and carry into effect a substantial reform in the constitution of the House of Commons.

Mrs. Jebb's sentiments on the transactions of this important crisis have fortunately been preserved, in her correspondence with Major Cartwright, the steady and consistent advocate of the people's rights.

"Never," she observed, "has there been such confusion or such conduct, since Charles's time: every body has been alarmed. Such folly, mismanagement, and Stuart-like behaviour, was very near bringing in the old ministry again, nor can I see how any ministry can stand, as things are at present, unless they will come to the people. 'Cæsar has friends, and Pompey has friends, but few are friends to Rome:'\* every hour of the day am I reminded of the above.†—I hope the counties will awake out of their sound sleep some time; but at present I see not the least disposition, and what is worse, I do not see any set of men inclined to rouse them. One party wants to call the attention of the people to the unconstitutional interference of the king, which, by the bye, the people here are ready enough to notice; and the other would have the people join the king to deliver

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\* In allusion to the indignant complaint of Cato "Cæsar hath friends and Pompey hath friends but none are friends to Rome."—See *GIVE US OUR RIGHTS*, a tract by Major Cartwright, published in 1782, p. 1; and also *Sir Letters to the Marquis of Tavistock*, by the same, in 1812, p. 41.

† 21st Dec. 1783.

him from a faction. But I see every day more and more the necessity of forming an association of the friends of the people, independent of any party whatever: an association which should make their own terms before they joined either Cæsar or Pompey. From the conversation of many independent people, I think the time is approaching which would be very favourable to this idea, for the cry is, 'Cæsar is wrong and Pompey is wrong,' and surely if the people would but know their own consequence, they might in time make their own choice, and dictate to either\*.—What have we been doing all this time, but endeavouring to effect what the Revolution did not do—to restore the constitution. The Revolution pulled down one sovereign and set up another. Both parties talk of supporting the constitution, and of their Revolution principles. But it is the business of the friends of liberty, at this important crisis, to do something for the people, and to make future revolutions unnecessary. We, therefore, who mind a reform more than any party disputes, and think nothing gained unless we restore the constitution, must do what we can to keep the affair alive†.—I am determined if possible never to despair of the commonwealth: and I always endeavour to persuade others to make the same resolution. If a particle of despair was in my nature, it would not fail to shew itself at such a time as this. The whole attention of the public is taken up with the wranglings of the two parties, the doubts of a dissolution, and now also with the idea of a general coalition. But what can we expect from a grand coalition of all the abilities in the kingdom, meaning you know the abilities of the two Houses, but that, when they feel their own strength, they will plunder the East, and enslave this nation at their leisure? For as to the two Bills, Mr. Fox's was a subversion of the constitution, and Mr. Pitt's will certainly put it into the power of the king to subvert it. If we have no more coalitions, I think we shall be able to persuade one party that it is their interest to reform: and indeed, I do not see how Pitt can attempt to stand upon any other idea; for the majority being against him, his only excuse is

that such majority does not speak the voice of the people\*.—The Doctor took some steps this morning about a meeting here: but our party are a rope of sand, and we do not know where to find them, nor whether any one would support us: and if it failed many would throw all the blame on the Doctor, for their conduct gives us no reason to expect favour†.—We are endeavouring to revive the cause of the people, by getting a meeting of the Delegates called for Monday morning, and after that to call a *Quintuple*; but if the people do not come to their senses before that time, I shall tremble for the consequence. As yet, I am not without hope, that if the *Union* should take place, for so it is to be called, because the word *Coalition* has become odious, there are many who will see that the two parties having joined for their own interest, are not very likely to pay any regard to that of the people, and therefore that it will be highly necessary for them also to form a *union* in support of their own rights.‡—And as at the best we may expect that the upper regions will be very cloudy, and that the sun will shine very little upon us, without a storm of some sort or other, our only hope is that it may be of such a nature as to purify St. Stephen's before there is too great a calm.§—If Parliament should be dissolved, and the people, for fear of disturbing the elections, or hurting a favourite candidate, or some such nonsense, do not call out for a reform, we are ruined and undone. We think that if the Parliament be dissolved the king should say, it is because it does not speak the sense of the people.||—General Cunningham, it appears, has assured the Irish House of Commons that the present ministers would be found as unfriendly to a Parliamentary reform as their predecessors had been, at which the House seemed well pleased. The Doctor transcribed the whole passage from an Irish paper, and sent it to Mr. Pitt, with his own sentiments upon it, and gave him to understand that many persons would be very indifferent who was minister, if the septennial bill was not repealed, and a substantial reform

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\* 22d Jan. 1784.

† 26th Jan. 1784.

‡ 29th Jan. 1784.

§ 23d Feb. 1784.

|| 3d March, 1784.

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\* 14th Jan. 1784.

† 17th Jan. 1784.

in the representation procured.\*—The Irish House of Commons have given leave to bring in a Bill for a reform; but it is thought it will be thrown out: for they say the crown as well as the parliament has shewn its disapprobation of the measure. The idea of letting the Roman Catholics have some share in the choice of representatives is gaining ground; and if they do take them in, no administration can stand long against such united force. But with us the king's name becomes too common, and the majesty of the people is almost forgotten. I tell you then once more, we must push the *association* with all our might. it is the grand specific for the disorder of the times; it must be taken or we die."†

These passages, selected from a very interesting series of Mrs. Jebb's letters, sufficiently display the accuracy and justice of her views, and their strict accordance with those plans of constitutional improvement, which her husband was labouring to advance.

On their return from an excursion to Buxton in the autumn of 1784, their attention was again directed to the great cause of parliamentary reform, whilst from the alarming proceedings of the government in Ireland, they were induced to form no very favourable presage of the intentions of the ministry at home. They were led into a discussion of the RIGHTS OF JURIES and the LAW OF LIBELS, from the memorable case of the Dean of St. Asaph; and the important questions which that case involved. They took, if possible, a still more lively interest in the benevolent design of improving the construction and management of prisons, and of mitigating the severities of the penal code. And as the decided enemies of oppression and into-

lerance, they deprecated the continuance of the slave-trade, and the imposition of any restraints or penalties for a difference of religious faith. No disappointments, no illiberal aspersions could narrow the philanthropy of their hearts: looking forward in the firm persuasion that under the care of a presiding providence all things would ultimately and infallibly terminate in good.

Mrs. Jebb's affection for her husband, thus identified with her love of freedom and of virtue, was unimpaired by the lapse of years. But a union of this deep and intimate nature was too soon unfortunately closed. Dr. Jebb, whose professional and public exertions had brought on a premature decay in his constitution, was sinking fast in a decline, and his afflicted wife, after attending him in a fruitless excursion to Cheltenham for relief, watched over his pillow with most anxious solicitude, and received his last sigh on the evening of March 2, 1786.

As Mrs. Jebb's strength of mind was only equalled by the tenderness of her sensibility, few can justly estimate her grief. She had lost 'not merely a husband, a partner in a common interest; but her guardian and protector, her guide, philosopher and friend.' Yet she had the remembrance of his talents and his virtues to console her, which few but those who like her possessed a congenial spirit could enjoy. And with this consolation she rose superior to her loss, whilst through life she invariably spoke of him, though still without repining, in language of the deepest regret.

She continued, however, on terms of the strictest intimacy

\* 6th March, 1784.

† 24th March, 1784.

with his surviving friends; with Mr. Brand Hollis whom he highly esteemed; Dr. Disney his like-minded and faithful biographer; Mr. Lofft his much devoted pupil; Mr. Lambert his strenuous adherent in the affairs of the University; Mr. Jennings one of his earliest associates in the Unitarian congregation; Major Cartwright his supporter in the scheme of equal representation; and Mr. Wyvill his coadjutor in the general cause of parliamentary reform. By degrees, as she formed new acquaintance, she also gained new friends; for few persons were at any time introduced to her society without wishing to cultivate her esteem. She was ever easy of access, and the friends of freedom and humanity, when duly recommended to her notice, were always welcome guests.

[To be concluded in our next.]

## EXTRACTS FROM NEW PUBLICATIONS.

### *Penal Laws which aggrieve the Catholics of Ireland.*

[From *A Statement, &c.* Part II. continued from our last No. p. 549.]

#### CHAP. VII.

#### *Of the Laws which disqualify the Catholics from voting at Parish Vestries.*

The lands of Ireland are almost universally occupied by tenants holding separate tracts, under leases, generally subject to considerable yearly rents, and for terms of lives or years. There is probably no instance (although not uncommon in England) of a farmer, cottager, or peasant, in Ireland, being also the absolute owner (whether in fee-simple, or by copyhold, or otherwise) of the land which he cultivates. Besides his yearly rent, he is also chargeable with all tithes, *parish rates*, county cesses, public taxes, and other outgoings. No part of these taxes falls upon the proprietor of the soil, or upon any of the persons deriving intermediate interests between the proprietor and the actual occupier: the latter alone bears the whole burden. Now, the proprietors, or lords in fee, of the lands in Ireland, are (as to about *four-fifth* parts) protestant noblemen, gentry, and corporations; the residue belongs to Catholics, Dissenters, and others. Next, the holders of the intermediate tenures between the proprietors and occupiers are, probably in pretty equal portions, Protestants, Catholics, and Dissenters. These intermediate tenures have necessarily arisen from the state of Ireland during the last one hundred years; its provincial situation; the absence, the indolence, or the prudence of the proprietors: the industry, skill and intelligence of the resident lessees. They are of considerable value; fluctuating according to local circumstances, the duration of the lease, &c. They are very productive of profit rents; especially if granted previously to the general rise in the value of lands in Ireland: and, in the instances of very early date, they are intrinsically more valuable than the interests which the very proprietors enjoy



in the soil. Hence, they form a large proportion of the incomes of the gentry and middle classes of inhabitants, far exceeding any estimate that can be formed from the value or extent of similar tenures in England. Thirdly, the occupying tenants, who are subject to the last and heaviest rents. *They consist almost wholly of Catholics.* Certainly it is not too much to affirm, that such is the fact in 199 instances out of 200. Nor can this fact appear strange to any person, who reflects upon the natural effects of the popery laws, enacted a century ago. These laws expelled the Catholics from cities and towns, and compelled them to dwell in the open country: to take lands at high rates, and for short terms; at rents not less than *two-thirds* of the full improved yearly value, and for terms not exceeding 31 years. These laws, which reduced some Catholics to beggary, taught industry to others; whilst they inflicted poverty and penury, they also inculcated labour and frugality. The Catholics learned, in their humiliation and necessities, to endure the miseries of their condition: to live sparingly and squalidly: to offer higher rents: to accept of smaller profits: to risk heavy losses and frequent disappointments: in fine, to submit to numberless privations, which the cherished and comfortable Protestant had no occasion to undergo. Hence, the Catholics naturally became the occupying tenants: they had cultivated the science of *making rent*, and could therefore undertake to outbid all competition. The unforeseen and accidental causes which have since raised the value of lands, have, in

many instances, bestowed prosperity upon that course of industry, which otherwise seemed desperate—the result of penal law, and the resource of mere necessity. Such being the present condition of landed property in Ireland, we proceed to state the principles of taxation upon which this property is legally rated, and the proportion of rate which is charged upon the landholders, farmers, cottagers, and peasants—that is to say, *upon the Catholics.*

A parish vestry signifies an assembly of the whole parish, met together in some convenient place, for the dispatch of the affairs and business of the parish. All inhabitants of the parish who pay church rates, or scot and lot, and also all out-dwellers who occupy land in the parish, have a right, *properly*, to vote in the vestry; and the vote of the majority of persons present, at a regular meeting, binds the whole parish. Such is the constitution of a vestry at common law. In Ireland, this constitution had remained sound, and unimpaired by religious intolerance, until the year 1725, when it was first thought proper to exclude the Catholics, by-law, from vestries held for the repairing or rebuilding of churches.

In 1793—this exclusion was re-enacted by a clause in the well-known statute, entitled, “An act for the relief of his Majesty’s Roman Catholic subjects in Ireland.” These statutes, and others yet to be noticed, have effectually altered the ancient constitution of a vestry; insomuch that, at this day, a vestry in Ireland consists, not of *all* the inhabitants and land-occupiers within the parish,

but of such inhabitants and occupiers as happen *not to be Catholics*.

The powers of a parish vestry are various and extensive. To incur heavy expenses on the part of the parish, to levy large sums of money upon the houses, lands, and persons of the inhabitants at large; to apportion those sums upon individuals, and to apply them at their discretion, unexamined and uncontroled; to transact generally the local business of the parish: these are amongst the powers, vested in such persons as legally constitute a vestry. They are authorised, and indeed bound, to repair the whole church; to provide seats and benches, communion table, pulpit, reading desk, chalices and other vessels for the communion, basin for the offertory, font, bells, biers for the dead, bibles, large and small, books of common prayer, register book, and various other books and accommodations: to fence and preserve the churchyard; to provide a yearly salary of 20l. for the parish clerk, &c. &c. By common law, if an old church is to be rebuilt, or a new church is so small as to need being enlarged, a parish vestry (having first received the bishop's consent, and meeting upon due notice) may make a rate at their discretion, for rebuilding or enlarging it, as they think proper. By statutes, the lord lieutenant and privy council, archbishops or bishops, may order new churches to be built in better places: and when the site is to be so changed, the consent of the majority of Protestant parishioners, in vestry assembled, is sufficient to assess any rate without limit, for building the

new church. They may also convert a parish church into a cathedral church: and, *vice versa*, a cathedral into a parish church: and levy any rates for those purposes. By statute, also, archbishops and bishops may erect new churches, as they think fit; and new parishes may be attached to such new churches, in case the former parish churches be thought too small or too distant (of which the Protestant parishioners are to be sole judges).

The form of imposing parish rates is as follows: the churchwardens and Protestant parishioners assemble together, pursuant to notice posted upon the church door only. This meeting constitutes a vestry, competent to make any rate. But, if no parishioners attend, pursuant to the notice, or if the vestry assembled will not make the rate, the churchwardens alone may make it. If the rate be not made, and consequently the repairs not done, the churchwardens are cited and punished by the spiritual court.

Next, this rate is to be apportioned: that is to say, the vestry proceeds to decide upon the precise sum, or share of the sum total, which each parishioner is to pay. This apportionment is made, either by the churchwardens or by other persons named by the vestry: and it is examinable by the Protestant parishioners alone. They may alter, add to, or new model it, as they think fit. When finally settled, it is subscribed by the minister, churchwardens, and three of the Protestant inhabitants then present; and delivered to the churchwardens to be levied. But, by a recent statute, the subscription of the churchwardens is ren-

dered unnecessary: possibly lest they should happen to be Catholics, or otherwise intractable. The churchwardens must then collect the sum applotted; and, if necessary, levy it by distress and sale of goods, under a warrant signed by two justices. The general principle of such applotments, in theory, is this: that every inhabitant, &c. ought to be rated according to his ability; which ability is estimated, in a country parish, by the value of the lands he holds in that parish: in a town by the value of the house he inhabits. But this value is also to be estimated by Protestants. The actual occupiers (not the landlords or owners) are to be deemed the inhabitants, and chargeable with every cess for repairs and taxes. This is confirmed by statute in Ireland, which declares, that the occupying lessee shall always pay the rate.

From this statement it appears, that according to the laws now subsisting in Ireland, the Protestant parishioners alone are in every case invested with a full and discretionary power, under the name of a vestry.

Numerous instances exemplify the oppressive exercise of this power. We shall, however, only select a supposable case, viz. A certain parish contains 4,000 acres of land. It is inhabited by about 20 Protestants, and 2,000 Catholics. The Protestants (as may happen) consist of the minister and his curate—the petty justice, the parish clerk, (perhaps the justice's steward) and the Protestant tradesmen, artizans, &c. who may be also the permanent constables, policemen, publicans, &c. The Catholics are the occu-

piers of all, or nearly all, the land in the parish; whether tillage or pasture, bog or mountain; encumbered already with a rack-rent of perhaps 3l. per acre, payable to some absentee landlord; subject also to tithes, to grand-jury cesses and county charges, continually increasing—together with the odious and oppressive tax of 3d. per pound, recently imposed upon the gross rents payable by the poorest occupiers. Six, eight, or more Protestant parishioners meet together in vestry, and applot considerable sums, under the specious title of "necessary repairs, buildings, &c. for the church." To accommodate the carpenter, new seats, doors, and other wood work, are voted: to the mason, repairs of walls, or perhaps a spire, bellfry, or other subject of employment: to the glazier, new windows; to the clerk, a salary, &c. Thus this vestry, like an Irish grand-jury, creates lucrative presentments for its members; and the amount is levied rigorously upon the defenceless Catholics. The rate thus struck is generally an acreable one: it varies, annually, from 6d. per acre to any higher sum. In the county of Dublin 1s. 3d. per acre is a common rate. In many places it amounts to 2s. per acre; and it lies wholly within the prudence and conscience of the vestry, whether the rate may not one day be advanced to 10s. per acre or more. The rate upon 4,000 acres, at only 1s. 3d. per acre, amounts to 250l. yearly. Now, some farms in the parish may not be intrinsically worth more than 1l. per acre. Moreover, the farmer's clear yearly profit from any land in the parish, upon the ave-

rage of one year with another, may not amount to 10s. per acre, perhaps not to 5s.—or possibly to one penny. Yet he may be thus forced to pay 1s. or 2s. per acre, at the command of his neighbouring Protestant tradesman: and (as an aggravation) for *pretended* repairs, or needless ornaments, of the Protestant house of worship.

The Catholics are also incapacitated from voting in vestries, upon any question “respecting the demising or disposing of the parish income or estate; or for the salary of the parish clerk; or at the election of any churchwarden.” By this interdiction the legislature has secured, to the Protestant inhabitants in every parish, the power of nominating the churchwarden—so as uniformly to bestow the office upon a Protestant, where it is an office of profit or patronage, as in Dublin, Cork, &c. and to inflict it upon a Catholic, where it is an office of expense, risk and labour, as in Kilkenny, &c. For the Catholic, if nominated, is compellable to execute this office in person, and does not partake of the indulgence (which the law grants to the Dissenters) of executing it by deputy.

There already exists a magnificent fund, if duly husbanded, for building, rebuilding, repairing and embellishing, all the Protestant churches of Ireland, for twenty years to come. For, to say nothing of the present amount of the value of church lands, episcopal rents, annual tithes, &c. or of the prodigious increase which they have experienced of late years, it is perfectly notorious, that the legislature has granted regular funds for the support of Protes-

tant churches, glebes, &c. to an amount so ample, as to render *these church-rates wholly unnecessary*. From the year 1760 to 1800, various sums of public money, exceeding 150,000*l.* have been granted by Parliament to the commissioners of First-fruits of Ireland for building or repairing Protestant Churches. During the same period, a farther sum of 100 000*l.* has been granted for building glebe houses. These donations are continued annually, pursuant to the Act of Union, which stipulates, “*That all grants for pious institutions in Ireland shall continue for twenty years to come, at annual sums not lower than the annual average sum to be taken for the next six years preceding the Union*.” The average in these two cases appears, from the statutes, to have been 10,000*l.* yearly, (viz. for churches 5000*l.* and for glebe houses 5000*l.*) and has accordingly been so paid ever since. We may therefore estimate the aggregate fund, subject to any expenditures made within the last ten years, as consisting of the following sums, at a rough calculation; viz.

1. Of the unapplied Balance, remaining unappropriated in the Reverend Treasurer's hands, in 1800, (as appears by a Statute of 1803, about . . . . .	£20,000
2. The Parliamentary grant of 1803, to the board of First-fruits . . . . .	50,000
3. The annual grants aforesaid, (10,000 <i>l.</i> from 1800 to 1811, inclusive . . . . .	110,000
4. The annual revenues, arising from the First-fruits' fund, benefices, &c. since 1800, taken at a very moderate computation . . . . .	20,000
	<hr/> £200,000 <hr/>

Surely, then, this splendid fund, annually augmented by an addi-

tional grant of 10,000*l.* ought to shew) an average sum, not less than 200*l.* for every family that frequents the public service of the established church: or in other words, each of these families now costs to the people an average sum of 200*l.* yearly, for its religious worship!

The people of Ireland already pay, (as a plain calculation will

shew) an average sum, not less than 200*l.* for every family that frequents the public service of the established church: or in other words, each of these families now costs to the people an average sum of 200*l.* yearly, for its religious worship!

[To be continued.]

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## MISCELLANEOUS COMMUNICATIONS.

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*On Passages in Mr. Belsham's Memoirs of Mr. Lindsey.*

SIR, August 7, 1812.

In Mr. Belsham's Memoirs of Mr. Lindsey, I observe a remark, p. 116, on the conduct of some Dissenting congregations, who upon a vacancy occasioned by the death of a minister, make choice of a successor whose doctrinal sentiments are materially different from his, in consequence of his not having been sufficiently explicit in stating and defending them. The remark is just, as to the fact itself, and perhaps as to the frequent cause. But that specified is not the only cause. I have known instances of a person being chosen to succeed a deceased minister of sentiments widely different from his, though he had fully and frequently stated them, and had often warmly defended them. In some cases the successor has been more Calvinistical than his predecessor, and in others less so. But without now inquiring into the reasons, for which several may be assigned; I beg leave to correct a mistake into which Mr. Belsham has fallen in the case which he adduces in his note on the above passage. He says, "Dr. Doddridge's congre-

gation refused to invite Dr. Ashworth whom he recommended as his successor both in the pulpit and in the academy, and whose sentiments were in perfect unison with his own, and chose a gentleman, a very worthy person, but whose orthodoxy was of a much higher tone than that of his predecessor." Now, Sir, the fact was, the congregation at Northampton, at least the great majority, would gladly have received Mr. Ashworth as their pastor, but they objected to Mr. Clark as his assistant, who could not be dismissed on account of his important services in the academy. I must add, that the person they chose, viz. Mr. Gilbert of Oakham, was not so much more orthodox than Dr. Doddridge, as is supposed. I have heard him preach, as well as read some printed sermons of his, from whence I should conclude, that his sentiments were far from being "of a higher tone:" and it is certain that his manner was not near so popular. Indeed, his delivery was so stiff and heavy, that some people have wondered at his ever being chosen to succeed so popular a preacher as Dr. Doddridge. And this affords another remarkable instance of the incon-

sistency of Dissenters in the choice of ministers.

Before I close, it may not be amiss to notice another passage in the Memoirs, which seems to need explanation. Page 264, *note*. "In Northamptonshire," says Mr. Belsham, (speaking of the power claimed by Independent churches,) "I recollect another instance, in which a venerable minister, of irreproachable character, of most amiable manners, and unimpeached orthodoxy, was dismissed from his office by the church, under some trifling pretence, in opposition to the sense of by far the most respectable part of the congregation." The person referred to, doubtless, was Mr. Hextal of Northampton, formerly of Sudbury. The fact was, that he was a much higher Calvinist than Dr. Doddridge or Mr. Gilbert, or the person chosen to succeed him. But what Mr. Belsham styles "a trifling pretence" was, — that he was a man of enlarged charity, and would not anathematize and expel certain worthy persons, whose sentiments were obnoxious to some narrow-minded and bigoted people, who had been thorns in the sides of Dr. Doddridge. These people interpreted his great candour as a proof of his heterodoxy, and were so zealous in propagating the idea of his departure from the truth, that the majority of the subscribers, if they had been allowed a vote would have given it against him; for it is certain that the number of those who remained, exceeded theirs who espoused this worthy man, and went with him to his new chapel. It must not be omitted, that what excited the violent opposition of some was,

(as had been the case at Sudbury,) his voting differently from them at the election of a member of Parliament. So inconsistent have often been the professed friends of liberty!

Mr. Belsham will excuse the freedom used by

A DAVENTRY PUPIL.

*On a Passage in Mr. Belsham's Memoirs of Mr. Lindsey.*

SIR,

I have just read Mr. Belsham's truly interesting Life of the late venerable Mr. Lindsey, a work, the execution of which, does equal credit to the head and heart of the worthy and learned author. But there is one passage in that work, which may, contrary to the intention of the writer, produce an unfavourable effect on the minds of some persons towards a popular institution, notwithstanding he mentions it in terms of high commendation. Speaking of different Unitarian Societies, he observes, (page 308 & 9,) "But the society which at present holds the foremost rank, and engages the most general and the warmest support of the Unitarian body, is that which is called the Unitarian Fund Society," &c. The account is too long to transcribe, but after explaining the nature and praising the object of the institution, it concludes thus, "How far the venerable patriarch of Unitarianism would have patronised a society of this description cannot now be ascertained." This last sentence seems incorrect. It is perfectly known to several persons that he highly approved of the society, and felt the greatest satisfaction in its success. He was one of its earliest and warmest patrons.

He gave on its first formation, his name with a life subscription to it; and such was the interest which he took in its growing success, that he gave to its funds a life subscription every year during his life: the money for this purpose passed through the writer's hands, and he can confidently assert, from frequent and familiar intercourse, that the great success of the Unitarian Fund, and the completion of the "Improved Version of the New Testament," were the two objects that lay nearest his heart; and when hearing the accounts of the society read, and contemplating the consequences which, in his opinion, they were calculated ultimately to produce, his countenance would brighten up, and he seemed animated with all that benevolent zeal which distinguished his more active days. I would just add, that Mrs. Lindsey, influenced by the same ardent desire to promote the object of the institution with that of her venerable and generous husband, made yearly donations to the society as long as she lived.

D. E.

*Remarks on the Quakers' Yearly Epistle.*

SIR, Aug. 16, 1812.

In your last number you have given (p. 470) the Quakers' late Address to the Prince Regent in favour of peace, and their Annual Epistle of Counsel and Admonition to the Meetings of Friends in Great Britain, Ireland and elsewhere. The first of these documents is creditable to their Christian feelings in the cause of suffering humanity, and indicates a continued adherence to their well-known testimony against all war,

ever since they became a distinct religious society.

The respectful but plain uncringing manner in which their Address is drawn up, and its contrast with some other recent addresses to the throne, has been very properly noticed in your Monthly Retrospect of Public Affairs; nor should I criticise any passage in it as the intent of the compilers is not only good but cannot well be mistaken; did not a similar ambiguity and incorrectness of expression pervade also the Epistle on subjects highly important and very liable to be misunderstood.

These commendable advocates for peace say, "It is now many years since war has been spreading its desolation over great part of the civilized world." Which is equivalent to declaring there has been a long period of peace since the occurrence of the evils they deplore. Whereas they should rather have said war has been spreading for many years its devastations, &c. The conclusion of the same paragraph is also incorrect. It seems intended to intimate the propriety of the Prince Regent's Counsellors seeking "divine direction" in order to enable them to second his use of the royal prerogative in "putting a period to this dreadful state of devastation." But it says, "We trust the wisdom of thy councils, as they seek for divine direction, will be enabled to discover, &c." The pronoun *they* has no proper antecedent; and however truly it may be a mark of wisdom in Cabinet ministers and statesmen to act agreeably to divine direction in an undeviating regard to those great principles which are of universal

obligation, viz. to do justly, to love mercy, and to walk humbly before God, I fear a long period will elapse before these will really become the maxims on which the rulers of nations will govern their actions.

In my remarks on the Epistle for 1811 (p. 716 of vol. vi.) I noticed two singular instances of ambiguity in the use of the possessive pronoun "his," by one of which the "death" of God is spoken of instead of the death of Christ; in the other the duty of worshipping God, is recommended, as an "acknowledgment of our dependence" on the "power" of Christ. Such mistakes as these, tending to confound the most important scriptural distinctions, cannot be too carefully guarded against, and require to be pointed out whenever they are fallen into.

The Epistle of the present year begins with an ambiguous expression "Being permitted at the present time to investigate the state of our religious society;" but whether it means by the favour of God, or by the indulgence of a tolerant government, does not appear. If the former it should, I think have been so stated, if it was deemed necessary to announce so self-evident a truth. "For in him we live and move and have our being."

The natural reference of the passage as it stands, seems rather to the government, and if so, to intimate either some recent interruption to their meeting as usual, or an apprehension of such an event. Neither of which could, I think, be intended. How much better and more simple would it have been to say, Being met to investigate, &c. The paragraph

goes on excellently in ascribing the "origin" of "that love" of which they partook together, to "*the boundless mercy of God, through Christ our holy Redeemer, through him who died for us, and who ever liveth to make intercession for us.*" This is sound, scriptural, and strictly accordant to the standing, and almost uniform, language of their ancestors, in religious profession. What is it this passage asserts or necessarily implies?

1st. That the love of God to man his rational offspring "takes its origin in his own "boundless mercy." Or that he is essentially merciful in and of himself, and is not rendered placable and forgiving by another.

2nd. That under the Christian dispensation this original love and boundless mercy of God is communicated to mankind "through Christ our holy Redeemer."

3dly. That these benefits flowing from the unbought mercy and goodness of God, were conveyed to us through a being capable of dying, which cannot truly be affirmed of God, but "through him who died for us," that is, "Christ our holy Redeemer."

4thly, That this same being "who died for us, ever liveth to make intercession for us." The Epistle says nothing respecting the true scriptural sense of the term translated intercession, but it seems to me they cannot have understood it as explained by the Calvinists, on whatever grounds the declaration rests, with which they conclude the subject of the "boundless mercy of God." They say "*we have found this love to extend to you our brethren.*" Might they not have added, and



to all the families of the earth. But then this grand consolatory truth should be stated as a scriptural doctrine, and not as a new discovery of their own.

In the conclusion of the same paragraph the compilers of this Epistle say, "We have desired to be directed to impart to you such information and counsel as may tend to your increase in the fear of the Lord." That is, as I suppose the connection requires, of God, the source from whence all the benefits spoken of just before are said to have originated. I am the more inclined to this construction of those words, as I conceive them in the language of the sacred writers, as always meaning Jehovah, or God the Father, unless their application is specially limited to the Lord Jesus, or to some other person.

The same expressions occur in the next paragraph, so directly after the mention of Christ, as to render their intended application somewhat more ambiguous, but even here it is so consonant to the foregoing assertion of "the boundless mercy of God through Christ," that I cannot hesitate to say such is its fair construction. According to which it may be truly and scripturally said, that we are "unworthy of the least of the Lord's mercies, and dependent only on his compassion for our final acceptance."

I also readily grant "that no awakened mind," or sincere Christian, "can be without a view to a better and an enduring state," else would their religion be vain and hopeless. But on what authority the authors of this Epistle say, "that in the state to which we aspire there is nothing but eternal

love, joy and adoration, in the presence of him through whose love we were first awakened," I do not understand. The scriptures appear to me to hold out the prospect of a vast increase of knowledge in a future state of existence, and not merely of love, joy and adoration, in degrees far beyond our present highest conceptions. We are encouraged to believe, "we shall" then "see as we are seen," where as now, we are only enabled to see many things "as through a glass darkly."

In recommending "Friends to be prompt in undertaking, and prudent in executing the blessed office of peace maker," I most cordially concur; but I do not know what they mean, when they speak of "seeking to Jesus, for assistance in performing an office on which he has pronounced his blessing." That is, whether by "seeking to Jesus," they mean praying to him, or seeking to understand and obey his precepts, and to follow his example. If the former I am not aware of any scriptural warrant for such an exercise. If the latter it is doubtless an incumbent duty on all Christians.

This paragraph concludes with holding up "the absolute necessity for all true disciples" (of Jesus) to live in peace one with another, and to forgive one another." Granted: it is the true badge of discipleship, and is so stated in many genuine texts. But I cannot grant this to be a Christian duty, on account of the reason which this Epistle assigns, although that reason is founded on the rendering of Eph. iv. 32. in the received version, "even as God for Christ's sake has forgiven them." The Greek preposition &

in this passage seems to have been “that God’s love is not the effect first so translated by Cranmer. In of Christ’s satisfaction,” but in Jerome’s Latin Bible the passage unison with the doctrine laid stands thus, (edit. printed in 1479) down as the present belief of the *sicut et Deus in Christo donavit* Society in the first paragraph of *vobis.*” In the old authorized this Epistle, that “*Christ is the English version “as also God in proper gift and effect of God’s Christ hath pardoned you.”* Pur- love.”

ner has it “even as God in *Christ* The next paragraph is excellent. has forgiven you.” Newcome and In that which follows “the youth the Improved version of the New in general” are exhorted “to seek Testament, “as God also *through* the society of *experienced Friends*, —and to receive *their admonition* with meekness and attention.” If

No person that understands this exhortation as to the first part ever so little of Greek, will deny of it had been reversed, it might that by far the most literal and have been as appropriate and ju- usual meaning of the preposition *ex* is, *in* or *through*, nor is there who are only “about to leave the any plausible pretext for rendering protection of a parent, and to en- it otherwise in this passage, see- ter into the busy scenes of life,” ing that in the genuine scriptures, rightly distinguish between those and even in the received version, who are really men of experience, God is never said to forgive any and those who are not? It seems to me the proper province of all person for Christ’s sake, or on account of any other consideration than his own boundless mercy and goodness. When therefore the compilers of this Epistle had set out with so sound a doctrine, and found them, to be willing to im- might have appealed to Purver’s part it, always remembering how translation, who was of their own much may depend on the manner persuasion, as well as to a cloud in which this important duty is of other witnesses of far greater au- discharged. That the way to suc- thority, I lament they should have ceed with the greatest certainty is, stumbled on this erroneous read- to conciliate their affections by ing, as I lamented some years be- kindness of deportment, and to fore, that Joseph Gurney Bevan, convince their understandings of in his life of the apostle Paul, the advantages of attending to the should have given it without any advice imparted.

note thereon, although he has “That the season of early youth remarked several other less impor- is a season of peculiar danger,” tant errors in the same chapter, cannot be too strongly impressed, which in the received version re- but it may be urged with great quire correction. This false read- zeal, and yet with so much re- ing represents Christ as the cause pulsive austerity and harshness, as of the placability of God, where- totally to fail of producing on the as the early Friends held as tender and susceptible minds of J. G. Bevan must have known, youth the effect intended, and even

to aggravate those evils it was designed to prevent. The paragraph concludes thus, "And if you grow up under this sense" (of danger) "*you will from time to time be led to cry for preservation to him who has said, (and his words are Amen for ever,) 'Him that cometh to me I will in no wise cast out.'*"

Do then the compilers of this Epistle mean to affirm, that no young persons can be sensible "that the season of early youth is a season of peculiar danger," who do not "cry for preservation" to Jesus, or, in other words, address their supplications unto him? I should charitably hope not, yet such is the express import of the language they use. The sense of the peculiar dangers to which youth is incident, may be as forcibly impressed upon the minds of those who, believing that all the words of Christ "are Amen for ever," and that he hath commanded his followers, both by precept and example to worship and supplicate "his Father and our Father, his God and our God," and him only, as on those who adopt any Arian or Trinitarian articles of faith and objects of worship.

In the above text, John vi. 37, so partially quoted, without the least mention of God the Father, Jesus is recorded even in the same verse assaying, "*All that the Father giveth me, shall come to me, and*" (then follows the part selected by the compilers of this Epistle) "*him that cometh to me I will in no wise cast out.*" Had the verse been given entire, the sense of the passage would have been tolerably complete, but it is still more so in connexion with the context at large. As the passage is managed,

it is probable the defective manner in which it exhibits the sense of the text, escaped the attention of the greater part of a numerous assembly, on its being read therein once, or even twice. But it seems to indicate a disingenuous contrivance on the part of the Committee who drew it up, hardly compatible with Christian sincerity and candour. An open avowal in a manner that no one could mistake of their real sentiments, would be more creditable to such a Committee than to adopt such indecisive, obscure and ambiguous language as several of the Epistles of later years exhibit; instead of using such definite, simple, sound and scriptural language as eminently distinguishes the Epistles of their ancestors, and especially with regard to the supreme object of their religious worship, whether in prayer, praise or thanksgiving.

[To be concluded in our next.]

### Epitaph in Mill-Hill Chapel-Yard, Leeds.

SIR, Sep. 13, 1812.

Looking lately into a "History of Leeds," 18mo. 1797, I was attracted, by an easy association, to the article of *Mill-Hill Chapel*, where "the celebrated Dr. Joseph Priestley presided for a number of years." "It was erected in 1672," and is "said to have been the first built in the North of England, after the general indulgence."

Among the epitaphs "in the chapel-yard" is the following, which, I suppose, may have been composed by the late minister of the chapel. The adaptation of *Virgil* you will probably deem not unhappy.

*In memory of Frederick Wood.*

Ah! dulcis Puer,

In hoc ævo fuisti.

Sed

*Magnus ab integro sæclorum*

*Nascitur ordo:*

In illis

Dulcior et felicius eris.

The "History of Leeds" is in the epistolary form, and from the phraseology appears to have been compiled by one of the Society of Friends. The writer says, that "this chapel, incruusted over with grey plaister, and shaded by trees, has an interesting appearance, well according with the modest simplicity of rational religion." The Friends, I fear, if fairly represented in "Radcliff Monthly Meeting" have lost their *first love* for this *simplicity of rational religion*, and are rather allured by "words of learned length and thundering sound," at which, according to a late learned prelate, *reason stands aghast and Faith herself is half confounded.*

#### PRIESTLIENSIS.

*Memorandum of a Conversation  
on the Lord's Supper.*

1811, Wednesday.

November 27.

In consequence of a recent conversation with Mr. M. of N—— at Mr. J. T.'s, I read again the passages in Luke, and also in Paul, where the last Passover repast, of which our divine Master partook, is noticed; and cannot find any thing like an *institution*, or command, for a continued observance of what is called the *Lord's Supper.*

It appears, and nothing further, I think, can legitimately be infer-

red,—that Jesus in a friendly affectionate manner desired *those who were then* partaking of the Passover Supper with him, to *remember* him when they should in future, at the Passover, or it might be any other social supper, break bread and drink wine together.

Paul alludes to and repeats what he had learnt when he was supernaturally instructed in the facts, &c. relative to Jesus, his divine master, but does *not* deliver to the Christian converts at Corinth, what he so received, respecting the last supper, as a *divine command.* For it would rather seem the apostle was led solely by the report made to him of their selfish sensuality, and gross intemperance, to speak of it at all. And after stating, as Luke also does, in a simple, touching way, the pious and impressively affectionate allusion, made by their kind master to his approaching sufferings, so immediately before their taking place, he merely, but very earnestly requires of them, as they professed to partake of a repast or supper together, expressly in *remembrance of Christ* and of his last social repast with his faithful affectionate followers, that they should partake of it in a sober, decent, respectful manner. And even though Paul might fully approve of such commemoration when decently conducted, as a token of respect, (but whether he did or not is, perhaps, not to be known,) he certainly does *not insist* on it as, in any way *commanded* by Christ.

The Corinthian converts, it appears to me, were left by the inspired apostle to judge for themselves in this matter; as the au-

thor of the epistle to the Romans, in like manner, left the Christians at Rome to their own unbiassed judgment in regard to the observance or non-observance of days, &c. &c.

The manner in which the Corinthians celebrated this festival, will not be urged as recommendatory of its perpetuity. Nor will the mode in which it has generally been observed speak very powerfully in its favour. But, without recurring to expediency, if no Divine command were given for its observance, and I can perceive no proof of any, it is erroneously and improperly called a "positive institution" or "ordinance of Christianity;" and it is not only not incumbent on Christians to receive it, but rather with a sober firmness to urge their reasons against it, as a rite gratuitously appended to the pure, spiritual religion of the New Covenant.

Yarmouth.

W. A.

### Irish Unitarians.

SIR,

In Wakefield's "Account of Ireland," an elaborate work just published, in two large 4to volumes, I find a list of the Protestant Dissenting meeting-houses in Dublin, in which two, viz. *Strand Street* and *Eustace Street*, which are denominated *Presbyterian* are said to be also *Unitarian*. (Vol. ii. p. 608.) If any of your readers can give further information on this subject, they will oblige probably more persons than

A. B.

Book-Worm.—No. IV.

SIR, October 13, 1812.

The second chapter of the work

which I introduced to your notice, in the last number, (p. 554—558.) *The Question of Witchcraft debated*, maintains, "that the opinion of witches hath had its foundation in Heathen Fables." This notion my author sustains by apposite quotations from Virgil, Horace, Ovid, Tibullus, Propertius and Lucan. He, however, adds, "Let no one think that the ingenious poets did themselves, or any other of the wiser sort of Heathens believe such ridiculous and absurd fopperies; for on the contrary, when they speak their own minds, and not according to the fable or vulgar opinion, they laugh these absurdities to scorn." (p. 25.) Instances, to his purpose, he quotes from Propertius, Ovid, and especially Horace, who "excellently, and like himself, lays it down as a mark or sign of one's proficiency in moral philosophy, if he had learned to despise and laugh at these kind of fables."

Somnia, terrores magicos, miracula,  
sagas,  
Nocturnos lemures, portentaque Thes-  
sala rides?

Epist. ult. L. 208.

My author adds an instance from *Seneca* (Lib. iv. Nat. Quæst.) "reproving the credulous simplicity of elder times," by a reference to a law of the Twelve Tables, which forbade to charm a neighbour's fields, so as to destroy their produce by withholding or unseasonably producing rain. *Ca- vetur ne quis aliquas fruges ex- cantassit; rudis adhuc antiqui- tas credebat et attrahi imbres cantibus et repelli.* (27.)

This chapter concludes "with the judgment of Nero, the emperor, who, ambitious of being chief in every thing, especially desiring

to command the gods, as well as men, did, in order thereunto, eagerly apply himself to the study of magic which after his utmost endeavours, he forsook and despised, finding it to be vain, and to promise that which it cannot perform." (p. 28) It is worthy of remark that Mr. Farmer, at the close of ch. ii. § 3. of the *Dissertation on Miracles*, refers to the passage above recited from Seneca, and quotes from Pliny, Nat. Hist. L. 30, the instance of Nero.

The *third* chapter is designed to shew to what a gainful purpose the Papal church has applied the opinion of *witches*, and especially "when the Inquisition had gotten foot in many kingdoms and countries, what an incredible number of people were frequently tormented and burnt for the crime of witchcraft; which they had so entwisted with heresy, or the denying of pontifical authority, that, in seeking out witches, in tormenting and putting them to death, they did at once gratify, as well the ambition and usurped power of their lord the Pope, as their own insatiable covetousness and thirst after other men's goods." (P. 37.) We are then informed, that "in 1518 the inquisitors put to death a great many *inchanters*, which they had found out, forsooth, in the Venetian territories; where such was the extortion and covetousness in their proceedings, that the country rose up against them." Also, "Nicolaus Remigius, a Lorrain judge," is said to have confessed "that in the time of his judicature, in the space of sixteen years, there were about 800 witches put to death, besides as many more that escaped, either

by timely running away or by a constant enduring of torture." (P. 39.)

My author adds, that "after the founding of the *Dominican* and *Franciscan* Fryars, and the setting up an office of Inquisition, the world grew full of devils and witches." At the close of this chapter mention is made of two writers in the sixteenth century, who were honourably distinguished from the crowd,

Rari Nantes in gurgite vasto.

"*Alciat* a famous civil lawyer, who gave an ingenious answer to a bishop, as may be seen in his *Parerga*, where he handsomely describes the vain and monstrous credulity of some divines in this question of witchcraft; and *Cardan*, who, handling this business of witches and witchcraft, observed it to be full of covetousness and folly, as any one may read in his book *de varietate rerum*." (P. 39.)

The *fourth* chapter is entitled, *Arguments to prove that there is no such thing as a Witch in Scripture; and that there is no such thing as a Witch at all*. The first argument is taken "from the difference between vulgarly reputed witches, and those which our translators of the Bible call so:—kings, queens and princes, priests and philosophers, and wise men of this world,—King Manasses and Queen Jezabel," instead of "the witches now-a-days, poor, silly, contemptible people,—this old gammer and that old good-wife." (P. 41.)

The second argument is drawn from the denial of "spirits and the resurrection of the dead," by the Sadducees, who "had the five Books of Moses in high esteem and regard." (P. 42.) My author

must have exposed himself to ob-  
jectors by this alliance, yet he is  
far enough from advocating the pec-  
uliar doctrines of the Sadducees,  
but merely argues that "either  
they did not understand Hebrew,  
or if they did, the notion of witch-  
craft doth not appear in *Moses*,"  
otherwise they could not have de-  
nied the existence of spirits.

"The different practices ascribed  
unto our vulgarly supposed  
witches, and those in our transla-  
tion of the Bible," furnish "the  
third and last argument, that there  
is no such thing as a witch in  
scripture.—Our modern witches  
practise a secret occult art, and  
'tis a great art to discover them  
by several strange signs and horrid  
tortures. But those whom our  
translators call witches in the Bible,  
practised what they did openly,"  
otherwise "how impossible had it  
been for *Saul* to turn them all out  
of *Israel*, as we read he did,  
(1 Sam. 28)." My author adds,  
"a proclamation now-a-days, set  
out to that purpose, would avail  
nothing, and only serve to move  
the laughter of those who stood by  
to hear it." (P. 44.)

That there is "no such thing as  
a witch in scripture," is the "first  
argument to prove that there is no  
such a thing as a witch at all," be-  
cause on this subject, "the scrip-  
tures could not be silent, without  
the charge of imperfection." For  
"the Jews were forbidden to meddle  
with strange women of other na-  
tions, and should there be no cau-  
tion given against their meddling  
with strange creatures, as it were,  
of another world. That law which  
so detested the murder of men,  
that it made them merciful to their  
neighbours' beasts, could never  
pass over in silence, the cruel and

abominable actions of witches  
against both man and beast. With-  
out question, it would have in-  
flicted upon them the severest pun-  
ishments, and, for the discovery of  
their secret and devilish contracts,  
it would have laid down sufficient  
marks for trial;" as, on another  
occasion, "it made use of that  
horrible and amazing trial, by  
the bitter water which caused the  
curse." (P. 46.)

My author next argues "from  
the miserable poverty of vulgarly  
reputed witches, that they are  
wrongfully accused." He is "not  
willing to believe that they have  
such a power with the devil as to  
make him to do wonderful things  
at their command, when they never  
command him to fetch them money  
and bread." He then proceeds to  
"charge those who obstinately  
maintain there are witches, either  
with irrationality or impiety. Irra-  
tional to think that the devils are  
creatures full of malice, and breath-  
ing nought but mischief against  
the whole race of man, and that  
they suffer a man to live, when they  
can so easily kill us at the com-  
mand of a witch. But if you evade  
this, by saying that devils cannot  
hurt us without God's permission,  
'tis impious to concern the great  
God with witchcraft." (P. 47.) This  
opinion is sustained by the au-  
thority of Calvin, who, "in his  
Sermons on the two first chapters  
of *Job*, takes a great deal of pains  
to explode this opinion of God's  
permission, and shews, by several  
examples, that God doth not  
barely permit, but orders and de-  
termines the actions of devils and  
wicked men, affirming that if apes  
could speak, they would speak  
wiser than those men who talk of  
God's permitting." (P. 48.)

The last argument against the reality of witchcraft is, "that it ascribes unto the devil an omnipotent power; insomuch that no rational man, by the light of reason, shall be able to tell from the history of the gospel, whether Christ were a witch or no." My author immediately adds, according to the theory of miracles which Mr. Farmer ably maintained and illustrated, a century later; "for, let some men think what they please, the holiness of his doctrine is not the thousandth part such a proof of his acting by a divine power, as the miraculousness of his works. But, alas! what were his miracles, or how were they to be valued, if malicious creatures, without a divine commission enabling them thereto, can make frogs and serpents raise the dead, and give law unto the winds and seas." This passage introduces the author's *diabolical* creed, which, however unsupported by a rational interpretation of scripture, is qualified and harmless, compared with any creed which had appeared in the middle of the seventeenth century, or with the present popular doctrine of Devils.

"I believe that devils are aerial creatures: and though they may have more skill, agility and strength than men, yet that they act as men do, by applying of natural agents and patients to one another in this sublunary world. But as for the world ætherial and celestial, I suppose they have no power there. Consequently, that in spite of them the wind bloweth where it listeth, and that the seasons of the year, as also the fruits of the earth are neither of them promoted or hindered by them, but immediately depend upon the motions and mutual aspects of the

glorious celestial stars, that are no way obnoxious to diabolical powers." My author considers "them who think otherwise, to approach unto the opinion of the *Persians*, who held there were two great beings, both almighty, both at mutual and perpetual war; one the author of all good, the other, the author of all evil." (P. 50.) In this connection is quoted at large, in the Latin original, "a very seasonable decree made by the Council of *Ancyra*, more ancient than the *Nicene* Council, wherein they declare to all Christians the heathenishness of this belief and opinion." (P. 52.)

The *fifth* chapter, entitled, *An Answer to their Arguments who endeavour to prove there are Witches*, consists chiefly of an enumeration, rather sarcastic, of the stories retailed on the subject of witchcraft and the haunts of spirits. Yet, to the believers in such marvellous tales, the author makes the following unexpected, though qualified concession, the first sentence of which reminded me of his cotemporary Milton;—

Millions of spiritual creatures walk the  
earth  
Unseen; both when we wake and when  
we sleep.

"I firmly believe there are many thousands of spirits, made of an incorporeal matter, too fine to be perceived by the senses of men. Nor will I gainsay the authority of so many in the world, who affirm they have seen and heard the strange things which I just now mentioned; supposing that these spirits may often play mad pranks among us. But still, I demand a reason why I should believe that they do so, upon the account of a contract made with with any man



or woman ; for, till that is proved, the question of witchcraft stands unconcerned." (P. 60.) The following manner of accounting for the strange fact, that persons "have really believed themselves witches," is more creditable to the author's judgment.

"Nor is it to be wondered at by any one that considers the strange effects of melancholy, especially if it hath been heightened by poverty, or want of good diet, by ignorance, solitariness and old age. For that such kind of people take their very dreams to be real visions and truths, I am sure, not only by consequences drawn from their actions and reported in books, but by the experience also of my own acquaintance. The truth is, want of knowledge in the art of physic, makes men attribute unto spirits mere natural distempers ; nay, physicians themselves, who have excellently laboured in anatomy and chemistry, perhaps have added little or nothing to the diagnostic part of diseases, so happily begun by *Hippocrates*. Hence it is that we are still in the dark as to the abstruser distempers of human bodies, especially such as arise from melancholy, which are of so many sorts, and have such wonderful effects, that whosoever should rightly describe them and make them plainly manifest, he would discover unto us an unknown world, full of unheard of, prodigious monsters." (P. 67.)

The sixth chapter is designed to shew how the opinion of witches came at first into the world. The author argues that melancholy and bodily disorder must "often-times present apparitions unto men," which "was well enough known to those who governed the

ancient world, especially the eastern parts thereof,—wise politicians, famous in their generations, and very well experienced in the nature of man," who "promoted these fears of the people, and improved them for the designs of government ;" till "these actions of the priests and grand politicians of the world began to be imitated by private persons," who "deluded the people with magic cheats. So also did the heathen divines their pretended philosophers, men full of words and beards, with whom *Lucian* makes very good sport in his dialogue, entitled *Lovers of Lyes*," a translation of which is annexed to this work. "This opinion of witches quickly came into the west, and there, at length, very much prevailed, by reason of the *Platonic* philosophers. Nor is it to be wondered at if Christian authors have too much excelled on such subjects," considering "how much the primitive Christians admired the *Platonic* sect. Nor is it unlikely that in their frequent exorcisings and conjurations, they did but imitate the *Platonics*, who themselves did therein but tread the steps of the ancient Egyptian priests." (P. 77.)

The seventh and last chapter shortly recapitulates the preceding. The author, probably contemplating the sanguinary consequences of the opinion he had combated, as exhibited in his own time, thus solemnly concludes :—"Surely the blood of men ought not to be so cheap, nor so easily to be shed by such who, under the name of God, do gratify exorbitant passions and selfish ends ; for without question, under this side heaven, there is nothing so sacred as the life of man, for the preser-

vation whereof all policies or forms of government, all laws and magistrates are most especially ordained. Wherefore I presume that this discourse of mine, attempting to prove the vanity and impossibility of witchcraft, is so far from any deserved censure and blame, that it rather deserves commendation and praise, if I can but in the least measure contribute to the saving of the lives of men."

I have ventured to make so many extracts from this small publication, to give your readers an opportunity of adjusting the author's claim to priority, by a comparison with later writers on the same subject; also, from an opinion of the book's rareness, having never met with a copy except in the public library, to whose liberal arrangements I am indebted for the present use of it.

The censure which my author deprecated, he appears not to have wholly escaped. Of his opponent, except that he is called a *learned man*, or of the title of his work I am ignorant, but *The Question of Witchcraft* was defended against his criticisms, by the anonymous author of *The Doctrine of Devils*, &c. published in 1676, which shall be noticed in a following number. He describes the present work as "a *judicious book*, that contains more good reason, true religion and right Christianity, than all those lumps and cartloads of luggage, that hath been fardled up, by all the faggeters of *demonological winter-tales*, and *witchcraftical legends*, since they first begun to foul clean paper."

VERMICULUS.

Russia.

How much soever we may deplore the conquests of Buonaparte in the north of Europe, no one can affect to doubt the desirableness of a change in the state of the immense population of those regions. The Russian boor is a complete slave. The following extract of a private letter from the French papers, dated *Neroc*, August 31, 1812, and published in the *Morning Chronicle* of September 26, will affect the humane reader with any sentiment but admiration of the present order of things in Russia:—

"I have lately been witness of a fact, which much amused me and my companions in arms. We slept in a castle, in which we remarked about sixty men collected in the corner of the court; *they were peasants which the lord had gained at play*, and which had just been sent him from the banks of the Wolga. Men won at play!"

If the writer of this paragraph, probably a gay slave of the haughty ruler of France, could allow himself to mark such a circumstance with a note of astonishment, surely it may be permitted to a Briton, to express the indignation which it raises in his bosom.

HOMO.

Letters to a Student.

LETTER VI.

DEAR EUGENIUS,

Every hint suggested, every reflection offered in the preceding letters, has its particular use in the place and connection in which it stands: but they have all a further and more remote use than to form you into the diligent, virtuous and ingenuous student.

They have a tendency that regards your whole character and your future life. They will fall short of their end, if they have not some efficacy in producing an excellent character; comprehending under that term, piety to the Divine Being and religious regard to the author of Christianity. Should the foregoing hints carry weight to your mind, should they meet your approbation, should they be regarded as maxims, to which you will seriously and strictly adhere, they cannot fail to make you a better, as well as a wiser man. It is a fact, that not only the happiness, but the character in every successive period of human life, depends in a great measure on our conduct in the preceding periods.

Your bosom glows with a laudable ambition to leave the seminary, into which you have entered, with a more improved understanding, with a more cultivated mind than you possessed at your admittance into it. It is to be earnestly wished that you would carry your views still further; namely, to come from it with a stronger sense of virtue, with more solid habits of goodness. Be this object continually kept in view.

One good disposition in the soul is infinitely preferable to the finest parts, or the most brilliant wit. One virtue in the life is more valuable than a million of truths floating in the head, or any arts and sciences, with which the understanding can be stocked.

"There is, indeed, an excellence in knowledge; but it is founded, principally, on its connection with practice. There is a *greatness* in it; but, when separated from a virtuous character, it is nothing but the greatness of a

demon. It is important and valuable, but the importance of it consists in its furnishing us with greater means and powers of usefulness.

"It is the use we make of it, or the superstructure we raise upon it, that must render it an advantage and a blessing. It will render us more *honourable* or more deformed, just as we apply it: and the *lowest* degree of it, when attended with suitable practice, will turn to infinitely more account than the *highest* degree of it, without suitable practice. It is better, unspeakably, to be even the silliest creature upon earth, and at the same time virtuously disposed, than to be the finest *wit* or first *scholar* in the world, and at the same time proud, ill-natured or envious.

"Those who are above vulgar *errors* and *prejudices* ought also to be above vulgar *passions* and *vices*; and if they are not, they are more contemptible than the most ignorant *mechanics* or *beggars*.

"Every man will soon find, that the want of reason is much better than *reason abused*: and that to live and die the poorest idiot, is more desirable than to possess knowledge, without applying it to the practice of righteousness.

"The practice of righteousness is the first business of life. It was for this we were stationed in the present world, and not so much for any of the purposes of speculation and literary improvement. The only science worth pursuing with anxiety, is that which leads to the amendment of the heart, and helps us to establish our souls in purity and tranquillity\*."

\* Price's Sermon, on the "Vanity, Infamy and Misery of Knowledge, without suitable Practice." 1770, p. 15, 16, 17, 18, 19, 24.

A life regulated by piety and virtue, united to an understanding improved by science; superior talents of judgment and learning, directed by candour, benevolence and goodness; these include all that is noble and respectable in a character.

These reflections resemble mathematical axioms; they carry their own evidence with them: and with the conviction they convey to the mind, they address it with the most serious force. Important as are the objects of attention exhibited in the preceding letters, here is still a more important and valuable object of regard; separated from which all the rest must lose their value and glory. Whatever else, then, you neglect, attend to your moral improvement: let the right and pious culture of your heart be the leading and daily aim of your thoughts and pursuits: as the first thing in excellence, most extensive in its influence, and of the highest moment, in the final results of all acquisitions and of life itself.

To enter into a full detail of the means, by which this culture of the heart may be advanced, would be foreign from the nature and design of this address. It will be very obvious that devotional exercises are in this view of main service; and ought to be attended to with regularity, constancy and fervour.

It will be highly beneficial, as it is indeed, the genuine and proper employment of the Lord's Day, to give it to your religious and moral improvement. Desirable, as on some accounts it may be, to avail yourself of the opportunity, it may afford, to hear the most celebrated preachers and eminent models of pulpit oratory; yet,

even here, caution and self-denial should be recommended. For attendance on them, regarded in this light merely, will divert the mind from a more essential object, your religious edification, and will lead you to seek, too intensely, the gratification of curiosity and a mental taste; and to give a disproportioned attention to the study of elocution. It will be an exercise of religious prudence to confine yourself as a hearer to one or two ministers only, and to attend their preaching with regularity; as one who seeks not to be amused, but to be edified; not to hear the orator, but to worship his Maker; not to be instructed in the art of speaking, but to be built up in righteousness of life.

A diligent and frequent reading of sermons recommends itself to you as an useful practice, not only to direct and form your taste with respect to such compositions, but as a means of moral and pious improvement. This, we are informed, was a course of reading to which an eminent physician of modern times, paid great attention. "Independently of their theological merit, which should have great weight with you, in explaining the doctrines of natural and revealed religion and throwing light on passages of scripture, we shall scarcely any where meet with a richer treasure of practical observations, and with reflections on life and manners, that are better calculated to improve the understanding, mend the heart and regulate the conduct\*."

The great and amiable Dr. Doddridge is said, when an academical student, to have laid it down as an inviolable rule, (and

\* Dr. Kippis's "Life of Sir John Pringle," p. 75, 76, prefixed to his "Six Discourses."

herein, says his biographer, he was an excellent model for students) to read some practical divinity every day. If you pay a constant regard to the culture and improvement of your moral and religious character, you will find nothing more serviceable, in this respect, than the chapter on "The Rule of Life," in Dr. Hartley's *Theory of the Mind*. It abounds with philosophical observations and deep reflections, which cannot fail strongly to affect the enlightened reader, and with important directions, that will greatly assist virtuous attainments.

Be it, indeed, your chief study to seek virtue; to follow after righteousness; you will not be at a loss for means to gain the end. The great point to be carried, is to engage you to make this your principal object, and to leave on the mind a deep impression of the importance of attending to it amidst the fascinations of youth. In that period of life the heart is very susceptible of impressions, either good or bad: the character begins then to form and settle for life: and no future stage of your existence, probably, will be more favourable, or so favourable, to the acquisition of good dispositions as is your present. The discipline of the seminary, where you are, secludes you from many snares and temptations; the studies, in which you are engaged are all mental and innocent; and most of them have a good moral tendency: you are led, in the course of them, to converse with moral writers, to contemplate the best characters, and to study the great commanding principles of natural religion and revelation. After every allowance for the difference in characters amongst those around you,

you must consider yourself placed in a select society, where there is more virtuous restraint felt, and more purity of manners preserved, than you will find in any circle of the same number, taken indiscriminately from the world at large. It may be added, that the authority under which you are placed, is an authority, the exertions of which are particularly directed to favour virtue and religion: and it acts with a more powerful and engaging force, because it is exercised by those who would not have been called to the posts they fill, had not their own moral character stood fair, and even high, in the estimation of the public.

So propitious is your situation to virtue, should a youth educated in it, though not destined for the ministry, turn out, not to say a vicious character, but merely indifferent to piety, and not a proficient in virtue, every one will say, that he shews himself very unworthy of the advantages and culture which he has enjoyed. But this, my *Eugenius*, will not be your dishonour and shame.

*Quaker Ministers.*

*London Institution,*  
16, ix. 1812.

There are not many, if any, periodical publications, on our table, which it gives me greater pleasure, from time to time, to peruse, than thy *Monthly Collection*.

Oh! it is important to humanity that the persecutor be exposed, however sanctimonious may be the mask wherewith his Gehennic visage is concealed. My soul sickens in reflecting on the case of Servetus; and, scarcely less so, in remembering how the fond hopes of the excellent Boerhaave

were, bigotedly, blighted; though the world became so eminently benefited, by his disappointment; while the eretic councils of Calvin gave an apotheosis to the immolated Spaniard, obtained him a celebrity in the world, greater than the discovery of the circulation of the blood, towards which he was thought to be verging, has since yielded to our Harvey.

I believe, though, that Amicus, in his unity of sentiment with George Harrison, (in the last number, pp. 511, 12, 13.) on the subject of the Friends coming forward, as advocates for toleration, religious liberty, &c. is away from pure Quakerism; though he be, pretty evidently, a professor, under that name. When the mistaken Lord Sidmouth made the attempt to unchristianise our laws, on religious meetings, by forbidding, virtually, the twos and threes from gathering together, many worthy characters wondered that the Quakers did not petition like the other sects, against that outrageous measure of inexpressible insolence. If the Quakers had petitioned any authority upon earth, on such a subject, they would, ostensibly, have abandoned that devotion which characterises them; which, in fact, distinguishes them from every other sect. If they were, now, to unite in support of Christopher Wyvill and other enlightened legislators, I think it would be a similar departure from their pure principle, of resting only on Divine support. If I am mistaken in this opinion, I hope Amicus, in a future number, may be able to set me right.

But the burden of the present address is, to call on him, to explain his term '*approved minis-*

*ters*,' (p. 511, l. 23, *a fundo*;) for, I suspect that thereto hangs a tale, which he may be able to reveal. What does he mean by '*approved*?' Who are the *approvers*? Are Quaker speakers, after all we have heard of the necessity of their being inspired, only like the preachers in other sects and hierarchies? Are they subjected to consecrations and ordinations [*the approvals*] of men? If so, then, are not their [*approved*] ministers, *bonâ fide*, what they have always so strongly declaimed against, viz. *men-made ministers*?

With a feeling of respect towards the well-meaning Amicus and to his eulogised friend, conclude I.

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Dr. Aikin, on his Biographical Dictionary.

Stoke Newington,

SIR, Oct. 17, 1812.

Observing in the last number of the Repository a letter respecting the suspension of the biographical work in which I have been long engaged, I request your insertion of a brief reply. Were it necessary, I could easily state the causes of the long delay in the completion of this work, from which it would clearly appear that the fault has not lain with the writers, who have always been ready to deliver copy before it was demanded. It is more satisfactory, that I am able now to inform the public, that the Eighth Volume will immediately go to press, and that there is every reason to expect that no further delay will occur in the publication of the remainder.

I am, Sir,

Your most obedient servant,

I. AIKIN.

## REVIEW.

“ Still pleased to praise, yet not afraid to blame.”

POPE.

ART. I. *History of Dissenters, from the Revolution in 1688, to the year 1808. In four volumes. By David Bogue and James Bennett. Vol. IV. London. Williams, &c. &c. pp. 512. 1812.*

In conducting our Review department, we trust that we have not been unmindful of its motto: our praises, we believe, have been cheerful; our censures, fearless, though reluctant. For the most part, indeed, the works submitted to our attention, have merited and received our general, if not our unqualified, approbation. The most signal exception has been furnished by the present publication. This *History* (so it is called) truth and duty have constrained us to brand with the strongest reprobation. Mean, vulgar and defective in the composition, intemperate and bitter, beyond most contemporary writings, in its spirit, it carries with it its own antidote, as to every intelligent and discerning reader, and can mislead only those unreflecting and illiterate partizans who consider the self-assuming orthodoxy of the day as a compensation for the want of knowledge and talent, of fidelity and candour. It is not because the creed of Mr. Bogue and Mr. Bennett differs from ours that we make these animadversions on them, in their capacity of historians of the Dissenters: for although we, too, have *our* sentiments, *our* partialities and, it may be, *our* prejudices, we have never judged it necessary to arraign, on

that account, the motives of an opponent, to depreciate his services and attainments, and to inflame the passions of mankind against his name and character.

We understand and hope that the volume before us, is the completion of the labours of these adventurous gentlemen in a field which they ought never to have entered: the arrangement is that of the preceding volumes.

From p. 1—106, a sketch is given of the lives of eminent Christians, of the state of religion in England, of eminent men in Scotland, of religion in Ireland and of religion in America, during the second period of the history\*. The remainder of the volume, treats of the third period, from the accession of George the Third, to the year 1808.

In the first chapter we have an account of new sects which have arisen during the present reign. These, according to our authors, are only the Sandemans and the Swedenborgians. It is fashionable with a certain class of persons to mourn over the recent increase of sects and sectaries. The evil, however, does not appear to be quite so extensive as is apprehended: and the fact “affords some consolation” to Messrs. Bogue and Bennett, who observe with pain “the diversities of human opinion” perpetually adding to the number of divisions

\* From the death of Queen Anne to the accession of his present Majesty.

in the Christian world. (106). After all, the catalogue might have been enlarged by the notice of Joanna Southcott and her adherents, who, we believe, are not forgotten in the later editions of a well-known *Sketch of Religious Denominations*.

The state of religious liberty during the reign of our venerable sovereign, is the subject of the next chapter. Many topics have here presented themselves to our historians: such as—the diminished favour possessed at court by the Dissenters—its causes and its consequences—the events which led immediately to American independence—the clerical petition in 1772—that of the Dissenting ministers in the same and in the following year—its success in 1779—the proceedings in Parliament for the relief of the Roman Catholics—the Protestant association—the riots in 1780—the Catholic bill of 1791—the applications to the legislature for the repeal of the Corporation and Test Acts—Lord Stanhope's motion for abolishing the ecclesiastical penal code—Mr. Fox's for rescinding the laws against Antitrinitarians—the French Revolution—the controversies provoked by Mr. Burke—the Birmingham riots—and the system of *espionnage* and alarm which followed.

In the third chapter a view is professed to be given of controversies in which Dissenters were engaged. That respecting non-conformity takes the lead. The authors glance upon Dr. Priestley's exertions in the contest, the discussion between the Dean of Gloucester (Tucker) and Dr. Kippis, Mr. Lindsey's resignation of his living, Mr. Wakefield's seces-

sion from the established church, the attack made by Mr. Graham on the principle of all ecclesiastical establishments, and many minor and local controversies, between clergymen and Dissenting ministers, on schism, village-preaching, &c. But their narrative is defective and incorrect. To the name of Mr. Lindsey should have been added Dr. Disney's, Mr. Harries's, &c. The defence of the Dissenters by Mr. Hinton, of Oxford, against Dr. Tatham, ought to have been recorded: and the historians should have known that Mr. Wakefield, not having been beneficed, had no living to surrender.

The next section of the third chapter, sketches the Arminian controversy: its progress in Holland, France and England, is, in general, touched but slightly by these joint historians, who are more minute, however, concerning the recent agitation of it by the several followers of Whitfield and Wesley. To ascertain the sense of scripture on the points involved in this dispute, is an object of much importance: yet the question has in common been treated metaphysically rather than theologically.

A section is employed in a history of what the authors are pleased to denominate the *Socinian* controversy.

They are not so ill-informed as to be ignorant that between the sentiments of Lælius and Faustus Socinus, on the one hand, and of the persons styling themselves Unitarians, on the other, there is a marked distinction. In fact, moreover, the term *Unitarian* has long been applied by the ablest writers among Trinitarians



to those who believe in the simple unity of God and humanity of Christ, those, in a word, whose sentiments of Christian doctrine are most remote from the popular and established faith. Messrs. Bogue and Bennett and their admirers, must be sadly deficient in candour, in judgment and in impartiality, if they cannot affix as distinct and precise an idea to the name *Unitarian* as to the epithets *orthodox* and *evangelical*. Their substitution therefore of *Socinian*, is arbitrary, invidious, delusive and unjust.

In a history of nonconformists their seminaries for the ministry are prominent objects: and to these the historians devote a chapter. The College at Homerton, which, by a very equivocal and awkward compliment, they style *the Dissenting Oxford*, passes first in review. To this succeeds the Academy at Hoxton—its former and its present state;—then the New College at Hackney, another in Well Street in the same village, the institution which once subsisted with signal prosperity at Daventry and which is now conducted at Wymondley in Hertfordshire\*, that at Warrington and York, the Baptist College at Bristol, the academies at Exeter and in the West, and those in the North of England, &c.

A delineation follows of the present state of education for the ministry among Dissenters. It is evidently the aim of the writers to establish two propositions; the one, that more students are now educated for the pastoral office in the nonconformist churches, and

better educated, than formerly; the other, that particular attention is bestowed on the improvement of the pupil in the Independent seminaries. We doubt the justness of great part of the representation; the rather as Messrs. Bogue and Bennett underrate the importance of an accomplished, classical education, in connection with sacred learning.

In the first section of the sixth chapter we have the lucubrations of the authors on the number and rank of Dissenters. During this reign nonconformity has added to what may be called its population, though, perhaps, it cannot boast so many affluent professors as at an earlier period; a change which we are far from lamenting. The speculations of the two historians on the causes of the increase or the diminution of particular bodies of nonconformists, are characteristically incorrect. To magnify the congregationalists, and depreciate the Presbyterians, as much as possible, is, visibly, their aim: and this goodly purpose they keep in view through their representations, in the following sections, of the labours and the support of ministers, of the public services and associations of Dissenters and of the inward state of religion in this part of the community.

We discover the same gross partiality in the biography which this volume contains, after the manner of its precursors. Though the selection is not injudicious, yet, in the hands of the authors, the history given of Presbyterian ministers is often calumny, that of Independent or Calvinistic Baptist preachers, almost indiscriminate eulogium.

There is a short chapter on the

\* Under the Rev. William Parry, M. A.

state of religion in the world, that is, in England, in Scotland, in Ireland and beyond the British empire! And the work closes with a picture, such as this pair of historians can draw, of the influence of dissent on true religion, on sacred literature, on public moral, on civil and religious liberty and on national prosperity.

As it is not the business of reviewers to make out a list of *errata* for the publications which come before them, we shall but just observe that the volume presents numerous examples of typographical carelessness and inelegance. It was, no doubt, the duty of the authors to superintend with diligence the printing of their work: yet, glaringly inaccurate themselves on points of more importance, they could not be so sensible as some of their readers are to the defects in its mechanical execution.

The style continues to betray two different pens, and, with few exceptions, is not less faulty than that of the foregoing volumes,—is either ludicrously inflated or extremely low and coarse\*.

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\* The following are instances in point: p. 4. *was honoured to produce* (had the honour of producing). 32. "Some might have foreseen that two *geniuses*," &c. (viz. Mr. and Mrs. Rowe). 37. "*insatiable cupidity*" (thirst for money). 43. "It could now no longer be said that the history of Dissenters was that of religion" [Surely they must mean the history of Dissenters *exclusively*]. 69. "This was the *ground* which had Mr. Erskine and his colleagues occupied in their secession, would have *conciliated* to them," &c. 114. "Sandeman blew away with his northern blast the impure mist," &c. 166. "the *noncons*" (nonconformists). 201. "the *rivers* of blood which were shed, and the miseries which were extended far and wide through the

Whole paragraphs, and even chapters, are composed in a manner which would disgrace a student of but one year's standing. As the penury of a language occasions writers in it to employ harsh images and figures, so the same effect is often produced by a man's want either of clear ideas or of method in arranging them: and this is the situation, this the character, of Messrs. Bogue and Bennett. Their information also concerning persons and events, is frequently defective or erroneous: and in the judgments which they pass upon some of them they exhibit a deplorable supineness or imbecility of mind.

The Honourable Mr. Boyle they entitle, 42, *Sir Robert Boyle*. Dr. Warner, 187, they confound with Dr. Warren. They are mistaken in supposing that Mr. Merivale, 271, was one of the ministers of a congregation at Exeter. The Christian name of the late Mr. Kenrick of that city, was Timothy, not *Thomas*, 273. Mr. Pierce's surname is still misspelt [it should be Peirce]. We suspect that the Mr. *Hiot* spoken of, 282, as a tutor at Warrington, was really Mr. Holt. Of Dr. Taylor of Norwich, ib. we are satisfied that he was no Racovian,

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world, *excited* unutterable anguish," &c. Ib. "to put the great clock of Europe back five-hundred years," 214. "the diffusion of the gospel in the *rural parts* (the country places) of the kingdom," 227. "the same *perverse logic* as [which] would make," &c. 278. "Three gentlemen of Rotherham, Joshua, Joseph and Thomas Walker, deserve honourable mention—the *former* [the first]," &c. 319. "*bid* [bade] him and his adherents," &c. 346. "the Methodist has *taken to*" [adopted]. And see pp. 284, 319, &c. &c.

283. We learn on enquiry, that a gentleman stated, 269, to be in the list of *Dr. Ashworth's* students, was *only in his eighth year* when that valuable tutor died, and did not enter on his academical course till the autumn of 1784! And we can assure our readers that similar blunders are scattered through the work, nor least in the tables, formed by Mr. Bogue and Mr. Bennett, of the dissenting congregations in the several English counties.

They say, 40, 41, of Dr. Samuel Johnson :

"In prose he has happily taken the precedence of Addison, whose *Spectator* has much to pollute as well as to divert and instruct."

This may be a well-intended but is a very illiterate decision. Where the *Rambler* has one admirer, the *Spectator* has twenty, especially among men of taste and cultivation: and the editorship of the *Spectator* and the responsibility of the papers to which the historians allude (a serious responsibility it was), rested with *Steele*, not with Addison, of whom Johnson himself declares, "He has restored virtue to its dignity and taught innocence not to be ashamed."

Of the ignorance and negligence of the present historians of the Dissenters, and, we are constrained to add, of their gross misrepresentations, we shall bring forward other proofs under the heads of their treatment of sects differing from their own, their account of nonconformist academies, their speculations on the decline of Presbyterian congregations, their view of the methods by which

religion is to be supported, and the partiality and calumnies observable in their biographical delineations.

Calvinists, unless the effect of their principles be counteracted by great comprehension of mind and benevolence of temper, will be prejudiced, of course, against Arminians. What but this prejudice could draw the following portrait of the Wesleyan Methodists? (392.)

"— the want of competent knowledge in the great body of their preachers, has nourished error and enthusiasm among the people, and too fully justified the heavy censure which has been passed upon this communion, as containing a greater sum of ignorance of the scriptures than was ever found in any body of Protestants since the Reformation."

We do not vouch for the accuracy of the picture: sects better known to the historians, are as much distinguished as the Arminian Methodists by "ignorance of the scriptures."

With some encomiums on the Particular Baptists is mixed a condemnation of the Antinomianism which certain of their ministers are here said to have encouraged. As to the General Baptists, it is the natural consequence of their departure from *evangelical* sentiments, that they are charged by these writers with a want of piety. We suspect, too, that no Sandemanian would recognize as strictly just the view presented by Messrs. Bogue and Bennett of the religious body so denominated.

That reputed Socinians find no quarter at their hands, is nothing wonderful. Of these they frequently speak in the spirit which exclaims, 'Stand by thyself, for I am holier than thou,' frequent-

\* See Johnson's *Life of Addison*, and, further, No. 555 of the *Spectator*.

ly with the rancour of little and ungoverned minds, and as often with the arrogance of conscious infallibility. The party zeal of the historians, even loses sight of truth, and (257) falsely accuses one Unitarian writer of "recommending without a blush the pious pleasures of the play-house on a Sunday," and another of "despising prayer as nugatory." Such are the artifices and the slanders by which they hope to captivate the prejudices and strengthen the bigotry of their ignorant admirers! To the opinions of Arians and Socinians the catch-word *heresies* is lavishly applied by these authors: Arians and Socinians themselves they stigmatize as *heretics*. Among the absurdities to which human weakness gives birth, none, surely, can be grosser than the use of this language by *Protestants* and *Dissenters*. To hear it, gratifies a particular class of unbelievers, and furnishes a triumph to the Romanist: while to men who really understand the principles and genius of Nonconformity it is insufferably disgusting.

The classical attainments and the taste of the late Dr. Thomas Gibbons, 259, were not perhaps of the highest order. But his style was elegance itself compared with that of Mr. Bogue and Mr. Bennett: and he uniformly behaved to persons of all communications with the courtesy of a gentleman and the affection of a Christian. Admitting that Dr. Daniel Fisher, 260, was "extremely unpopular as a preacher," still there could be no necessity for his unpopularity being recorded by these writers: delicacy would have paid some respect to the

memory of a worthy man and to the feelings of a most exemplary relict. Mr. Berry, *ib.* and 261, has now retired from the stated services of the ministry, in consequence of his infirm health. Concerning the late Mr. Robins, 269, 270, who was visited, for many years, with a similar affliction, more might have been said with truth, propriety and benefit. On the fidelity of the Rev. John Horsey of Northampton, in the discharge of his duty, when he was a theological tutor under Coward's trustees, a most ungenerous and unfounded suspicion is, in this work, attempted to be thrown. The calumny met with a compleat refutation in the *Monthly Magaz.* Vol. VI. 318—320. VII. 16—19: and more respectable students than those whom Mr. Horsey educated, never adorned any dissenting academy within the circle of our personal observation.

Our historians remark of Mr. Micajah Towgood that "he gave lectures in the academy [at Exeter] on biblical criticism, for which his learning and judgment, though not his orthodoxy, eminently qualified him." (272.) Hitherto, we had been taught, by the lessons and examples of such men as Griesbach, Michaelis and Porson, that "biblical criticism" is perfectly independent on religious systems, whether *orthodox* or heretical. But this, it seems, is not the judgment of those accomplished and *Protestant* divines Messrs. Bogue and Bennett! When they go on to say (273) that the progress of Mr. Kenrick's mind "shews the tendency of what are called moderate principles to Arianism, and thence to

Socinianism, on the utmost verge of Deism," they assert an unblushing falsehood. At York (286) the number of the students has increased through successive years; and at present (Sept. 1812) much exceeds twenty.

Generally speaking, we differ from the writers in our opinion of the nature and the mode of the education which should be given to candidates for the ministry.

In one point we agree with them: we decidedly prefer small academies to those which are large and splendid. They better suit the circumstances of Dissenters and their ministers, and are far more friendly to the ends of discipline and study. Yet these historians, though, apparently, they view this subject in the same light with ourselves, intimate, not very consistently or rationally, the expediency of attempting the establishment of something like a dissenting university. 308, 309, 310.

We cannot look with so favourable an eye as they do on ministers who ascend the pulpit without preparatory instruction. On the whole, nevertheless, they plead for such instruction, and wish, we presume, to be considered as alike inimical to a *half education* and to one which is costly and finished. Among the bulk of the Dissenters the danger is on the former side. This is sufficiently proved by the style and tone and character of the present work, and by many of the facts which it records or at which it glances. Sound learning is so intimately connected with free enquiry, and therefore with the interests of religion, that when nonconformist ministers cease to cultivate and possess it, they will lose a great

portion of their respectability. It is only inferior to that to which every thing is inferior, *the charity which never faileth*, ardent love to God, to the Saviour and to mankind: and we can inform Mr. Bogue and Mr. Bennett that "the aims and professions" of the excellent seminary in the north which is supported by Dissenters of the Presbyterian denomination, are more than nominal. 299.

It affords us pleasure to see an intimation that classical and scientific knowledge is more encouraged in some of the Independent academies than it was at former periods. In proportion as it is diffused among the pupils, we may hope that bigotry will lose ground and be discountenanced. A familiar and correct acquaintance with the best productions of Greece and Rome, is, in particular, so admirable an instrument, in judicious hands, of carrying on scriptural studies with advantage, that we join in Mr. Wakefield's regret at the indifference with which this object is regarded in most of our academies. Messrs. Bogue and Bennett; we may well suppose, are forgetful that a tolerable master of those languages, possesses great facilities for the attainment of others. 301—304.

"Theology" say they (305), may be pronounced the *forte* of dissenting students." If indeed we should take indiscriminately a given number of undergraduates at the university, and, in the same manner, an equal number of junior students at our academies, it would be seen, we believe, that the latter are more conversant with the scriptures and with books of systematic theology. Even the scriptures, however, are not read

to sufficient purpose by the pupil, unless he can read them well in the originals: and the value of what these gentlemen term "systematic theology" we estimate very meanly, so far as it is systematic. When the word falls from authors of their stamp, it signifies *The Institutes of Calvin* and *The Catechisms of the Assembly of Divines*. Now, although we shall not deny that there is a time of life when these works should be put into the hands of students in divinity, we protest, nevertheless, against their being prescribed to them at the beginning of their inquiries: we protest against students being brought acquainted with any formularies of faith, be they whose or what they may, before they have taken their views of revealed truth from a careful and critical perusal of the native records of Judaism and Christianity. Here, we imagine, the historians and ourselves are completely at issue. We copy two sentences, describing the method of instruction pursued in Mr. Bogue's own seminary at Gosport: 282.

"Of the three years to which the course of instruction is limited, the two first are occupied with lectures on the principles of Christianity, and the last with lectures on the sacred books. During the whole time Latin, Greek and Hebrew are studied, and instructions are given in geography and astronomy, on language and composition, on Jewish antiquities, ecclesiastical history and the pastoral office."

What does this tutor mean by "the principles of Christianity" if not the principles of Calvinism? Allowing him then to consider them as identical, we have before us his admission that *only one year is devoted to* <sup>delicacy we like</sup> *a critical examination* <sup>respect, the sa-</sup>

*cred volume, while two years are "occupied with lectures" on those principles the truth or falsehood of which cannot be legitimately ascertained otherwise than by that same critical examination which such lectures are made to precede!* This, in the eyes of every true Protestant and Nonconformist, is an inverted order of theological investigation. Our readers will, besides, remark that only three years are dedicated to the whole course, and that, though astronomy is professedly taught, we hear nothing of lectures in mathematics.

There is some justness in the following observations, 307. 308:

"Whether it arises from the earlier initiation or longer course of study enjoyed by the clergy, so that they have had time to wear away their youthful affectation, or whether they have been brought to their level by intercourse with a larger circle of superior minds, or to whatever other cause it may be attributed, it is a fact that serious young clergymen frequently excel in that modest concealment of learning and simple mode of instruction which indicate at once the great and good man. In these respects they furnish an example which the students from the dissenting academies ought to imitate with unwearied attention: for they are excellencies in which they are too frequently defective."

But whence does the defect proceed? Chiefly from that superficial communication of literary and theological instruction which characterizes many of our dissenting seminaries. Let not Messrs. Bogue and Bennett charge upon the pupil what is mainly attributable to the superintendant and the tutor.

One of their favourite topics, is the decline of Presbyterian congregations, especially in the metropolis. In recently looking

through some numbers of a been so large a number of avowed certain *History of Dissenting* and respectable Antitrinitarians *Churches, &c. By W. Wilson,* in this country as at the present which we are persuaded, is not day.

unknown to our authors, and in We learn from our authors, which greater regard is paid to 506, that "the modern associa- truth and delicacy than in their tions, for the suppression of vice, own volumes, we saw, or fancied and for the observance of the we saw, both public and personal Lord's-day, find their most zealous members and patrons among reasons why *Mr. Bogue* should Dissenters, who," it is affirmed, have been silent on this subject.

It is a fact that both in London "have by these and other means and in the country many congre- elevated the standard of public gational as well as Presbyterian morals." The manner of the societies have declined: and the historians clearly indicates their decay of the former would have approbation of calling in the aid of the civil magistrate to the sup- been far more general. had not port of truth and virtue: such is supplies of ministers been gained their consistency as nonconform- from the Calvinistic *Methodists*. ists and the professed disciples of This is a consideration to which him whose kingdom is not of this the historians should, in justice world! For ourselves, we blush and candour, have attended. at hearing that there are any non- Will they infer that the Indepen- conformists in these worse than dent congregations which have equivocal associations: pure as either dwindled or become ex- may be their motives, their under- tinct were not strictly orthodox? standings are deplorably ill-in- The truth is that it cannot be the formed. The end cannot sanctify the means: the standard of public duty of the enlightened minister of religion to gratify the inveteracy of prejudice and the depravity of taste in his hearers, which it is one branch of his office to correct. Consequently, no disgrace or blame attaches to the man, be he Trinitarian or Antitrinitarian, who will not sacrifice every thing to the love of popular applause. On the other hand, it cannot be denied that the absence, either totally or in a great degree, of doctrinal, and what some men have attempted to stigmatize as controversial, preaching, has been injurious to the prosperity of certain classes of the Dissenters. Happily, a more consistent practice begins to be adopted: and the beneficial effects of it are already evident; there never having

solicit their patriotic cognizance of the *heretics* against whom Mr. Bogue and Mr. Bennett level such indignation as they are permitted to express. We are thankful to a gracious Providence that the magistrate's sword cannot be directed at pleasure by such writers: they are dangerously familiar with the word *heresies*; and, fair as are their professions, we should be apprehensive of their conveying us to "Lollard's tower"\* or some other receptacle of *heretics*.

There is no part of the volume before us, which merits severer censures than the chapter containing the lives of eminent Dissenters.

We formerly had occasion to notice the injustice of these historians to the memory of Dr. Benson:† nor in the representations which they now make of him are they more studious of truth. He did not come "into the abodes of the *Fratres Poloni*," 399. Dr. Benson was too sound a Protestant to designate himself by the name of an uninspired teacher: nevertheless, his sentiments were those which it is generally agreed to denominate Arian. That he exercised the right of private judgment and thought for himself, *neither reproaching others nor fearing their reproaches*, is great praise: we wish it were the praise of Messrs. Bogue and Bennett, who are not of all men, best qualified to decide upon the "heresy and error" of the Lardners and Bensons of the last age, or to intimate as they do, in vulgar and charac-

teristic language, that these eminent divines *wandered into a morass, and sunk in mire up to the neck*. ib.—To call the belief of such persons *heresy*, said the late amiable Mr. Gilpin,\* "is certainly a great breach of Christian charity."

With their usual want of modesty and humility they pronounce that Dr. Benson was an "impenetrably dull man," 400. No doubt, he was more signalized by assiduity and learning than by brilliancy of parts. But are the historians ignorant that it is a wide interval which separates brilliancy from dullness! In Dr. Benson's works, and especially in his *Life of Christ*, there are many observations indicating at once ability and knowledge: nor could he be "an impenetrably dull man" whose writings were thought worthy of being translated by Michaëlis and other accomplished theologians on the continent; a distinction the more honourable as these German divines had not "imbibed the same sentiments" with Benson. On the whole, this notable flourish of our authors, has reminded us of Johnson's speech concerning Mr. Thomas Sheridan:‡ "*Why, Sir, Sherry is dull, naturally dull; but it must have taken him a great deal of pains to become what we now see him. Such an excess of stupidity, Sir, is not in nature*." So (said he,) I allowed him all his own merit.†

They observe, ib., that Dr. Benson's account of Calvin's concern in the burning of Servetus is

\* See the Life of Archdeacon Blackburne, (prefixed to his works), p. 43, and on the subject of these associations, a most excellent letter in Vol. vi. of Mon Rep. 411—415.

† Vol. v. 562.

\* Life of Cranmer, 132.

† Father of the Right Hon. R. B. Sheridan.

‡ Boswell's Life of Johnson (ed. 2d.) vol. i. 408, 409.



written *con amore*: and they refer to Bayle, as having investigated the subject with an impartiality and candour which should put English Arians and Socinians to the blush. We have consulted such copies of Bayle's Dictionary as are within our reach, but, unfortunately, have not met with any in which this affair is examined. Our inquiries will be continued: in the mean time, we give our historians credit for the accuracy of their reference, and beg to apprise them that we feel no interest in adjusting the balance of guilt between the two persecutors Calvin and Socinus. It is sufficient for us to be persuaded, and our readers will mark the fact, that among Unitarians truly so called there has been no persecutor.

From one of the notes of Messrs. B. and B. under the article *Job Orton*, we select a *morceau*, which we need not commend to contempt:

"If Job Orton had had a good cheerful wife, and two or three romping children around him, they would have rubbed off his rough corners, dispelled his low spirits, and made him a much more useful and a happier man." 418.

They say of Dr. Price, 422, "For profound skill in mathematical calculations, he had perhaps not his equal in the kingdom." The assertion should have been limited to that branch of the mathematics, the doctrine of chances, &c. in which he particularly excelled. He quitted his station at Newington Green long before his death, which happened in the spring of 1791.

Of Dr. Priestley they seize every occasion to speak in the language of malignity and falsehood.

It was not sufficient that con-

trary to truth they should charge "his aberrations from evangelical principles" on his views respecting the inspiration of the sacred writings, 249: it was not sufficient that, with equal disregard to facts, they should describe "Dr. Priestley and his followers" as avowing that "their own virtues were the foundation of their eternal hopes," 381. Their biography of him, moreover, is little else than a tissue of calumnious misrepresentations.

"Fondness for books," they inform us, "was, according to his own account, the motive which induced him to enter the ministry." *His own account* we will place by the side of this statement. "From the time I discovered any fondness for books my aunt entertained hopes of my being a minister; and I readily entered into her views." *Memoirs*, &c. 8vo. 5.

We transcribe what Messrs. Bogue and Bennett say of his removal from Nantwich to Warrington, and subsequently to Leeds: 430, 431.

"He removed to Warrington, in 1762, to become tutor to the academy, which was established there under the auspices of the heterodox Dissenters. Here he married, and resided six years."

"Till this time, he says he had 'no particular fondness for the studies relating to his profession as a minister';"

"—he accepted in 1767, an invitation to become minister of Mill-Hill chapel, Leeds. Here he became what is called a Socinian. When he says, 'I always considered the office of a Christian minister as the most honourable of any upon earth, and in the studies proper to it I always took the greatest delight,' it must be left to the reader to determine how this declaration can be reconciled to a former avowal and to the chief pursuits of his life."

To the reader let the determination be left: but let it not be

made until we have set before him the words of Dr. Priestley himself: Mem. 46, 47.

"My removal to Warrington was in September, 1761.—Though at the time of my removal to Warrington, I had no particular fondness for the studies relating to my profession then, I applied to them with great assiduity: and, besides composing courses of lectures on the theory of language and on oratory and criticism, on which my predecessor had lectured, I introduced lectures on history and general policy, on the laws and constitution of England, and on the history of England."

Yes! The reader will now determine whether Dr. Priestley is speaking of the studies of his academical professorship or of those of the Christian ministry. He will determine, too, on the accuracy or inaccuracy, on the good or bad faith, of the present historians of the Dissenters: he will see what they have added, what they have suppressed, what they have distorted; and, even should he acquit these writers of a baseness of which he might have supposed them incapable, he will fully convict them of the most reprehensible negligence and rashness.

It is not astonishing that they vilify the memoirs which they thus scandalously pervert and mutilate. Their exclamations upon this work are: (435)—"what a display of a fallen creature! What an illustration of the truth that mere man at his best estate is altogether vanity!"

So destitute are they of candour and discernment that they utterly overlook two considerations, which they might, surely, have been taught even by a limited acquaintance with books and men. The one is, that devotion, to be acceptable, must be habitual and

humble, not obtrusive and ostentatious: the other, that authors may be quite as vain and selfish when they are relating the history either of their friends and party or of their opponents, as when they give an ingenuous narrative of themselves. It was Dr. Priestley's character that

"He lov'd to pour out all himself as plain

As downright Shippen or as old Montaigne."

What these historians are pleased to style his *autobiography*, reminds us forcibly of honest Whiston's: and it is remarkable enough that what Messrs. Bogue and Bennett ascribe to his selfishness, is ascribed by others of his censors to his ignorance of the world. With superior comprehension of understanding he united the most amiable simplicity of thought and manners. Those persons who are conversant with his writings, cannot fail of seeing that his affections were eminently raised above present and visible objects: they will admire that spirit of thankfulness and submission to God which breathes more especially in every publication where he has occasion to speak of the principal incidents of his eventful life, nor least of all in his letters to Mr. Lindsey;\* and such persons will be the last to accuse him of a want of piety and of an inordinate regard to self!

The affected contempt with which these gentlemen treat him as a theologian, 436, 437, is not entitled to more than a moment's

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\* See Mr. Belsham's recently published *Memoirs of that most excellent man*.

notice. They mean to prefer a heavier charge when they allege that, "though a philosopher and a minister of religion, he not only read novels and plays, but for many years gave no less than two or three hours a day to games of amusement, as cards and back-gammon." Some kind of relaxation, we believe, is necessary to all men: and different persons, we know, have different amusements. He who reads nothing but novels and plays, or little besides, he who does little or nothing more than play at cards and back-gammon, may justly incur censure from our authors. We take leave, however, to inform them that even plays and novels and cards and back-gammon are safer amusements than calumny and detraction, and that in a moral and religious view, to say nothing of their literary credit, they have judged unwisely in selecting the aspersion of the reputation of the venerable dead as the employment of *their* leisure hours.

We copy the concluding paragraph of their biography of Dr. Priestley, 437, 438:

"His death completed the scene exhibited through life. The eternal fate of the individual must be left to his Judge, who alone can say what passed after he ceased to hold intercourse with those who watched his dying moments. But as the cause of Socinianism lived in this champion, it died in his death. When he bids his family good night, and speaks of death as 'a good long sleep,' we almost fancy ourselves transported to Paris at the era of the infidel and revolutionary fury; for, alas! Priestley speaks only of sleeping in the grave, and not like Paul, of 'sleeping in Jesus.' Nor is this the worst; for when we see the dying philosopher pointing to a book on the termination of hell-torments, declaring that it had been his support in trying moments, and recommending it

to his child as a source of consolation, can the benevolence of the Christian refrain from pouring over the afflictive scene the tears of bitter regret? Are these thy consolations, O Socinus? Could the amiable, the upright, the scientific Priestley turn from his family with no better alleviation to the parting pangs than this consideration 'we shall all meet finally, we only require different degrees of discipline (the discipline of hell!)\* to prepare us for final happiness?' If the creed of this distinguished man were true, the veriest wretch that died unpardoned, unbelieving, unrepenting, might say as much as Priestley, 'we shall all meet finally, for we only require different degrees of discipline.' And what turned the eyes of the philosopher downwards to the state of punishment? Was it because he could not, with Stephen, look upward, see Jesus at the right hand of God and invoke him, saying, Lord Jesus, receive my spirit? But from such a scene of clouds and darkness, of sleep before the resurrection and punishment for ages after, we turn away with the anguish of deep commiseration, only repeating again that the death bed of Dr Priestley should be regarded as pronouncing the damnation of the Socinian creed."

It had long been the false but confident boast of some religionists that Unitarianism could not support the mind in a dying hour. The tranquillity and hope with which Dr. Priestley departed from the world, supplied an additional practical confutation of such language. With the view therefore of destroying or evading the evidence furnished by so memorable a fact, it became necessary for writers of the stamp and size of our historians to discolour the modest narrative given by Mr. Priestley of the last moments of his father. This it is our duty to lay before our readers: *Memoirs*, vol. i. 217, 218.

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\* The words, *the discipline of hell!* are the comment and the *epiphonema* of Messrs. B. and B.

"On Sunday he was much weaker, and only sat up in an armed chair, while his bed was made. He desired me to read to him the eleventh chapter of John. I was going on to read to the end of the chapter, but he stopped me at the 45th verse. He dwelt for some time on the advantage he had derived from reading the scriptures daily, and advised me to do the same; saying that it would prove to me, as it had done to him, a source of the purest pleasure. He desired me to reach him a pamphlet which was at his bed's head, Simpson on the Duration of Future Punishment. 'It will be a source of satisfaction to you to read that pamphlet,' said he, giving it to me. 'It contains my sentiments, and a belief in them will be a support to you in the most trying circumstances, as it has been to me. We shall all meet finally: we only require different degrees of discipline suited to our different tempers, to prepare us for final happiness.' Upon Mr. — coming into the room, he said 'you see, Sir, I am still living? Mr. — observed, he would always live. 'Yes,' said he, 'I believe, I shall; and we shall all meet again in another and a better world.' He said this with great animation, laying hold on Mr. —'s hands in both his."

"Before prayers he desired me to reach him three publications about which he would give me some directions next morning. His weakness would not permit him to do it at that time."

"At prayers he had all the children brought to his bedside, as before. After prayers, they wished him a good night, and were leaving the room. He desired them to stay, and spoke to them each separately. He exhorted them all to continue to love each other. 'And you, little thing,' speaking to Eliza, 'remember the hymn you learned, *Birds in their little nests agree, &c.* I am going to sleep as well as you: for death is only a good long sound sleep in the grave, and we shall meet again.' He congratulated us on the dispositions of our children; said it was a satisfaction to see them likely to turn out well; and continued for some time to express his confidence in a happy immortality, and in a future state, which would afford us an ample field for the exertion of our faculties."

On a comparison of these pas-

sages with Mr. Bogue's and Mr. Bennett's statement, it may be observed, first, that the historians make no mention whatever of Dr. Priestley's desiring his son to read to him the interesting chapter which contains a relation of the resurrection of Lazarus; secondly, that they are also silent concerning his remarks on the advantage and the pleasure of reading the scriptures, and his recommendation of the practice; thirdly, that the desire so gratified and the remarks so suggested, are, in fact, the key to the whole of this instructive conversation; fourthly, that these authors suppress the circumstance of the devotional service in which Dr. Priestley engaged; fifthly, that the man who speaks of death as a good long sound sleep, could never look upon it as consigning him to the punishment of hell, and, sixthly, that, in truth, he with *great animation* expatiated on his belief in a happy immortality, and declared his conviction of his meeting his friends in another and a better world.

It was doubtless his opinion that both the afflictions of the present life and the future punishments of the wicked, have a corrective and remedial tendency. This sentiment he conceived to be taught by the works and providence and word of God. Whether it be so, is not now the question. Even the most *orthodox* reader, provided he be impartial, will agree with our correspondent, H. P. (Vol. VII. 510, 511,) that "the use which Bogue and Bennett have made" of the expressions of this illustrious man, "is highly unwarrantable and infamous," they "having inferred

from hence that the Doctor was sensible that he was going to hell, and all the comfort he had was that his suffering there would not be eternal."

We think, with the liberal and intelligent writer whom we have just quoted, that the dying words of Dr. Priestley "express a cheerful expectation of awakening from the sleep of death to an everlasting life." However, we cannot subscribe to his doubt whether the Doctor's language with respect to Simpson's piece on the Duration of Future Punishment, be correctly or fully reported. Neither can we concur in his opinion that it was "a strange and unfortunate mode of expression." In our humble judgment, there is no reason to suppose that the discipline of which Dr. Priestley speaks, is solely, or even principally, *future* discipline. Of this great philosopher and divine it was the fixed, the joyful, belief that the events of the present world, and especially its painful vicissitudes, are intended to form, to correct and to improve the character. Such then we consider to be the discipline which he has mainly, if not altogether, in view; the rather as the attendants on his last hours were younger than himself. At the same time, Mr. Simpson's *Essay*, &c. confirmed him in the persuasion that there is a perfect harmony in the measures of the divine government throughout all the states and stages of our existence.

In short, we look upon his words on his dying bed as completely identical with the following sentence in his fine dedication of one of his works to Dr. John Jebb:

"You and I, Sir, rejoice in the belief that the whole human race are under the same wholesome discipline, and that they will all certainly derive the most valuable advantages from it, though in different degree, in different ways and at different periods;—"

Were it not time to finish this article of criticism, we could point out many instances of invidious partiality in the biographical sketches framed by these authors. Thus, while, in the manner which we have witnessed, they endeavour to disparage Dr. Benson, Guyse, certainly not his superior, receives nearly unabated praise: and while the eccentricities of the late Mr. Robinson of Cambridge, the consequences of impaired health and faculties, are rigorously dragged into light, those of Mrs. Bendish, the effects of a disordered brain, are described as "the fruit of her religious principles engrafted on an ardent temperament." 27.

Something should have been said of the charitable institutions (the Orphan Working School, for example,) which owe their birth to the exertions of the Dissenters. Nor should the Bible Society have been forgotten. The historians make loud professions of zeal for the study of the scriptures: yet we know that their favourite, Dr. Owen, was the strenuous opposer of Walton's undertaking of the *Polyglott*: and we believe that biblical criticism is, on the whole, much more indebted to the labours and the patronage of Presbyterian than to those of congregational divines.

Mr. Bogue and Mr. Bennett have addressed themselves to the prejudices of a pretty numerous class of persons, who are accustomed to take upon trust whatever

falls from the lips or the pens of their spiritual guides, and whose ardour for doctrines which they have not embraced on Protestant principles, is exercised with a spirit which Protestantism and Christianity disclaim. With such men, unhabituated to reading, inquiry and reflection, the errors and misrepresentations of these historians will pass for facts, their intemperance, for zeal, and the various blemishes of their style, for specimens of taste and elegance :

*Qui Bavius non odit, amet tua carmina  
Mævi!*

We appeal, from such judges, to genuine and well educated Nonconformists, of every denomination. Men of this description, are eager to disown the present History of the Dissenters, as alike disgraceful to its authors and unjust to the body of which they style themselves members. In taking our leave of it, we ask, with no irrational confidence, whether it be likely that writers so precipitate and ignorant, so careless and undiscerning, so partial and inequitable and censorious, as Messrs Bogue and Bennett, are possessed of that knowledge of divine truth which they consider as having been withheld from the eminent persons on whom they lavish their abuse?

ART. II. *A Letter to the Rev. Dr. Goddard, occasioned by his Sermon, preached August the 8th, 1811, at the Triennial Visitation of the Lord Bishop of Chichester. By A Layman.* 12mo. pp. 70. Chichester, printed: and sold by Longman and Co. London. 1811.

This Layman is an enlightened friend of civil and religious liberty, in defence of which he discovers varied information, urbanity of manner and elegance of style. He treats Dr. Goddard with respect; to which, indeed, he seems fairly entitled: but, at the same time he manifests a paramount reverence of truth and freedom.

The following passage sets the Layman in a light, to us most pleasing.

“The lapse of more than a hundred years has doubtless produced considerable change in the opinions and feelings of men, and in the import of words, so far as they denote those opinions and feelings. Towards the close of the 17th century, religious toleration was universally deemed a great thing to bestow and to enjoy. At present, I confess myself to be of that not very small and continually increasing number, who reprobate both the word and the thing, as a disgrace to those who assume the right of granting it, and an insult to those who are compelled to receive it. For what would you tolerate? Would you tolerate what is right; or what is wrong?—the performance of a duty or the commission of a crime?” (p. 46.)

The Layman points out two recent causes of the withdrawal of the confidence of the people from the clergy of the established church; 1st. their “unqualified approbation and support of the violent and headstrong measures of policy, which, with few intermissions, have been pursued by the government of this country during the last 40 years,” (p. 58.) and 2nd their “opposition to the cheap and efficacious plan of educating the children of the poor practised and recommended by Mr. Lancaster.” (p. 59.)

In concluding (p. 64, &c.) the Layman disclaims all hostility to the Established Church, and even expresses a wish for its perma-

nence, though in a reformed state. To so liberal a sentiment it may seem uncandid to object; but, for ourselves, we must avow that, with great respect for the body of the English clergy and even with approbation of the English church, compared with other national churches, we cannot but consider all alliance between church and state as radically unchristian, and pernicious in proportion to its strictness. We are not for overturning establishments; but whatever becomes of them, we are decidedly for laying down the principles of truth and liberty on the basis of the New Testament.

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ART. III. *Six Brief Letters, occasioned by the Institution of an Auxiliary British and Foreign Bible Society, at Chelmsford, Essex; March 23, 1812.* 2nd ed. 8vo. pp. 28. Johnson and Co.

In a controversy that has caused much ill blood, we are pleased to find a pamphlet written with good humour; and for sound sense, true Protestant principle and a leaning to free inquiry and rational views of the gospel as well as for innocent pleasantry and candour, we can recommend the *Six Brief Letters*. We fancy we trace in them a veteran in the service of truth and freedom.—At the end of the pamphlet is a useful list of the tracts published on the Bible-controversy.

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ART. IV. *Four Practical Discourses: on the Character of*

*Jesus Christ; the Manner of Christ's Teaching; Religious Industry; and Rejoicing in the Lord always.* 8vo. pp. 64. 1s. or 9s. a dozen. 1811.

ART. V. *Five Practical Discourses: on the Value of Health; the Proper Fear of God; the Love of God; the Use of the Holy Sabbath, and Mutual Equity.* 8vo. pp. 64. 1s. 3d. or 12s a dozen. J. Johnson and Co. 1811.

These sermons are published by Mr. Charlesworth, the respectable clergyman of Ossington, in Nottinghamshire, who has laid himself out, in his various publications, for the promotion of practical religion. The discourses are partly original, and partly selected from approved authors: the selections are made with judgment, and the originals are interesting from their true evangelical simplicity. Short, plain, earnest and affecting, the whole may be recommended for family-worship, for distribution amongst the poor and for the use of Christian societies destitute of ministers. In this recommendation, we would be understood to include Mr. Charlesworth's former small and cheap sets of discourses on the same plan, which appear to us to contain the marrow of Christianity, unaccompanied with doctrinal controversies, which, however important, are of no further use than as they tend to rectitude of heart and excellence of conduct.

## OBITUARY.

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### *Rev. J. B. Dewhurst.*

On the wrapper of our last Number, the Committee of the Unitarian Academy advertised that the Institution was to be opened on Monday, Nov. 2, under the Rev. MR. DEWHURST as one of the tutors: we have the afflicting task of commencing the Obituary department of the present Number with announcing that he is no more. Before the last magazine was in the hands of the majority of our readers, this valuable man was already in the agonies of death: he died on the evening of Monday, October the 5th, after a few days confinement. In him we have lost one of the best scholars and one of the best Christians of his age. His death has overwhelmed a numerous circle of friends with grief. The chasm it has made can be better conceived than described, and can never be filled up. He was buried on Monday the 12th instant, at Buthill Fields, in the family vault of E. L. Macmurdo, Esq. of Clapton, of whose family he was long a happy and respected member. On Sunday the 18th inst. a sermon was preached in reference to this calamitous event, in the New Gravel-Pit Meeting, Hackney, of which Mr. Dewhurst had been one of the most regular attendants and one of the most distinguished ornaments. This much it was proper to say in the present Number; in the next or next but one, when the friends of the deceased have recovered from

the shock occasioned by his mysterious removal from them, they will probably lay before the readers of the Monthly Repository a regular Memoir of this eminent scholar and excellent man.

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### *Rev. Job David.*

We have also to announce the death of the Rev. JOB DAVID, of Swansea: he died after a short but severe illness on Sunday the 11th inst. He was the writer of the memoir of his friend Mr. Howell, in our last Number; the next Number will contain some Obituary account of himself. Such are the mournful vicissitudes of human nature!

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### *Rev. T. W. Paterson.*

Died at his house at Donington on the Heath, in the county of Leicester, on Tuesday August 18th, 1812, the Rev. THOMAS WILLIS PATERSON, pastor of the Protestant Dissenting congregations at Bardon and Ashby-de-la-Zouch. His father, the Rev. Walter Paterson,\* was chaplain to the Royal North British Dragoons, which situation he obtained through the interest of the old Duke of Cumberland, as a reward for his meritorious services during the rebellion of 1745, particularly at the battle of Culloden, where he is said to have dis-

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\* This information concerning the elder Mr. Paterson, was communicated by a respected friend who was well acquainted with him.



tinguished himself by his courage and intrepidity. The duke at first proposed to provide for Mr. Paterson in the Church of England; but as he could not conscientiously submit to the terms of conformity, he much to his honour declined the offer. He accompanied the regiment into Germany in 1759, and remained some years on the continent. In 1784 he died suddenly in London, and was buried in Bunhill Fields.

His son, the subject of this brief memoir, was born at Bristol, on the 6th of October 1768. His mother died of a consumption during his infancy; and in the 16th year of his age, he was deprived of his surviving parent. But notwithstanding these disadvantages, he early discovered a serious spirit, and an amiable disposition; and Providence raised up guardians and friends to superintend his education. He received his grammar learning in several different schools, and was for some years under the care of the Rev. Jos. Cornish, of Colyton, in Devon. In 1784, he commenced his studies for the Christian ministry, in the seminary at Hoxton; at that time superintended by the Rev. Samuel Morton Savage, D. D. and the year following removed to the Academy at Daventry, over which the Rev. Thos. Belsham presided as theological tutor. Having in 1789 finished his academical studies, he preached six months to the congregation of Protestant Dissenters, at Naborough. In the spring of 1790, he went to reside at Daventry, having accepted of an invitation from the members of the Dissenting church in that town, to become their minister, and was or-

dained soon afterwards. At Michaelmas 1796, Mr. Paterson entered upon the relation of pastor to the congregations assembling at the chapels at Bardon and Ashby-de-la-Zouch, in Leicestershire. These societies, which had long been eminently favoured by the useful labours of a Winter, a White, and a Dethwick,\* continued to increase in numbers and respectability, in piety and zeal. Mr. Paterson's active exertions tended through the divine blessing to promote in various ways the temporal and spiritual welfare of his hearers. He faithfully preached the gospel of Christ, and during the last fourteen years of his ministry, he travelled sixteen miles, and engaged in three services every Lord's day. He went about doing good, instructing the poor in their own houses, and administering suitable consolation to the afflicted. In many instances his labours of love have been rendered subservient to the most important ends and purposes; and under his wise and faithful culture, the wilderness became fruitful, and the desert blossomed as the rose. A considerable acquisition of property which in some has occasioned an undue elevation of mind, and which has induced others to quit the office of the ministry, never produced any unfavourable change in his temper and disposition, or in the least abated the ardour of his zeal. He was still the same man; he still possessed the same amiable and condescending man-

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\* The Rev. Jeremiah Dethwick, was a native of Findern in Derbyshire; and died August 1st, 1796, aged 63: having been pastor of the congregations of Bardon and Ashby more than 40 years.

ners; pursued his labours with increasing energy; and employed all his talents for the glory of God, and the good of his fellow creatures. On the 29th of Dec. 1798, he commenced a lecture on the evening of the Lord's day in a private dwelling near his own house at Donington. A building on his own premises was opened for public worship on the 16th of March 1808, which he generously gave up for the use of the society; and when it was enlarged some time afterwards, he contributed liberally to defray the expence. In this, and in each of his chapels he continued to labour with unremitting zeal and assiduity, as long as the state of his health would permit. He also established amongst his hearers, a circular weekly meeting for religious conversation and prayer, over which he himself usually presided; and regularly devoted at least two hours every week, to the education of the children of the poor. A variety of interesting facts recur to the memory of his friends, which farther testify that his conduct and behaviour in domestic life, were exemplary and engaging.

As he advanced near the close of his earthly pilgrimage, he seemed to be ripening fast for glory. During his long illness, which continued more than five months, he occasionally suffered some pain; though but for short intervals, experienced great debility, and was sensible of his approaching dissolution. But not a murmuring word escaped from his lips; and his mind was composed, patient and resigned. He would frequently exclaim, "how gently does God deal with me." Sometimes he would comfort his comforters, suggesting many consolatory promises concerning the widow and the fatherless, and earnestly exhort his children to serve the Lord with all their hearts; assuring them that godliness hath the promise of the life that now is, and of that which is to come; and fervently praying that God would have mercy upon them. On some occasions he expressed gratitude for the kindness which his friends manifested, devoutly wishing that they might experience the blessing of the Almighty; and at other times desired to be left alone, that he might enjoy communion with his God. He was sensible of the value of Christ and his gospel; wished to die a penitent believer in Jesus; and more than once exclaimed, "I know in whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day." A few hours before he expired, when the language of affection expressed the confident expectation that he was going to heaven, he said, "I have no doubt of it." The following just portrait of him has already been given to the public. "He discharged the arduous duties of his situation, with great activity, zeal and faithfulness. The respectability of his character, and the urbanity of his manners, rendered him highly beloved by his friends, and generally esteemed in the neighbourhood in which he lived. He sustained a severe illness with Christian patience and fortitude: and has left a name behind him worthy of the imitation of his rising family, and which his friends will long cherish in their affectionate remembrance."

Mr. Paterson died of a nervous atrophy, before he had completed his 44th year; and has left a widow and six children to lament his loss, and profit by his good example. His remains were interred on the 21st of August, in the burial ground belonging to Bardon Park Chapel, when the Rev. Herbert Jenkins, of Leicester, introduced the funeral service, and the Rev. Henry Davis, of Wigston, addressed a numerous and weeping audience.

The next Lord's day, Mr. Jenkins, having conducted a part of the devotional service, Mr. Scott, of Cradley, preached at Bardon in the morning, from 2

Kings, ii. 5, "Knowest thou that the Lord will take away thy master from thy head to day? and he said yea, I know it; hold you your peace." And in the evening at Donington, from Genesis xlviii. 21, "Behold I die, but God shall be with you." The funeral sermon at Ashby-de-la-Zouch, was preached on the following Sunday, August 30th, by the Rev. Henry Parry, from Numbers xxiii. 10, "Let me die the death of the righteous, and let my last end be like his." J. S.

Cradley, near Stourbridge,  
Worcestershire.

Sept. 17th 1812.

## INTELLIGENCE.

### Peace.

[This article was written, as will be seen, for insertion last month: it is now given for the sake of asserting a great principle, though without any weak expectation of its availableness.

ED.]

Religious men begin at length to be alive to a sense of the iniquity of war and the desirableness of peace. The Quakers have nobly borne their testimony in favour of suffering humanity (M. R. p. 470); and we learn with pleasure that their example is likely to be followed by other sects of Dissenters. Some respectable gentlemen of various denominations, in the midland counties, have, we understand, taken up the project of a *general petition to the legislature for peace, FROM RELIGIOUS MEN*; the whole proceeding to be kept as distinct as possible from every appearance

of political party.\* The idea of such a measure gladdens our hearts, and we hope to see the time when political divisions will all be lost sight of, and men be denominated only as FRIENDS OF WAR, or FRIENDS OF PEACE! Let this philanthropic association proceed, careless about the timidity, lukewarmness, cowardice, and opposition of some religious professors: they will carry with them

\* The associated Christians have held a public meeting at Derby, which was most numerously attended. Their resolutions, breathing a refreshing spirit of peace and charity, have been published; the petition founded upon them is, we believe, to be presented to the throne.

The veteran reformer, Major Cartwright, has endeavoured to persuade the associators to blend the pursuit of Parliamentary Reform with that of Peace; but they have, wisely, we think, resolved to keep to their one great object and to stand on Christian ground.

the hearts, and what is more the prayers, of the best portion of every denomination, of all such as are practical disciples of the *Prince of Peace*: sooner or later, too, they will succeed, for their arguments will be enforced by national calamity, and while they are, by this means, relieving the temporal distresses of the poor, they will probably excite the multitude, to a more serious sense of religion, which will be brought before them in such a pleasing point of view.

A hint or two to the Association:—Let the ministers belonging to it, chuse every opportunity (Christmas-day, Fast-day, &c.) for preaching “peace on earth, and good-will to men:” let small tracts, of from one page to a dozen, be drawn up and distributed under sanction of a Committee, containing selections from popular religious writers, (as Mr. Law,) on the wickedness of war, and also originals on the cost, the sins and the horrors of martial battle:—let the associated members resolve never to illuminate their windows on occasion of victories, even though the populace should resort to violence; but to prevent misconception, let them explain by public advertisement, before a general illumination, that they mean to refrain from the custom, state the ground of their not doing as their neighbours do, and signify that the sum which would have been expended on candles or lamps, or torches, shall be religiously appropriated to the poor, by a public Committee, to be named; this will disarm the mob and give notoriety to the association: and in the approaching GENERAL ELECTION, let no member of the association give a vote for any candidate, be he Whig or Tory,

talk he religiously or profanely, who will not pledge himself to be

A FRIEND TO PEACE.

### *American Intelligence.*

We have received a letter from a correspondent in *Philadelphia*, dated June 12, 1812, the substance of which we shall lay before our readers.

“I avail myself of the return of Mr. W. L. and family to England to thank you for the insertion into the *Monthly Repository* of my communication, relative to our intended Unitarian church. Should you see Mr. L. he will be able to give you every necessary information respecting us. He has been a regular attendant, being a zealous Unitarian. We greatly regret the loss of himself and family, for our numbers, although gradually on the increase, compared with those of other denominations, are inconsiderable.

“Such is the unhappy situation of the two countries, yours and ours, in respect to their political relations, that we could not have fixed on a more unpropitious time than the present for our building. Yet, perhaps, some on your side of the water may be disposed to think of us. Mr. L. has pretty sanguine hopes, and will try what he can do among his immediate connections. I know his warm attachment and excellent heart. There is a mistake in the article in the *Repository*, respecting the probable expence of our new church; instead of 5,000 dollars it should have been £5,000 sterling, and was so stated in my letter. I also mentioned that we had obtained subscriptions for £1200. Now if the whole expence had only been estimated at 5,000 dollars, 1200*l.* would cover it;—thus a very small error of the press is often of consequence, and in the present instance may be disadvantageous.

“Respecting the churches at Boston and their ministers permit me to say a few words. In the communication formerly made by me, and inserted in the *Repository* for January last, I tried to give an accurate account, and on reflection see no reason to alter what was then written. Mr. Grundy’s correspondent certainly went too far, for,

with the exception of King's or the Stone Chapel, viz. Dr. Freeman's church, no place of worship is avowedly Unitarian;—the very name of Congregationalist, as is well known, has relation, not to doctrine, but to the mode of discipline. The truth is, at Boston there is considerable diversity of sentiment, yet great liberality and candour;—the people are serious and enquiring: no wonder, then, if, in the same congregation, we find Unitarians and Trinitarians. In this state of things, particularly as many worthy persons, advanced in years, retain a strong attachment to the tenets which prevailed in their early days, it has not been deemed either expedient or proper to preach in a controversial strain, or to change the name of Congregationalist for that of Arian, &c. but, although Dr. Freeman's church, as well as the congregational churches, still retains its original name, and although there are some Trinitarians who stately attend there, it ought to be known that King's Chapel, at Boston, is as much an Unitarian place of worship as Essex Street Chapel, in London; and, also, that Dr. Freeman and Mr. Cary, the officiating ministers, have *no reserve* on that subject. See the liturgy used there. Not having the Repository for March in my possession, in consequence of having loaned it to a friend, I cannot distinctly notice the communication from London by an American minister: I shall therefore only say, that, so far as relates to King's Chapel, it is incorrect; and I am persuaded, unless the writer's zeal for certain orthodox opinions should induce him to believe what he wishes, rather than what is supported by evidence, another visit to Boston would enable him to view matters in a light somewhat different from that in which he has represented them. I suspect a good deal of confusion arises from the different senses affixed to the term Unitarian; some restricting it altogether to those who hold the simple humanity of Jesus Christ, while others extend it to all, whatever may be their sentiments on other topics, who worship the Father only, and not the Father, Son and Holy Spirit. It is in this last sense that I use it."

Another letter from *Boston*, (dated July 9, 1812,) to a much respected minister in London, who

has kindly put the original into our hands, with permission to make use of it, contains an account of the premature and melancholy death of a Boston clergyman, who, two or three years ago visited London, and is remembered here with lively esteem. The following extract will interest and affect the reader:—

"Hitherto, it has been my pleasing task, dear Sir, to give you very favourable accounts of the health and happiness of our friends in America. The tidings I have now to communicate are of a far different nature, and will, I am sure, deeply afflict you. We have lost our dear friend, Mr. BUCKMINSTER,—the boast and ornament of our city, the hope and support of enlightened and liberal theology, and the delight of our social circle. He was seized on the 3d of last month, with a succession of violent epileptic fits, which rapidly reduced him to the greatest weakness, and totally deprived him of his senses. He died on the 9th, and I received your letter to him on the day of his interment.

"He probably suffered no pain. Although occasionally he recollected those around his bed, and called them by name, he seems to have had no connection of ideas, and relapsed immediately into a state of utter insensibility. I was with him a great part of several days and nights, but am disposed to think he never knew me. He sensibly squeezed my hand, but this was, most likely, a spasmodic affection. And I cannot assure myself that my dear friend meant to convey to me this last mark of his affection.

"His death seemed to spread a general consternation and dismay over the whole town. How deeply it is felt by those who enjoyed his unreserved intimacy, I need not and cannot say. In losing him, we feel almost as if we had lost every thing valuable and desirable.

"The existence and essential interests of Christianity do not depend upon any man, and we trust the Master of the fold will send others who may supply, and more than supply, the place of our friend; yet to the interests of real and uncorrupt religion, the loss of him seems irrepara-

ble. I cannot think of it in this point of view, without the most gloomy anticipations.

"It is remarkable that his father, the Rev. DR. BUCKMINSTER preached, for the last time, on the same Sabbath, (May 31st,) with his son, was taken ill a day or two afterwards, and died the day after him, on a journey to some medicinal springs in Vermont. He was a man of considerable talents, highly orthodox in his opinions, and a very popular preacher; in his youth much more so than his son ever was. His son's heresy gave him great uneasiness, notwithstanding which he loved him with the most sincere affection, and on his side received from our friend the most constant and affecting marks of filial piety. In spite of the narrowness of his religious sentiments, which were more the effect of the confined and bigotted system of theology in which he had been educated, than at all characteristic of the man; he was, I believe, of distinguished worth and exemplary devotion.

"I have not yet reached the end of my melancholy letter. Mr. THACHER" (another of the respectable clergymen of Boston,) "suffered severely about a month ago, from a bleeding of the lungs, with which he was seized on his return from a journey to New York, which we commenced in company. He is as much recovered as can be hoped for the time, but of a relapse of this disease there is always danger. I saw him two days ago at a beautiful country seat of one of his parishioners, where he is nursed with all the solicitude of a parent. He inquired if I had written to you and requested his most sincere respects. The death of his friend presses hard upon him."

The next paragraph of this letter, on a different subject from that of the foregoing extracts, deserves to be quoted, as shewing the sentiments of some of the wisest and best of the inhabitants of the United States, on the present unhappy state of public affairs.

"In addition to these private calamities, we have the public one, of an unnecessary and wicked war with England. It is impossible to express the indignation with which this declaration

is received by the northern States, who view it as directed as much against their interests as against Great Britain. This is universally felt, and boldly expressed. If the war be persisted in, there is no saying to what lengths the resistance may proceed. Here we are fortunately of one mind upon this subject."

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*Mr. Prout, on the Case of the Unitarians at Flushing, communicated by the Methodists. Flushing, Oct. 9th, 1812.*

SIR,

I take the liberty to communicate to you an instance of intolerance in Cornwall. A few individuals belonging to the Methodist society in Flushing, have had the fortitude to read the Scriptures and judge for themselves; the consequence is, they have abandoned the unintelligible jargon of a *Trinity in Unity*, and heartily embrace the doctrine of One self-existent, independent, immutable Jehovah, the God and Father of our Lord Jesus Christ, the *only* object of religious worship; deeming the worship of any other being in the universe Christian idolatry.

As there is no community of Christians in Flushing, whose religious sentiments are congenial with their own, and not deeming an uniformity of opinion the bond of union, they thought to remain *in connection*, on the basis of Christian charity and mutual forbearance. But it was all in vain. The leader said he could not receive them as brethren, and would do what he could to get them out; the steward said he wished they were to themselves; and one positively declared, that if he should go to heaven and find an Unitarian there, he should not be happy. In the interim, Mr. A. B. Seck-

erson, the assistant preacher, returned from *Conference*, invested with authority to excommunicate the heretics; and, accordingly, after he had preached the first sermon, he requested all the society to stop behind, and after praying for his mistaken brethren, he opened his commission, and delivered six articles which he called *genuine methodism*: viz. 1st, Total depravity of human nature; 2d, The true and proper deity of Christ; 3d, Satisfaction to Divine Justice; 4th, Faith in the merits and intercession of Christ; 5th, The immediate influence of the Spirit; 6th, Endless rewards and punishments. And then he called over the name of each individual, and said he was bound by *Conference* and conscience, to ask if he or she believed these doctrines; if not they must be expelled from the society. The questions were then put. "Mr. O. do you believe in the proper deity of Christ, &c.?" *Ans.* "If you mean by these terms that Christ is the self-existent Jehovah, I cannot believe it, because he himself said that he received life from, and lived by the Father, and that of himself he could do nothing." "That's enough." "Mr. L. (formerly it was *my dear brother*) do you mean to continue with us on these principles?" *Ans.* "No, Sir, I cannot for conscience sake." "Mrs. O. do you intend to remain with us?" *Ans.* "Whether I do or not, I cannot believe that Christ is the Supreme Being, the Father of the Universe." "Then I consider it my duty to expel you." Some requested an explanation; but the reply was, "I will have no disputes, no controversy."

The consequence of this proceeding is, the separation of *ten* members, which is about one third of the society: and this, Sir, was done because they could not believe Mr. S. and Co.'s antiscip-tural form of words; though I have been informed, and from good authority, (which I can name if requested) that even those pillars of methodism, Drs. Clarke, Coke and Benson, could not agree about a creed, which was to be formed for the whole Methodist society, notwithstanding they retired to compose one: it was postponed till the next conference, but, like Lord Sidmouth's bill, it perished in embryo. Mr. Seckerson said he was determined to proceed in the same manner at Falmouth, where there are a great many advocates for religious liberty. Two of their local preachers are Unitarians; one an antisatisfactionist, and preaches it; another denies the doctrine of original sin; and a fifth is an Universalist.

I hope, Sir, you will insert the above in the Monthly Repository, in doing which you will oblige several friends to rational Christianity in Cornwall, and particularly, yours respectfully,

THOMAS PROUT.

P. S. We heartily wish we could be revisited by one of those worthy missionaries, Messrs. Wright and Gisburne: if we had a preacher, we would immediately open some place for public worship. We have instituted a book society on a small scale, and wish to have pointed out to us some books which contain a good deal of matter in a small compass, relative to the different points of theology.

*Manchester Quarterly Meeting.**Manchester, Oct. 19, 1812.*

The autumnal quarterly meeting of Presbyterian Ministers in Manchester and its vicinity, was held at Stand, on Sept. 10, 1812. The Rev. William Turner, of Newcastle, in compliance with an application from the members of the meeting, preached from 2 John v. 10. He was supported in the devotional part of the service by his son, the Rev. William Turner, jun. Mathematical Tutor at York. At the request of the meeting, Mr. Turner consented to publish the discourse. Twenty ministers were present, who were joined by about as many lay gentlemen at dinner. Some of the company had come from a very considerable distance. The utility of the quarterly association, instituted no longer since than 1809, was generally acknowledged. It has proved the means, with the blessing of God, of exciting a greater zeal for the cause of truth and religious liberty, and a more general desire for acquiring religious knowledge. May it acquire strength in its progress. The Christmas meeting will be at the Red-cross Street chapel in Manchester. The Rev. Mr. Dean is to introduce the service, and the Rev. Mr. Johns to preach the sermon. W. J.

*Discovery at Moscow.*

It is stated in the *Morning Post*, of the 26th instant, that Buonaparte has found in the citadel of Moscow, a Greek manuscript of the New Testament, 1400 years old, which will of course be removed to the imperial library at Paris, which already contains so

many ancient MSS. as well as other valuable treasures. We shall rejoice to find that this important fact is stated on good authority. If the MS. can be proved to be of the age above-mentioned, it will be of as great or greater authority than any one extant.

Michælis supposes the *Codex Alexandrinus* to be of no higher date than between the sixth and eighth centuries: Dr. Marsh fixes the age of the *Codex Cantabrigiensis*, or the *Codex Bezae*, about the fifth century: to which period Montfaucon and Blanchini refer the *Codex Vaticanus*, but this MS. though often collated (by Bentley, Birch and others), has never been published, and little comparatively is known of it. We shall carefully collect any further information that may be given to the public on this subject; and in the mean time wish to turn the attention of our correspondents towards it.

*Kent and Sussex Association.*

On Tuesday, October 20th, 1812, the first meeting of the Kent and Sussex Unitarian Christian Association was held at Northiam, Sussex. An appropriate discourse was delivered by Mr. Holden, of Tenterden, from Ephes. iv. 15. The afternoon was spent in friendly conversation, and in adopting measures for the regulation of the Association. More than 50 persons offered themselves as members, and it is expected that another meeting will witness an addition to the number.

The Association having resolved on forming a *Tract Society*, it was unanimously requested, that the discourse which had been delivered in the morning, might be



published as the first number; with which request the members were favoured with the compliance of Mr. Holden.

Among the resolutions of this Association, the following show the objects which the members have in view, and the common sentiments in which they are united.

*Resolved.*—That an Annual Association be held in this district, to advance the spread of religious knowledge, to promote christian friendship and unity, and to encourage the influence of rational religion.

That, losing sight of smaller differences in opinion, we meet to support those great, first principles of religion, the unity, the supremacy and universal sovereignty of the One only living and true God.

That as we acknowledge only One God, even the Father, so we admit, in religious concerns, one only as our Master, even Christ.

That we will, by the only proper weapons of the Christian, — argument and persuasion, support and promote the above-mentioned principles of religion.

That, whilst we endeavour to expose the weakness of error by the power of truth, we will equally endeavour to banish prejudice from the world, by a spirit of candour, and to destroy the effects of misrepresentation, by a character and conduct free from stain or reproach.

That being stigmatized with the title of Deists, we here make our open, most solemn and confident appeal to the writings of the Old and New Testaments, in support of the great principles we thus avow and maintain.

The next meeting will be held at Tenterden, on Wednesday, June 18, 1813. A sermon to be preached, by Mr. Joseph Dobell, of Cranbrook, — in case of failure, by Mr. Thomas Payne, of Burwash.

The members of this Association will feel much obliged to any friend who will point out a tract through the medium of the Repository, or transmit a manuscript to the Secretary, Mr. T. Blackmore, Tenterden, on the Advantages of Religious Knowledge.

S. D.

## TOLERATION ACT.

### *Resolutions of the Protestant Society.*

At a meeting of the Committee of the Protestant Society for the Protection of Religious Liberty, held at the New London Tavern, Cheapside, this 29th day of July, 1812.—Samuel Mills, Esq. in the chair.

*1st. Resolved,* That this committee, which has the honour to represent the Protestant friends of religious liberty—the most nu-

merous congregations of Dissenters and Calvinistic Methodists in the metropolis, and many hundred congregations of various denominations, in England and Wales, will invariably maintain that liberty of conscience is an unalienable right of all mankind, which ought ever to be held most sacred, and that the enjoyment of such liberty must be incomplete as long as any man can lawfully interrupt the enjoyment; and that their

efforts shall therefore be persevering to obtain the repeal of every penal law which prevents the complete enjoyment of religious liberty.

2d. That this committee cannot receive the act which has this day obtained the royal assent, "for repealing certain acts and amending other acts relating to religious worship and assemblies, and persons teaching or preaching therein," with perfect satisfaction: yet as that act will repeal statutes so justly obnoxious, as the Five Mile and Conventicle Acts, as it will increase the toleration and protection before enjoyed—and as it indicates the existence of liberal opinions in the administration and the legislature, this committee accept that measure with considerable delight, and cherish fervent gratitude to all the persons by whose efforts, the benefit has been obtained.

3d. That, to the Right Honourable the Earl of Liverpool, First Lord of the Treasury, &c. they must therefore express their sincere and ardent thanks for his polite and respectful attention to the communications of this committee, for the frank and conciliatory proceedings he adopted, for the liberal sentiments he repeatedly expressed, and for the persevering kindness with which he afforded to the act his constant and powerful support.

4th. That their thanks be also presented to the Right Honourable Lord Eldon, Lord High Chancellor of Great Britain; to the Right Honourable Lord Castlereagh, one of his Majesty's principal Secretaries of State; to the Right Honourable Nicholas Vansittart, Chancellor of the Ex-

chequer; and to the other members of administration who have introduced and supported this act, and contributed to its success by their meritorious and friendly exertions.

5th. That, approving of the principles asserted by the Right Honourable Earl Stanhope, in the Bill which he introduced to Parliament, for the abrogation of all penal laws restricting the freedom of religious worship, and grateful for the assistance which he has cheerfully afforded during the progress of the Act,—this Committee request him to accept their assurances of high consideration and of unaffected respect.

6th. That this Committee would manifest inattention and ingratitude, if they neglected any opportunity to announce their grateful esteem to the Right Honourable Lord Holland, for his recent exertions in their favour, and for the zeal which he has invariably manifested in the great cause of religious liberty.

7th. That the direct or practical support promised or afforded to this Committee, by the Dukes of Norfolk and Bedford; Marquisses Lansdowne and Douglas; Earls Oxford, Carnarvon, Moira, Darnley, Donoughmore, Grey, Rosslyn and Lauderdale, and Lord Erskine; and by Thomas Brand, Esq. M. P.; James Stephen, Esq. M. P.; William Wilberforce, Esq. M. P. and other Members of both Houses of Parliament, and the spontaneous alacrity manifested by Samuel Whitbread, Esq. M. P., to advocate the Rights of Protestant Dissenters, when assailed by new and detrimental constructions of the Acts of Toleration, entitle those noblemen and gentlemen to the animated and grateful acknowledgments of this Committee.

8th. That the solicitous anxiety for the removal of all obstructions to the promulgation of religious truth, and the love of religious liberty displayed by "the Committee for guarding the Privileges of the Methodist Society," in their cordial co-operation with this Committee merit ardent praise, and justify expectations of their future assistance and undiminished support.

9th. That the judicious, zealous and indefatigable exertions of Thomas Pellatt and John Wilks, Esqrs. the Secretaries to this Committee, have essentially contributed to their present success, and deserve their highest approbation and warmest thanks.

10th. That these resolutions be publicly advertised, signed by the Chairman, and be respectfully communicated to the noblemen and gentlemen to whom they relate.

SAMUEL MILLS, Chairman.

11th. That the wise and impartial conduct of the Chairman, not only at the present Meeting, but upon every occasion, has obtained for him the permanent and increasing esteem of this Committee.

*Thanks of the Methodists to Earl Stanhope.*

At a Meeting of the General Committee of the Societies founded by the late Rev. John Wesley, held 31st July 1812, Dr. Adam Clarke in the Chair:

Resolved, That the most respectful thanks of this Committee be presented to the Right Honourable the Earl Stanhope, for his Lordship's unwearied exertions in behalf of religious liberty—for the support and valuable assistance afforded relative to the bill respecting religious worship, which re-

ceived the Royal Assent on the 29th instant—for the polite and condescending attentions manifested to the members of this Committee upon various occasions—and for the liberal and important services rendered by his Lordship to the very large body of people whom this Committee have the honour to represent.

(Signed)

ADAM CLARKE, Chairman.

JOS. BUTTERWORTH, Secretary.

COPY OF EARL STANHOPE'S ANSWER.

*Berner's Street, Aug. 3, 1812.*

Gentlemen—It is highly gratifying to me to find that my exertions in behalf of religious liberty have met with your full approbation, and with that of the General Committee of the Societies founded by the late Rev. John Wesley. May I beg the favour of you to return my cordial acknowledgments to your worthy colleagues for their obliging expressions and great friendship towards me, and for their concurrence in those principles respecting the sacred right of private judgment in matters of religion which I have never ceased to maintain, and which were most emphatically and unequivocally declared in the Bill which I introduced last session to the House of Lords. The already tottering Tower of Intolerance could not any longer stand in opposition to the power of argument, aided by the force of ridicule. That rotten and despicable system has at last given way, and it is only necessary to attack it properly, and with united efforts, directed by the light of principle, to cause it totally to disappear like an empty dream. I have the

honour to be, Gentlemen, your ever faithful servant,

(Signed) STANHOPE.

To Dr. Adam Clarke, and  
Joseph Butterworth, Esq.

The Resolutions of the said General Committee, respecting the principle which recognizes the rights of conscience, is recited in their circular letter, dated July 31, 1812, in the following words, viz.—

“As to the principle, the Committee, at an early stage of their deliberations, came to the resolution, That although all well-regulated societies, and denominations

of Christians, will exercise their own rules for the admission of public or private teachers among themselves, yet it is the unalienable right of every man to worship God agreeably to the dictates of his own conscience; and that he has a right to hear and to teach those Christian truths which he conscientiously believes, without any restraint or judicial interference from the civil magistrate, provided he do not thereby disturb the peace of the community; and that on no account whatever would the Committee concede this fundamental principle.”

## MONTHLY RETROSPECT OF PUBLIC AFFAIRS ;

OR,

### *The Christian's Survey of the Political World.*

Horrors upon horrors ! Battles, murders, conflagrations call for the deepest feelings of sorrow on the one hand, whilst painted dolls, and infatuated superstition, and blasphemous invocations excite on the other contempt and indignation. Smolensko had exhibited a scene which harrowed up the soul. From this place the conqueror marched in the utmost confidence of victory to the entrenched camp of the Russians at Moskwa, about seventy miles from Moscow. A battle of two days decided the contest; a murderous battle, which, dreadful as have been those which this age has witnessed exceeds them all in the horrid work of war, in carnage and destruction. The Russians fled in every direction, and left the road open to Moscow. The conqueror lost no time, and a few days after was seated in the Kremlin, the interior of the city, a fortress like the seraglio, that was the ancient seat of empire, the throne of the autocrat.

What resistance was made in the taking of the city we know not; but the barbarians who were conquered executed a plan which will hold them up to the detestation of the civilized world and of all posterity. The erections of Moskwa are chiefly of wood; and they have

a market there for wooden houses. Many of the streets have also wood instead of stone for their pavement. Scarcely was the conqueror lodged in the Kremlin when the town around him was fired in every direction by wretches appointed for the purpose. All the engines had been previously removed, and the destructive element had unlimited sway for several days. The greater part of this unhappy city was thus reduced to ashes; the Kremlin alone, separated by high walls from the other part of the town, remained unharmed; and the barbarians who devised the plan had the pitiful satisfaction of knowing that they had produced infinitely more misery than the conqueror ever intended; that they had rendered the city in great measure useless to him; and that if their arms should by the fortune of war be successful, they would find their capital destroyed by their own folly, their own wicked and murderous hands.

Whilst the fire was consuming Moskwa, a different scene took place at Petersburg. There they were buoyed up with the hopes of Russia being the seat of death to the French army. They received intelligence of the battle on the Moskwa on the same day of the empe-

rer, and the dispatch was read in the cathedral at the end of a solemn service. The multitudes testified their joy by loud acclamations, and the ambassador from England was deceived by the communication made to him by the emperor. The protection of Sergius and the holy virgin was a shield to the Russians against the infidels, who were, in the language of the court, completely defeated. Buonaparte was indeed not taken, but the intelligence of his being a prisoner was expected in the next dispatch. Rewards were in consequence bestowed by the autocrat on several generals upon this occasion; and it is not certain that he was not himself, equally with his subjects, duped by that intelligence which a few hours more would set at nought, and then the secret could not be concealed, that Moscow was in danger; to be confirmed at last by the sounds that must appal them, "Buonaparte is in the Kremlin, and the ruins of Moscow are under his eye."

When the scene of action is at such a distance, little confidence can be placed in the reports which are continually fabricated of the state of the respective armies. The dispatch from our ambassador at Petersburg, calculated to raise the expectations of the country of a termination of the war in favour of its ally, was contrasted in the very same paper by the bulletin from the French army, announcing their entrance into Moscow. Another dispatch from the ambassador talked of the very favourable positions of the Russian armies, the steadiness of the people, their perfect confidence in ultimate success, notwithstanding the capture of the capital, the cutting off of all Buonaparte's resources, and the probable annihilation of his army. This was considered as a complete refutation of the report that the autocrat was deposed, and that the nobility of the empire had made its peace with the French emperor by a *carte blanche* for the formation in his hands of a new government. Another bulletin, dated on the 20th of September, was thought but meagre, and to encourage the prospects held out by our ambassador: for it states merely, that great depots of provisions and magazines of clothing had been found in Moscow, whose civil government was organised, and that the greater part of the army was cantoned in the city, where it was recovering from its fatigues.

That the French should stand in need of repose after such exertions is naturally to be expected; that it should have so admirable a position for it is a great advantage. The mind of Buonaparte cannot in the mean time be idle; and as at Wilna he was planning the present conquest, so at Moscow he is preparing for the overthrow of the government at Petersburg. At this season of the year Muscovy is peculiarly unfavourable to military movements; for a certain time before the setting in of the extreme cold the country is not fit for travelling; but after the setting in of the frost the country presents a white, level, hard surface, on which cannon can be transported with great expedition, without making any impression to injure the roads. The French army are therefore placed at present in the best situation for their ulterior objects, and we cannot see any reasonable ground for those hopes which are cherished in this country, that the barbarians, with their broken armies, will be able to make any effectual resistance to the great conqueror. The nobles, whose estates are now in his hands, may not be so attached to their government as to their property; and the peasantry of the country is so degraded that we cannot expect from them the magnanimity of freemen; and it has been said, that in the Russian language a word for *Liberty* is not to be found.

Thus the governments of the earth are overturned, and man is taught that however high in honour he may be, he has not here an abiding place. The mighty are cast down from the thrones, and one of low degree is set over them. When will ye be wise, O ye kings, and be learned, ye that are judges of the earth? High and low, rich and poor must feel, when the judgments of God are upon the earth, that there is only one way of ruling a people; that righteousness exalts a nation and sin depresses it; and however any family or sets of families may pride themselves on their distinction from their fellow mortals, yet if they do not possess those qualities, by which alone a family ought to be distinguished, they will merge into the common mass, and their descendants may suffer the very oppressions of which their ancestors were the in authors.

Of the beneficial advantages of the confederacy between Peterburgh, Stockholm and London, nothing decisive has as yet appeared, nor can we be

sanguine in our expectations from it. The diversion to be made by Bernadotte is very problematical; and the season is so far advanced that he has sufficiently plausible reasons for delay. Could it also take place, the strength of the French is such on the shores of the Baltic, that little impression will be made by a force, to be brought in ships, to act on any quarter. A report was current, that the Swedish troops were to be employed against Norway, a country, indeed, belonging to an ally of the French, but how is this to benefit the general cause? A more probable thing is, that this contest will end in the restoration of Finland to Sweden. In the south of Russia the Persians have obtained a victory over our ally, chiefly in consequence of the skill of the British officers, who had not heard of the change of affairs in Europe; and thus England is now zealous in support of those barbarians, with whom, a few months ago, it was in open hostilities. So fickle, so changeable are worldly politics.

Spain does not present any thing decisive. The power of the Cortez is established at Madrid, and the intrusive king, as he is now called, holds his court in Valencia. There he is supported by a very powerful army, and may maintain his ground for a great length of time, as Lord Wellington has found sufficient employment in the north. There he has been stopped for a long time by the castle of Burgos, against which he has made unsuccessful attacks; but, most probably, it is at this time in our possession. The remains of Marmont's army have retreated to a considerable distance behind it, and are waiting for reinforcements from France before they can make any movement to support their sinking cause. If they can keep possession of the country to the north of the Ebro it is as much as they can expect. Some circumstances have occurred favourable to the Anglo-Spanish cause. Lord Wellington has been declared generalissimo of Spain; and thus he will be able to direct the forces of that country to the best advantage. He is in possession of the capital, and an increasing energy may be expected on the part of the Spanish; but we shall regret to have the report confirmed that the Inquisition is re-established in Madrid. It will be a

melancholy reflection, that the success of the English arms should be tarnished by the re-erection of that horrid tribunal, whose existence is a disgrace to every nation, that upholds or countenances such an infamous outrage on the rights of humanity and conscience. The Cortez, as was to be expected in the present plans of human policy, has made a decree respecting the persons who have held offices under the intrusive king; which, if the tide turns, will sanction a similar decree against themselves; namely, to prevent the favourers of the intruder from holding offices under the re-established government. Thus, the possessions and offices of the country may for a long time be in a state of great confusion; for Buonaparte will not easily be deterred from his purpose; and if he returns successful from his barbaric conquests, the peninsula of Spain will not be easily wrested from his powerful grasp.

To the wars of Russia and Spain is added that of the United States, which is now entitled to the name of a regular war, since hostilities have been announced by both sides according to the usual forms. They have also taken place under singular circumstances; for England has suffered a trifling loss, which was felt very keenly, and has gained a victory infinitely more important. The Americans sent a force into Upper Canada, which they deemed quite sufficient for the enterprise, and their entrance into the province was preceded by a gasconading proclamation, too much allied to the infamous manifesto of the Duke of Brunswick, when he entered France. The American had soon cause to repent of his rashness: for he had scarcely advanced into the Canadian territory, when a much inferior force approached him; and, without a battle, without, apparently, a sufficient military cause, he laid down his arms, and surrendered himself with his whole army prisoners of war. Thus the Canadas are saved from hostile invasion, and the States may dread an attack from the Indians on their borders, who, though they behaved extremely well in the English army, and were kept within bounds, may, when left to themselves, carry on their plans with horrid barbarity. This is one of the wretched effects of this unhappy war, which might

easily have been avoided by men of enlightened minds and christian principles in both cabinets.

The gloom, spread over the United States by the loss of an army, was dissipated by a victory at sea, by one of our ships of war being destroyed by an American of far superior force. A fatal accident carried off early in the action the masts of our ship; but it was not surrendered till it was completely unmanageable, and soon after the prisoners were removed the ship went to the bottom. The Americans had however the satisfaction of seeing the captain of an English frigate with his crew prisoners in one of their ports. The disparity in force was not considered; a victory, however, gained over an English frigate was a subject of universal congratulation: and on this side of the Atlantic it excited more mortification than the case required. The predatory war on the seas has been carried on by the Americans with considerable success, and the balance, as was to be expected, is on their side. Thus two nations, formed to benefit each other, are wronging themselves by mutual injuries, and are adding another to the innumerable instances of the follies of mankind, who fight for their lusts, their passions, their caprices, expend on war what would bring an extensive tract into cultivation, and lavish their treasure and their blood and their labour just as idly as the hired pugilists on a public stage; if we might not say that the latter have indeed more specious arguments to adduce in favour of their employment.

Casting our eye from the United States along the map of the new world, we see every where tracts marked by the outrages to which the present state of war and confusion gives rise. At Baltimore an inquest has been taken on the horrid murders there committed, but the murderers seem likely to evade the punishment of the law, and are supported in their crimes by a lawless multitude. At the Caraccas a counter revolution is taking place, owing, it is said, to the advantage taken by the priests of the late convulsions of the earth, which are artfully ascribed to the vengeance of heaven for their refusal to submit any longer to the government of the mother country. Miranda, the chief leader, is taken, and is deemed to be a traitor by all parties; but our information is too incorrect for us to de-

termine on the reality of his guilt or innocence. At Mexico the revolutionary party is very strong; in Lima and Peru it is said to be decidedly uppermost. At Buenos Ayres very sanguinary measures have been pursued to quell an insurrection on the point of breaking out, of the old Spaniards against the existing government. The war between this colony and Mount Video continues; but the Brazilians have withdrawn from the contest. Every thing portends the separation of the old from the new world, to be united hereafter by leagues of amity and commerce, broken according to custom, as it suits the interest, folly and caprices of the cabinets by which the future countries will be governed.

At home, the chief occupation of men's minds has been on the returns made to Parliament of the new knights, citizens and burgesses elected to perform the duties required of them by their constituents, who, it is well known, are very different in different places. In some they consist of a large body of electors, in others of very few; in some the election is independent, in others it results from the fiat of a single individual. From a body of men so congregated the sense of the people of the United Kingdom cannot be collected, and their voice can have but little weight. At no time has greater apathy prevailed in a general election. A general sentiment seems to have pervaded the electors of the little weight of their votes, whilst the system throws so much power into the hands of a few individuals, in whom, in fact, the legislature of the country is vested.

In four places were very remarkable elections,—Westminster, London, Bristol and Liverpool, and we might add to them Leicester. In Westminster the popular party was triumphant, bringing in unanimously their old members, Sir Francis Burdett and Lord Cochrane, both of whom in their letters exposed in strong terms those abuses of which the country has too much reason to complain. In this city, a committee of independent men, of too much property to be made the dupes of the higher ranks, and too little to command influence, has by very wise measures secured the independence of election, and similar committees in great towns and counties would effectually produce the same effects, and establish, in due time, a

proper representation. In London, the great influence of various corporations and mercantile bodies secured the elections of the three ministerial candidates, and, by the cross votes, intended to keep out Mr. Walthman and Alderman Wood, placed Alderman Combe at the head of the poll. At Bristol, Sir Samuel Romilly was thrown out; and at Liverpool, Mr. Canning was brought in, in opposition to Mr. Brougham. Mr. Canning was very explicit as to his parliamentary conduct, declaring himself a decided enemy to parliamentary reform, and a strenuous admirer and supporter of the politics of Mr. Pitt. The election was strongly contested, which shews that the whole town is not so completely infatuated. At Leicester, a feeble attempt was made to bring in Mr. Roscoe. However elected, the gentlemen will have an arduous task to perform. The complete success of the ministry in the House will not insure success to their measures, and Buonaparte is not to be beaten by majorities in parliament.

Farther attempts have been made in the midland counties to produce peace by petitions to the ensuing parliament, in which we have too great reason to apprehend that the Catholics will again suffer a defeat. Opposition has been made to them in the corporation of Dublin, but we are happy to say that the cry of No Popery was scarcely heard in any part of the country during the elections. In one or two places the candidates appealed to the supposed alliance of church and state, that is, the alliance of a small body of people with the state to deprive the majority of its rights. However, the country seems to be too wise to be misled by such nonsense, and though the United Kingdom may be the last of the European states to acknowledge the rights of conscience, yet the established sect cannot long maintain its ground; for it is dwindling away by the people forming places of worship of their own, and the religion of the established sect will, in no short time, be nothing else but a religion of state.

## CORRESPONDENCE.

We have received from *Scrutator* a defence of the passage in his pamphlet *animadverted* on by our correspondent, H. P. pp. 510, 511. Both writers appear to us to have misinterpreted Dr. Priestley's dying language, which is, we presume to think, accurately explained in the Review of the "*History of Dissenters*" in our present number. But we should, nevertheless, have given a place to *Scrutator's* letter, had he not so strongly, and somewhat harshly, urged his former statement, which is indelicate (to say the least) to the memory of Dr. Priestley, and is extremely open to misrepresentation and abuse from the numerous enemies of that great man and of the cause which survives him.

The writer of the *double, unpaid, anonymous* letter, containing a trifling extract and bearing the post-mark of *Bolton*, is informed that his letter is returned to the *Post Office*: as is also the anonymous letter, containing likewise a worthless extract, bearing the post mark of *Guildford*.

In our next,

*The Resolutions of the Deputies,  
The Circular of the Protestant Society,  
The Report of the Unitarian Fund,  
Review of Le Courayer's last Treatise, and  
Review of Belsham's Memoirs of Lindsey, &c. &c.*



entered with ardour into all his views and feelings on this unexpected change of fortune; although it was attended with an irreparable loss in her social enjoyments, which she could ill afford. In one of the first letters which she addressed to him after his removal into Essex, she said,

"Every thing reminds me that my friends have left Sloane-street: I have not seen Mr. Jervis,—he ought to console with me, for he feels as I do.\* I advise you entirely to drive care away; you must not fatigue yourself with any thing. I am glad that Mr. Jervis has found his way at last; and I desire that he will call upon me, as soon as he returns, that we may talk of you.† I rejoice to find that you like your neighbourhood so well: I sincerely wish you to surmise all that you desire to see in my breast, all that is friendly and affectionate to you and your family, and be fully satisfied that all is there engraved.‡ I have been made very happy by the good accounts I have received of you and yours: you have done a great deal for one year, and done all well.§—I like the account you give me of yourself and your daughter's occupations in the garden. By the bye, I shall hope to hear from my young friend, and also to see her in the spring.||—I long to see all your alterations and improvements, as I dare say they all are; but, alas! that would be too great a treat for me.\*—My nerves would not now bear a balloon, though I once thought I could have ventured, if it would have answered any good purpose.††—As for your doing the work of ten years in one, your friend must at least have seen that the Devil had nothing to do with it; as his work is to destroy and lay waste, not to build, improve, and beautify.‡‡—I have been more than usually silent of late, but I do assure you, my thoughts have been more than ever with you. I have attended you in your improvements, have been with Miss Disney in her green-house, and even with your cook in her new cottage; and if I

ever leave town I shall certainly either be a candidate for a share of it, or desire to be admitted as a tenant of the other."\*

In the autumn of 1808, Mrs. Jebb experienced another diminution in her small society by the removal of Mr. Jervis from the Unitarian chapel in Prince's-street, Westminster, to the Mill-hill congregation at Leeds. Amidst all her afflictions her greatest consolation had been derived from the intercourse of her friends: she had already survived many of her earliest connections, and could ill bear the loss of one in every respect so estimable and so highly esteemed. She accompanied him in thought, however, amongst his new engagements, and rejoiced exceedingly in the respect and attention which was so generally paid to him on his arrival by the most liberal and intelligent inhabitants of the place.

In the same year, the *present writer* being engaged in compiling the *Memoirs of Dr. Paley*, anxiously sought the assistance of Mrs. Jebb, and shall not readily forget the alacrity with which she entered into the spirit of his enquiry, and endeavoured to recal her scattered thoughts upon the subject, though in a very feeble state of health. He was at once proud and happy in being able to record her testimony to the merit of so eminent a man, from whom no difference of character or sentiment could alienate her well founded esteem. Amongst the extracts then made from her correspondence, for the most part foreign to the present work, there is one passage so striking and so characteristic, that no apology can be necessary for its insertion

\* 6th Feb. 1805.

† 26th Feb.

‡ 17th Aug.

§ 8th Oct.

|| 20th Feb. 1806.

\*\* 18th July.

†† 10th Sept. ‡‡ 10th June, 1807.

here; particularly as it contains the substance of what she had written for Dr. Paley's perusal, before his *Moral and Political Philosophy* was first submitted to the world. She observed,

"I remember that I could not quite agree with him in some cases where he allows a deviation from truth, particularly with respect to children: for I am convinced that there is nothing which ought to be more strictly guarded against than the attempt to deceive children. Deceive them in the arms of their nurses, and with reason you may expect they will attempt to deceive you the remainder of their lives. Falsehood is, in my opinion, the chief origin of all evil: it is the grand tempter; for how few would dare to sin if they did not first flatter themselves they could keep it secret by denying it? I look upon SATAN, under all his titles, as falsehood personified.

Mrs. Jebb, indeed, had the greatest abhorrence of every description of untruth. "*Lies*," she would say, "never do any real good; they are like the *Will with the Wisp* to the benighted traveller, and may lead into as dangerous errors; but *truth* will in time break forth like the sun and discover the deception."<sup>\*</sup>

In this application originated an acquaintance, which, improving into intimacy, was cemented by their mutual connection with some much valued friends. In his subsequent visits to the metropolis, the *writer* has repeatedly sought the society of Mrs. Jebb, whose equanimity and cheerfulness, whose benignity and genuine good-nature contributed still more than all her powers of intellect to secure his admiration and esteem. And he is happy in the opportunity now afforded him of

bearing his decided testimony to her talents and superior worth.

Miss Ann Plumptre, the ingenious daughter of the late president of Queen's College, Cambridge, a lady with whom she had been long and intimately acquainted, was then frequently the inmate of her house; Mr. George Dyer, Mr. Towers, Author of the *Illustrations of Prophecy*, and Mr. Harris, librarian to the Royal Institution, were amongst her occasional visitors. He was also present when Dr. Garthshore, a physician, whom she had known in the life-time of her husband, made her an unexpected call; and gratified her very much by declaring, that he had lately read the *Life and Works of Dr. Jebb*, with no small satisfaction; and was quite ashamed of his own conduct, in having so long neglected the widow of so excellent a man.

The mind of Mrs. Jebb was seated in a very slender frame; constitutionally of a nervous temperament, and subject to frequent indisposition, she seemed in the prime of life to be sinking under a deep decline. For many years she was confined to her house; and in winter, for the most part, to her bed: but, as her health improved with the advancing season, she was accustomed to rise and remove into her sitting room, during the latter part of the day. Reclining on her sofa, she then used to receive company at tea; her sufferings, her debility were for the time forgotten, and, her countenance often brightening with an innocent playfulness, she entered with spirit and vivacity into the various topics of discourse. Her sentences were short and pithy,—her language pointed and terse; whilst

\* See her *Letter to John Bull*, 13th Dec. 1792.

her manners were invariably frank and open, displaying a heart without disguise.

Entertaining a most lively sense of the critical state of Europe, and of her own country in particular, she felt the greatest anxiety on hearing any new event which involved important consequences, till she had an opportunity of communicating her opinions on the subject to some congenial mind. Although destined to see realized so very few of her benevolent prospects, she was still attentive to the public welfare, more especially where the cause of civil and religious liberty was concerned. Yet she was not in the habit of delivering political axioms by rote; she was accurately acquainted with the foundation of her principles, and regarded their consequences as tending to the happiness of mankind. But above all things she seemed gratified in referring to the authority of Dr. Jebb, to whose bust, which stood beside her on a table, she often pointed with reverence and with awe.

Her sentiments were most truly liberal, free from acrimony, and unbiassed by any thing selfish or narrow. Candid in her judgment of others, to whom she attributed her own generous feelings, she never but with extreme reluctance gave up a favourable opinion. Hence it became difficult to convince her of the hypocrisy and ambition which too frequently actuate the most prominent characters; though when, as in the case of Mr. Pitt, she was completely undeceived, she attempted not to conceal her indignation. The determined enemy of vice, tyranny, and oppression, her benevolence was uncon-

fined; and, amidst the corruptions and commotions of the times, she embraced in the expansion of her heart the people of every country and language, of every political distinction and religious sect; triumphing in the hope and belief of their eventual happiness, resulting from the conflicts of the day.

She was a firm believer in the wisdom and justice of God, in the truth and importance of the divine mission of Christ; a Christian according to the pure maxims of the gospel, equally free from bigotry and spiritual pride. Her religious principles were liberal in the best sense of the word; and yet she made no parade of those principles, and shewed no anxiety to obtain converts to her creed. Allowing to others the full exercise of their reason and conscience, she regarded the virtuous of every denomination as equally acceptable in the sight of God. She drew consolation in her own sufferings from the prospect of a future life; and placing her trust in the goodness of providence, she bore them with fortitude and resignation to the last.

The talents of Mrs. Jebb were so blended with an amiable softness, her ardour and firmness were so tempered with gentleness and urbanity, that whilst her friends were numerous, it was impossible she could have a single enemy amongst those who knew her. In her friendships she was ardent and sincere, entering warmly into the hopes and disappointments, and rejoicing in the good fortune of those to whom she was most intimately attached. Owning, indeed, in her latter years, so much to the attention of others,

she repaid them with a grateful heart, and was apt to forget her own sufferings in anxiety for the welfare of her friends.

She had a nice and even scrupulous sense of honour and propriety, and a delicacy of mind, which admitted no compromise with that masculine boldness, in which some females, of a highly cultivated intellect, have at times indulged. Though so long infirm that her life had been a series of rarely intermitted suffering, she had none of that querulousness which seeks pleasure in tedious and unprofitable complaint to those around; and she was equally devoid of every wish to interfere in the concerns of others, unless very delicately, from unaffected benevolence, and with a reasonable hope of doing good.

After a confinement of many years, Mrs. Jebb died at her house in *Half-moon Street, Piccadilly*, January 20th, 1812. On the 28th of the same month, she was attended to the grave by her

nephew and executor, Mr. Torkington, of Little Stukely, and her friends Mr. Northmore of Cleve, in Devonshire, and Mr. Disney, Barrister at Law. She was interred in the Dissenters' burying-ground in Bunhill Fields, immediately over the body of her husband, as she had frequently desired, the funeral service, as used by the society in Essex Street, being read by Mr. Belsham, the present minister of that chapel.

A plain stone marks the place of their interment, on which is simply inscribed

JOHN JEBB, M. D.

1786.

ANN JEBB, *his relict.*

1812.

No monumental eulogy, so often prostituted to the undeserving, is wanting to record their worth. Their death will be long lamented, their virtues long remembered by surviving friends.

G. W. M.

*London, August 20, 1812.*

## EXTRACTS FROM NEW PUBLICATIONS.

### *Penal Laws which aggrieve the Catholics of Ireland.*

[From *A Statement, &c.* Part II. concluded from our last No. p. 609.]

#### CHAP. VII.

#### *Of the Laws which forbid the Catholics to have or use arms.*

In 1695, an act was passed entitled, "An Act for better securing the Government by *disarming the Papists*;" by which all Catholics within the kingdom were required to *discover and deliver up*, by a certain day, to the jus-

tice or civil officers, *all their arms, armour and ammunition*, of every kind. After that day *search* might be made in their houses for arms, and any two justices might compel any Catholic suspected of having arms to appear before them, and to *answer the charge or suspicion upon his oath*.

In 1698, another act was passed, entitled, "An Act for the preservation of Game;" which directs that no Catholic shall be employed "*as fowler for any Protestant*, or shall have, keep,

use, or carry any guns or fire-arms, under colour or pretence thereof."

In 1739, it was thought proper to re-enact these prohibitions with additional rigour, and in 1775, a statute still more rigorous was enacted, which was made perpetual in 1800.

The statute of 1793, re-enacted the prohibition against the humble and unprotected Catholics, but qualified and almost removed it as to two classes of wealthy Catholics, viz.

1. Such, as are seized of a freehold estate of 100l. yearly, or possessed of a personal estate of 1000l. value, and take the Catholic oaths prescribed by the statute of 1793.

2. Such as (being seized of a freehold estate of 10l. yearly, and less than 100l. yearly, or being possessed of a personal estate of 300l. and less than 1000l. value) take the oath of 13 and 14 Geo. III. and also swear and subscribe an affidavit, *in open court*, verifying the value of their property, and also qualify pursuant to the statute of 1793.

All Catholics who are not comprehended within these two classes, remain still liable to every hardship and severity imposed by the former statutes of 1695, 1698, 1739, and 1775, while Protestants of every class and degree, even the meanest, are authorised to have and use arms of every kind, without restraint or distinction: nay, they are in various ways actually provided with arms at the public expense.

*Of Penal Statutes not already specified.*

As 1, a pecuniary fine of 2s.

(and in default of payment the punishment of *whipping*) for not working on *Catholic Holidays*; 2, a penalty of 10l. for burying except in the Protestant Churchyards: 3, a fine of 10s. (and in default of payment, the punishment of *whipping*) for pilgrimages and meetings at holy wells. To which we may add, 4, the statute enacted in 1571, making it high treason to obtain any written or printed instrument from the Bishop of Rome, or from any person authorized by him.

#### *Doubtful Penal Enactments.*

1. Whether a Catholic may act as a Director of the Bank of Ireland? or, 2, as constable of a district, under the Police Acts? or, 3, as assistant or usher to a Protestant schoolmaster? or, 4, as guardian of a Protestant child, or of the child of a non-qualifying Catholic? 5, Whether a Catholic clergyman may be the guardian of *any* child? 6, Whether a Catholic may endeavour to reconcile a Protestant to the Catholic religion? 7, Whether a Catholic schoolmaster may employ a Protestant assistant or usher, or re-

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\* The superior intelligence acquired by Bank Directors, and participated in by their immediate connexions, is manifestly of the highest value to every merchant and trader. It may frequently prove a shield against heavy losses, as the want of it may lead to utter ruin. The late Mr. Edward Byrne, the first merchant in Ireland, when questioned respecting the advantages incident to a Directorship, gave this conclusive and pointed answer "I have had debts in my books to the amount of 70,000l. Had I been a Bank Director, or had I an active friend in the Direction these bad debts would probably not have exceeded 20,000l. Thus I lose 50,000l. by this exclusion."

ceive or instruct a Protestant pupil? 8, Whether the Protestant servant of a Catholic master may have or use arms? 9, Whether a Catholic, having conformed to the Protestant religion, and afterwards returned to the Catholic faith, (or, in legal parlance, a *relapsed Papist*) is entitled to partake of the relief granted to Catholics, by the remedial statutes from 1778 to this day, upon the terms of qualification prescribed to all other Catholics? 10, Whether any assembly of Catholics may appoint a select number of discreet persons, for the sole and *bona fide* purpose of preparing and presenting a petition to the throne or to parliament, praying the repeal of the penal laws which aggrieve them?

This last question is of recent origin: having been started in 1811, by the *discreet, temperate, and liberal* administration of the Duke of Richmond. It has employed and perhaps exhausted all the vigour of the Irish government, during nearly the last two years. Twelve privy counsellors, the chancellor, judges of the king's bench, attorney and solicitor-general, have vehemently pressed for a construction unfavourable to the right of petitioning.

On the other hand, several of the most learned and independent judges and barristers of Ireland favour the opposite construction. The great Lord Erskine, too, perhaps the first authority in the empire upon such a question, has unequivocally condemned the construction attempted by the Irish government. The learned and constitutional Sir Arthur Pigot and Sir Samuel Romilly concur with him. Lords Eldon and Ellenborough (though called upon in Parliament) maintained an *expressive silence*, which left room for no doubt of their dissent from the Irish Court of King's Bench.

After an expenditure of 20,000*l.* of public money, great public agitation, and irritating controversy, this question remains *adhuc sub judice*. It is in regular process through the Irish law courts, in the shape of actions, at the suit of certain arrested Catholics against William Downes, Esq. (Chief Justice of the Irish King's Bench) for an arrest and false imprisonment, under an illegal warrant—and it may ultimately receive its decision in the House of Lords.

## MISCELLANEOUS COMMUNICATIONS.

*On an Union for the sake of obtaining Peace.*

Maidstone, Sept. 15, 1812.

SIR,

I beg leave through the medium of your Repository, to offer my sentiments upon a subject, which though but too commonly regarded rather in a political and worldly than a religious point

of view, is unquestionably of the most pressing interest to every pious and feeling mind; and cannot but be felt to have a most intimate connection with the objects of that religious body, who are now so laudably uniting their efforts, in the promotion of just and generous views, concerning the one great object of religious ador-

ation. Nothing can so powerfully excite the commiseration of the sympathizing mind at the present moment, as the contemplation of those incalculable miseries, which are the continual result of the war, in which the nation of which we form a part, and to whose proceedings we are necessarily, in a considerable degree, accessory, has been so long engaged; nor can any thing in a moral point of view be more deeply afflictive, than the thought of the enormous mass of moral evil, which must be generated and fomented by such procrastinated hostility. Is not an union of effort to avert, if possible, this most dreadful scourge of humanity, this disgrace to our country, in which all Britons are personally concerned, an object most deserving of the exertions of the body of Unitarian Christians? The principles of Unitarianism point immediately to personal, practical virtue, as the sole object and end of all religion. All the duties of Christianity, by no means excepting those sublime virtues, love of enemies, forgiveness of injuries, and even meek sufferance for righteousness sake, are by them distinctly discerned to be personally obligatory. And so far are they from entertaining the fond imagination, that the obedience or sufferings of Christ, can operate in any manner, in lieu of their own righteousness, that they are fully convinced that his conduct is wholly intended for the imitation of his followers, under similar circumstances, as the sole means of procuring the divine acceptance, and of obtaining that immortal felicity, of

which *his* reward affords the most satisfactory evidence.

Unanimity is an object towards which the attention of Unitarians is now particularly directed. They have actually experienced great advantages, with respect to the promotion of their common cause, from the degree of unanimity which has already been effected. But these advantages have operated only as an additional incitement to farther exertions; and new plans are in contemplation for uniting them yet closer in the bands of Christian fraternity, and for animating them with *one* spirit, in behalf of the simple uncorrupted religion of the gospel. The love of God and of man are the great springs by which they desire to be actuated, and the manifestation of the former by the latter, may be said to be their peculiar aim in their struggle with the powers of superstition. There cannot therefore be a more suitable object for their common concurrence, or more adapted for the recommendation of their common principles, than an endeavour to be instrumental in restoring the blessings of peace to their country and to Europe, by bearing their united protest against the continuance of a practice, the present fatal effects of which are exceeded only by the permanent degradation of the mental and moral powers, of which it is necessarily productive.

There are no doubt persons who would object to the adoption of such a measure by a religious society, on the ground of its being rather a national concern, than that of any particular community, and that however the friends of

religion and humanity may be interested in the termination of human misery, and the promotion of general peace and happiness, the question concerning the practicability or expediency of peace or war, must, after all, be determined by political considerations. I am inclined to think, however, that few who are accustomed to those enlightened and amiable views of man and his Maker, and to those attentive reflections on the spirit and requisitions of the gospel, which unite with Unitarianism, will be much influenced by considerations of this kind. Impressed by a strong conviction of the obligations of morality, of the exalted benignity and peculiar mildness, which distinguish that of the gospel, and of the increasing weight of those obligations, in proportion to the quantity of human happiness or misery, and of virtue and vice, involved in their observance or violation, they are sensible of their application, as the indispensable criterion of national policy. The morality of the gospel assuredly will give no countenance to projects for the advancement of national glory and aggrandisement by war; and it most strongly inculcates, that safety is to be sought, as in general it is much most likely to be obtained, by the exercise of the pacific virtues, rather than by indulging and fomenting all the wrathful propensities of which our nature is susceptible. Whatever useful ends may be effected by martial pursuits, in a rude, uncivilized state of mankind, they are directly adverse to the common employments, and at variance with the prevailing sentiments and propensities of a state of society, in which arts,

science and civilized manners, and especially the light and spirit of Christianity have made considerable advances. From the perfect unity and simplicity of the divine mind, it follows that he must regard with equal concern, the well being of the respective nations, whose interests, from the narrow views and intricate labyrinths of selfish policy, are absurdly set in opposition to each other; and by his gospel he enjoins the assiduous culture of that unity of mind, between the several families of mankind, by which he is uniformly actuated towards them all. The manifestation of such sentiments by a body of men, embracing *the truth as it is in Jesus*, may be productive of an efficacy on the minds of our fellow countrymen, and on those of a neighbouring people denominated *enemies*, which can be estimated only by the event. Those *enemies*, it should be remembered, have embraced every favouring occasion, of manifesting an anxious desire to exchange hostility for reciprocity of affection; and however such an effort may be disappointed, with regard to the accomplishment of its specific object, it cannot fail to promote in individuals those genial affections, whose reward is treasured up in the lasting serenity of heaven! Such considerations (as tending most directly to promote peace and good will on earth) may, moreover, be justly regarded as of much superior importance in the scale of policy, than any of those speculations about future contingencies, with which the interested and ambitious are endeavouring to foment national antipathies; and with which weak and selfish minds are



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BIOGRAPHY.

*Memoirs of Mrs. Jebb.*

[Concluded from p. 604.]

Her zeal in the cause of civil and religious liberty was unabated by her husband's death, and as, by degrees, she recovered her wonted serenity, her attention was once more directed to the progress of public affairs. On every new appearance of hope, she was still apt to anticipate a result favourable to the general welfare: the remembrance of what had passed at Cambridge could not now appal her: she had no conception of those sordid motives by which too many are actuated; and she doubted the very existence of a principle, of which she found no traces in herself. Hence arose at times an overweening confidence in the virtue of individuals or the wisdom of collective bodies, the only material error of which she could be reasonably accused.

Her confidence, however, in the rival statesmen of her own country, had been too rudely shaken, for her good opinion to be easily regained: and the discussions on the Regency, in 1789, were calculated rather to increase than to diminish her distrust. She saw indeed in the conduct of both parties, much more to censure than to approve, and she

considered them as still engaged in a mere contest for place. She deprecated the doctrine of *hereditary right*, as advanced by Mr. Fox; though she considered it expedient to invest the Heir Apparent with the royal powers. She had no objection to the restrictions proposed by Mr. Pitt, which she thought strictly constitutional: but she was very far indeed from approving the whole of his proceedings. In a letter to Major Cartwright, therefore, about the close of February, she thus forcibly avows her dissatisfaction:

"With respect to the king, each party speak as they wish, and both I think mean to deceive. That he has recovered more rapidly than could have been expected is certain, but it is contrary to reason and to experience to suppose that the mind, any more than the body, can suddenly return to a state of health and vigour. Even those that are of no party will naturally be as unwilling to place implicit confidence in persons, who either were themselves deceived, or intentionally deceived others. And therefore when the king is perfectly recovered, every thing should be done to take away any doubt which may be entertained by the people: I speak as a friend to what is right, without having any other reason whatever.

"It is God's world, as the Doctor used to say, and I trust he will order every thing for the best: but I think the prospect bad enough. As you used to say, so say I now, 'CÆSAR has

friends, and POMPEY has friends, but who are friends to Rome?"\* unless, I will add, when it serves their own interest. When a minister can get in, and keep in, by doing what is right; by pleasing the king, and serving himself at the same time that he is supporting the people's cause, it is very well: but their cause is always the last thing thought of. I have been very poorly, and almost worn out by reading long speeches, without finding a single argument to make me alter my sentiments: but a great deal of foreign matter, illiberal language, and a want of honesty in the majority on both sides of the house. With respect to the state coachman, I could have gone with him the first stage with great spirit, the next with some pleasure, and perhaps one or two more with tolerable composure; but I must have stopt short of the place at which he is now arrived, even if I had been left destitute and alone. But there would have been no danger of being left to pine in solitude, as there are still some, and I trust many independent houses on the road, inhabited by spirits, who, not being blinded by party, passion, or private interest, are ready to take in an honest weary traveller, who is unwilling to be driven farther, merely for the sake of making perpetual dictator, a coachman, who has never listened to the travellers, but when it has been evidently for his own advantage."

Mrs. Jebb's conviction of the selfish policy of the premier was confirmed by his desertion of his early friends the Dissenters; and his decided hostility to every motion for the repeal of the *Test Act*, or of those intolerant laws against Unitarians in particular, which still disgrace the penal code. On the abolition of the slave-trade, which had now become an object of general attention, he had, indeed, assumed a loftier and more manly tone: but his eloquence was fruitlessly exerted in opposition to the prejudices of some in higher stations, and the influence

of a few individuals interested in the nefarious concern. But amidst such repeated disappointments, Mrs. Jebb rejoiced to see the right of juries to judge of the law as well as the fact in cases of libel, at length triumphantly established by the British parliament; and the Roman Catholics of Ireland admitted to the full enjoyment of the elective franchise in that country, on the express recommendation of the crown.

Mrs. Jebb had already hailed the auspicious dawn of the French Revolution, and sympathised in the emancipation of a great people from despotic power. She had augured every thing good from that event, and she feared no impending ill; as appears in the following extracts from her correspondence with Mr. Brand Hollis, already inserted in the *Memoirs* of his life. In a letter dated July 24, 1790, she observes:

"Till yesterday I had not seen an account how the great and important day concluded in France. If the king of France did not feel himself on that day superior to all the kings and emperors that ever tyrannised over mankind, he does not deserve the honour that will attend on his name to the end of time. Yet tories think if he had *any spirit*, he would not have lowered himself, and submitted to have been directed by the *National Assembly*; that if a king is not absolute, he is no king; if he is governed by his ministers, they reign, not he; they think he could not take the oath willingly, but that all was owing to folly and cowardice. In the mean time I shall wish prosperity and happiness to the French and their king; and be thankful that I was born in an age, in which civil and religious liberty is beginning to triumph over bigotry and arbitrary power; thankful that I was not born in that inhuman age, in which new kingdoms were no sooner explored than ruined, and the people destroyed or enslaved; thankful that I am living to see a disposition to reform the sa-

\* Give us our Rights, &c. See above p. 601.

guinary laws, and to let the oppressed go free."

And again on the 31st of August, she remarks,

"I am not very fond of defining the rights of the people, because every definition is apt to limit. We were expected to confine ourselves, in a late affair, to the example set us at the Revolution, which certainly was not a similar case; and if it had been so, our ancestors had no right to fetter their posterity. Surely we had as much right to chuse and restrain a regent, as they had to chuse and restrain a king. In vain do we boast of the Revolution, if the authors of it forged chains to shackle their posterity for ever; this idea would only make us bondmen to the dead; whereas we have enough to do to struggle against the fetters we are daily threatened with by the living.—There seem to be some men in the National Assembly who are too aristocratic; yet I trust the majority will be able to complete the glorious work in the manner we could wish. You see the fire is spreading every where. I tell you the world is a good world, as the Doctor used to say, and the people who find fault with it, should mend themselves."

Mrs. Jebb, having deprecated the attempt of the allied sovereigns to restore the degrading yoke of the Bourbons, with every friend to freedom and humanity, rejoiced in their defeat. She lamented still more the rash determination of her own country to take a part in their iniquitous design; and saw no glory or advantage in the most successful warfare, which could in any respect compensate for the misery and desolation to which it must inevitably lead. And, therefore, during the alarm which, in 1792, was so artfully excited to cover the apostacy of Mr. Pitt from the cause of reform, and to involve England in the intrigues of the continent, she endeavoured to dispel the public infatuation, and to

induce a more calm and dispassionate consideration of the real dangers to be apprehended from the delusions of the day. In two spirited and judicious *Letters*, addressed, under popular titles, to *John Bull* from one of his brethren, she exposed the absurd reasoning of the *alarmists*, with equal vivacity and shrewdness: and, vindicating the great cause of public freedom, she deprecated the idea of interfering in the concerns of the French Republic, and pointed out the calamities which must result from a war so unnecessary and unjust.

"I suppose," she observes, "you know they talk of a war; and, what is more surprising, of a war without fresh taxes; but you and I are too old to be so caught: we should as soon expect a war without men. Now, my dear brother, although you know I love peace, quiet, and good order, and would do much to prevent bloodshed, yet I honestly confess, that whenever there is a contest, I always wish the oppressed may triumph, and rejoice to see liberty lay despotism at her feet.—However, I assure you I grieve much for Louis: you know kings seldom hear the truth, have bad advisers, and may be deceived as easily as you or I can be. He was at first of some service to the cause: so I would preserve his life, though I would take care to put it out of his power to destroy others.—The swinish multitude are not destitute of humanity: do not make them mad, and they can feel, as sensibly, at least, as Mr. Burke himself does, who seems so much concerned for the *few in high stations*, that he has not a sigh to spare for the *multitude*. I mourn sincerely for all the blood that has been shed on either side; but I must be just: I must lay the most blame where most is due. If there were no violent party to oppose *necessary changes or reforms*, we should never have cause to lament such dreadful effusions of human blood. You scarcely ever heard of a nation rising against their chief magistrate, till resistance was become almost a virtue. Ah, John, common sense and common honesty would make

excellent statesmen, and soon put a stop to all revolutions\*.—From the very beginning of the disturbances in France to the present time, the king's friends have been working his ruin. Burke was one of the first of them; alas! he raised that spirit and called for that crusade, which, by encouraging false hopes and improper actions on one side, caused those jealousies and discontents on the other, which at length hurled him from a throne to a prison. Oh! how much blood might have been saved, and how many crimes prevented, had not foreign powers provoked the friends of freedom, and made wicked men believe they should escape in the general confusion, even if they committed that most horrible of all crimes, the crime of assassination.—Just recovered from the war with America, let us at least pause; and before we enter into another, as unnecessary, unjust and imprudent, let us reflect that as a relapse is generally more dangerous than the first fever, so a return of war may, in the event, bring on that destruction, which the last had so nearly effected.—There has been much talk here of a plot, John: but the only plot which has been discovered, was the plot against the liberty of the press, and against the good sense of the people—the plot to frighten them into associations, which might strengthen the hands of the minister for a war against France, and increase his majority in the House of Commons against reform.—Yet the death of Louis undoubtedly will be urged to us as a reason for our approving of the intended war; and in order to raise in us a spirit of revenge, it will be represented in the strongest colours as cruel and unjust. But surely, brother, the shedding *rivers of blood*, in revenge for the blood of *one man*, will be no proof of our *superior justice*, nor will the making of *thousands of weeping widows and helpless orphans*, give us reason to boast of our *superior humanity*.†

But her efforts, like every other exertion of a sound and generous policy, were unavailing; they were repugnant to the madness and folly of the times.

Whilst the conduct of Mr. Pitt was thus forcibly convincing Mrs. Jebb of his indifference to the welfare, and his hostility to the rights of the people, Mr. Fox was gradually regaining the place which he had once possessed in her esteem. She had not forgotten that in all his later intercourse with Dr. Jebb, after the close of their political connection, he had treated him with the same respect and attention, as when most decidedly his friend. She had marked his steady support of the great cause of Parliamentary reform; his manly vindication of the claims of conscience; his abhorrence of the slave-trade; and his strenuous endeavours, above all things, to avert the calamities of war. He had fully justified the confidence, which at a fatal crisis, she had so pointedly expressed, and proved himself indeed deserving of his former fame; in standing forward the intrepid advocate of wiser counsels, unawed by the delusion of the multitude, and the too general defection of his friends. Hence, on every subsequent occasion, when his character was attacked in her presence, she warmly undertook his defence, resting his claims to public confidence, on those decided facts, which so clearly evinced his sincerity and zeal.

But the influence of Mr. Pitt and his associates was unfortunately predominant, and the miseries of warfare extended to almost every quarter of the globe. For eight years he obstinately persevered in his pernicious schemes, regardless of the dictates of reason and experience, till France was converted into a military nation, and her other opponents suc-

\* December 13, 1792.

† January 26, 1793.

cessively overthrown. Every attempt for the redress of grievances was, in the mean while, resisted; a system of coercion prevailed; and the friends of *peace* and *reform* were idly stigmatized as hostile to their country's welfare. At length a partial change in the administration, in 1801, put a stop to the calamities of war; though hostilities were, alas! too soon resumed, on the pretence of checking the career of a usurper, whom such fatal policy had seated on the throne of France. Mr. Pitt was afterwards recalled to power: not indeed to the paramount authority which he had formerly exercised in Parliament; but, persevering in the same counsels, to encounter the same humiliating defeats.

On the death of this minister, in January, 1806, Mrs. Jebb had the satisfaction of seeing Mr. Fox invited to the counsels of his sovereign, although she was too well aware of the difficulties by which he was surrounded, to expect the immediate accomplishment of almost any of their common views. She looked forward, however, to much partial advantage from the event; conceiving that whatever tended to restore the blessings of peace, must be of the most essential importance. On the first appearance, indeed, of any change of ministry, she had clearly expressed her conviction of the very delicate circumstances in which Mr. Fox and his adherents must now succeed to power. In a letter to Dr. Disney, Jan. 23d, 1806, she said:

"A friend called before I was up, to inform me that Mr. Pitt died at four this morning: I own, I am one of those who wished him to live. I did not fear his doing more evil, and I flattered myself that he might be the cause of good being done by others. An opposition to

the minister, and a pretender to the throne, often causes that kind of fear in a king and ministry, which makes them see the necessity of exerting themselves to gain popularity, in order to render their situation permanent. If the opposition therefore should come in, they must at least give us some proof that their opinion is not changed with their situation; that if they delay, it is merely to wait for the most favourable opportunity: they must give us some kind of bond, as it were, for our security. But, alas! they will come into power, if they do come in now, in perilous times, and will find it difficult to please any party. As a friend to the opposition, at least to some of them, I could have wished Mr. Pitt to have made the peace, bad as it must be, and to have had all the odium of it; and also to have raised the new taxes, which must be very heavy indeed. —I keep praying for a peace, a good one if possible, but any peace rather than continue in the direct road to ruin."

And on the 20th of February, when the arrangements for a new ministry were completed, she again observed to the same correspondent,

"I believe that we think pretty nearly alike of the present crisis, and that our fears and hopes are of a similar magnitude: but my constant prayer continues to be for a speedy peace, with as little loss of honour as possible. As for what would be called a good peace, it is more than we have any right to expect, and I fear the present ministry, *dare* not agree to such terms, as Buonaparte will think, *in his situation*, that he has a right to insist upon. My hopes, therefore, of a speedy peace are not very great, though I rather expect to hear of a negotiation for that purpose.—I have only seen Mr. Wyvill once: he was then satisfied with Mr. Fox; but I see not what can be done at present, except making peace, and raising taxes to prepare for war if necessary.—Mr. Pitt did not live long enough to convince the city or the people sufficiently, that he was driving the nation to a precipice; and left it just in time to avoid the odium of the strong measures, which must be resorted to, in the effort made for its preservation. I am one of those who wish that he had lived till other people had known and

thought of him as I did myself. I tremble for those in power:—I wish well to many of them. I often think of Noah's ark, clean and unclean, but it might now be as necessary as then; and yet, if the vessel will only keep us above water till the dove returns with the olive branch, I shall be very thankful."

Mrs. Jebb's alarm for the public safety was once more excited by the rapidly declining health of Mr. Fox, in whom her confidence was chiefly placed. She observes in a subsequent letter, July 18th,

"Mr. Fox, as I am informed, is much better: I wish he may live to make a peace, which is the wish of his heart; and I am told he lately said, 'If I can only live to see a general peace I shall think that I have lived long enough.' But if he should die, I should fear that even the abolition of the slave-trade would not pass."

Again, September 1st,

"I tremble lest the news from France should be unfavourable, for what but peace can save us: and yet, unless we make some concession with respect to the liberty of the seas, I think we have no reason to expect it."

And on the 4th of October, when Mr. Fox was dead, and the return of the Earl of Lauderdale resolved on, she thus resumes the subject:

"With the horrors of war before me, I see nothing very agreeable to ruminate upon; but I will not yet entirely give up the hopes of peace, and should not be surprised to hear very soon that the affair is settled. But if it is not, and Austria should join in a new coalition, the carnage will be dreadful, and, in all probability, no party, all things considered, a gainer."

Mrs. Jebb lamented the increasing divisions amongst the friends of liberty, on matters of little importance, when compared with the great constitutional questions in which they had so long agreed. And she regretted still more the fatal delusion, which led so many

of them to exult in the downfall of those ministers, who, however reprehensible in some parts of their conduct, had effected the abolition of the slave-trade; and were attempting to restore, though but in part, the rights of conscience to all dissidents from the established church. Addressing herself again to Dr. Disney, April 2d, 1807, she said,

"The king has made a precious change. The present ministry have been watching behind the scenes, and the king's conscience greatly assisted them, and pointed out the proper moment.. Yet I do not think he would have ventured to exert his prerogative so soon, if certain friends of liberty all over the country, had not opposed their old friends, and made an outcry against them for not attempting impossibilities. And even now, when they have so very honourably resigned their post, they still continue to abuse them, to the great delight of all the new ministry and their friends. The *Times* of to-day begins to be afraid of peace: still I cry nothing but peace can save us, and even that may come too late."

Again, on the 10th of June, she observed,

"As for the new ministry, it is so much for the king's interest to keep them, and their own interest to keep in, that I fear it will not be very easy to rout them. And then you know, we are taught by all the violent friends of liberty, that the last ministry did nothing but deceive the people, and that both parties are equally bad. Some people seem to wish for a new party:—but where are we to get them? Who can point out to us where those wonder-working men are to be found, who can do the work of thirty years in a single session? Rome was not built in a day; nor can our state be repaired perhaps in less time than that was in building. But I never despair: peace and patience, wisdom and honesty, and a reform will follow of course; and then—but they who live the longest will see the most."

And on the 24th of August she remarked,

"It hurts me to see the friends of liberty abusing one another to the great diversion of the worst party, and without the least hope of finding, in the whole kingdom, an administration that would be suffered to do us half the good we wish, even if they were ever so well disposed."

The atrocious attack on Copenhagen, the first fruits of these new ministerial arrangements, as a Christian she decidedly condemned, conceiving it equally repugnant to every principle of sound policy and justice. In the letter last quoted, she said,

"You do not imagine that I can be blind or indifferent to what is passing abroad or at home. Denmark has very long taken up my attention. I feared we should not let those friends to peace remain quiet, although Buonaparte has not once desired them to give up their neutrality, and they were entirely unprepared to defend themselves. Every exertion, I believe, will be made by prince and people to repel this invasion; and I would advise the authors to prepare their backs for a scourge so highly deserved."

Again, on the 12th of October, she observed,

"The prospect both at home and abroad appears more gloomy every day. I was much struck this morning with some verses in the beginning of the seventh Psalm. I think they will put you in mind of the kings of England and Denmark, and that we shall agree in giving to each his due. Great pains are taken to commend our exploits at Copenhagen, and to shew not only their wisdom and necessity, but even their humanity and justice: the former of these, because we might have been more cruel, though I scarcely see how; and the latter, because they refused our demand, although they knew what would be the consequence."

So decided, indeed, was Mrs. Jebb's aversion to war, that even the most plausible pretences, aduced in support of the war in the peninsula, were insufficient to convince her of the propriety of any

interference. She observed, August 17th, 1808, in writing again to Dr. Disney,

"As to Spain, I think the prospect of any good is far from being clear, and it is very shocking to think of the blood which they will have to wade through. In short, the whole business is such a jumble of contradictions, and is supported by men of such very different principles, and for such very different reasons, that I am sick of the subject."—

September 28th, she resumed,

"As for peace, I fear I shall not live to see it; nor do I see any good we are doing by sending troops to Spain at a great expence, where they seem unwilling to receive them; and doing every thing we can in Portugal to disgust and make them jealous of us.—Our expeditions, I fear, are time and labour thrown away, doing much mischief to others, without any chance of benefiting ourselves. We may gain a bloody victory in Spain one day, and the next may lose our whole army\*.—I wish we could be led to make a peace, but I fear nothing but driving will do. Whatever else is done, the door must be left open wide enough for peace to enter†."

In these sentiments Mrs. Jebb persevered to the last; July 20th, 1811, she declared,

"As for Portugal, I wish we had done with it. We are draining our best blood, parting with our treasure, and starving our own people, only to lengthen a war, which I fear will prove our ruin; because we will be tyrants of the ocean. In a time of peace there is no necessity for it, and in time of war, we are always successful; and may long continue to be so, if we do not ruin ourselves."

And she concluded this very interesting correspondence, November 2d, 1811, in these words:

"At length people begin to open their eyes, and to see the desperate situation into which this detestable war has brought us: but how to get us out of it grows every day more difficult; and

\* 11th August, 1809.

† 13th March, 1810.

I fear England, this most thinking nation, is very deficient in the ways and means necessary for such an arduous undertaking. Certain ministers know how to extract money out of our pockets, and turn it to paper, or send it abroad to do mischief: but further I fear they know not, and we know not where to find men who can teach them."

But notwithstanding some occasional dissatisfaction, she still continued to think favourably of the *Whigs*, making far greater allowances for the difficulties with which they were surrounded, than some of her friends were disposed to admit. She discriminated very accurately, between those who were invariably true to principle, and those who at times appeared to be actuated chiefly by the lust of power. "Our friend Romilly," she would say, "continues honest, and so does my favourite Whitbread.—Romilly always pleases me, and that is some comfort: it hurts me to differ from my friends, or any one of whom I wish to think well.—Whitbread is always in the right: Mr. Fox himself, or Dr. Jebb, could not have been more desirous of peace."\* In Sir Samuel Romilly, indeed, she recognized an old acquaintance, who, true to his early principles, was now attempting a revision of the *penal code*; a subject in the discussion of which he had first engaged during his intercourse with Dr. Jebb. And in Mr. Whitbread she beheld, not only the intrepid advocate of a pacific and constitutional policy, but the steady asserter of religious liberty, on the great principle maintained by Mr. Wyvill,† that every de-

scription of intolerance is disgraceful to the Christian name, and that all men are equally entitled to the full enjoyment of the rights of conscience, unrestrained by any sort of penalty or disqualification whatsoever.

But whilst so large a share of Mrs. Jebb's attention was directed to public affairs, no person could more readily descend, on proper occasions, to the intercourse of common life. She was fond of children, and took pleasure in endeavouring to amuse young persons, especially those of a mild and tractable disposition. When devoting herself to a school girl of a quick and lively turn, who was for some days her visitor, Mrs. Jebb was much struck with the animation and intelligence with which, entering into the spirit of the writer, she recited some interesting passages of a popular play; and was thence led to disapprove the practice of encouraging such recitations before a large audience, lest the mind, which in youth so easily acquires a bias, should be induced to persevere in an inclination for the stage.

On the death of Mr. Brand Hollis, in 1804, Mrs. Jebb had the happiness of seeing Dr. Disney succeed to his estates, although, from her ill-health, she could not, like his other friends, enjoy the beauties or the hospitality of this truly classic mansion at the Hyde. Few persons, indeed, shared so largely as he did in her confidence and esteem; for the justice which he had done, as a biographer, to the merits of her husband, was enhanced by his undeviating attention to herself. Warmly interested in whatever might involve the welfare of himself and his family, she

\* Letters to the Rev. Dr. Disney.

† See his *Papers on Toleration*, 4th ed. 1812.



more apt to be alarmed, than with any of those consequences, which must, sooner or later, be the result of needless and interminable warfare.

The advocate for war should be competent to demonstrate, that it is called for by a necessity, which is paramount to all that incalculable mass of natural and moral evil which it produces, and sufficient to outweigh with abundant interest, every plea of reason, religion and humanity, which can possibly be alledged against it! If he be in possession of no such powers of demonstration, how can he escape the charge of being accessory to such enormous evils, without any just or rational grounds for his conduct?

The importance of nations collectively manifesting towards each other the sincerity of their pacific wishes, is a point which deserves to be attended to much more than it is. By the mutual manifestation of such a spirit, by the body of the people, the projects of the interested and ambitious may be overruled, and the passions themselves repressed, or turned into a channel in which they will operate with less injury to their fellow men. There is nothing which should so forcibly arrest the attention of a people, as the summons to become the instruments in invading the lives and properties of others. The attack of their own privileges, by their own rulers is, in great measure, a question of interest and choice how far it shall be permitted; but attacks upon the lives, properties and privileges of men who have no common interests nor obligations with themselves or their rulers, is a question which involves the most imperi-

ous duties, the observance or violation of which, may produce the most beneficial or the most mischievous consequences. The interests and the duties of the two people, mutually considered, are inseparable from peace, and of those duties, war is, by one or both parties, a most flagrant violation. But the interests and prevailing passions of men intrusted with extensive authority, are, in such questions especially, apt to impose a bias much too powerful, in opposition to the awful duties of their functions. It is therefore a most sacred obligation of the people, when points of such sovereign importance are to be determined, to forget for a moment their private concerns, and the inconveniences attendant on the immediate expressions of their minds, and having, individually examined and deliberated on the subject, to step forward in a body and with one voice declare their common sentiments.

I pretend not to suggest what particular plan of proceeding will be most proper to be adopted, for collecting the sentiments of the different Unitarian societies. But I conceive that among a body of men, so desirous of forming a system of union, little difficulty will be found in carrying such an object into effect, by means of a convention of deputies at some central situation. Should any of the societies be stationed in situations too remote from the common place of meeting, for their deputies to attend personally, their sentiments, at least, can be communicated. It is in part on account of the facility with which any common measure may be carried into effect by societies of men, as well as

on account of the importance of came into my possession, very lately, by mere accident. contemplating the measure which is now recommended, in a religious point of view, that it seems peculiarly proper to be adopted by religious bodies. But as the great object is the promotion of a general effort on the part of Britons, it will of course be desirable to endeavour to extend the connection, by an union with other societies or bodies of men; an object, the practicability or expediency of which, might be determined at the convention of deputies.

Nothing but what he conceives to be the peculiar pressure of the occasion, could have induced an obscure individual to presume so far as to suggest the adoption of a particular measure, to so many of his superiors. He has not however, ventured upon this communication of his sentiments, without the concurrence of those Unitarian friends in his neighbourhood with whom he has consulted: and most sincerely would he be gratified to learn that, in conformity with what has actually been done by several religious societies, he has been anticipated by some measures which may have been projected, or are in contemplation, but with which he is at present unacquainted.

I remain, Sir,

Yours, very respectfully,

AN UNITARIAN.

*Mr. Rutt on an Autograph of the late Rev. R. Robinson's.*

Bromley, Oct. 25, 1812.

SIR,

I apprehend that I may gratify many of your readers by communicating to you an account of a short but curious document, which

Among some books offered for sale I observed a copy of that common little volume, *The Life of Dr. C. Mather*. On the first blank page was written *Robert Robinson, A. D. 1754*, followed by the passage, *Heb. vi. 12*, as an appropriate motto to the pious work. Looking at the blank leaf, at the end of the book, I found that Robert Robinson had there recorded the date of his birth, and the progress of his Calvinistic conversion from *conviction* to *assurance*. The passage is here copied verbatim.

*Robertus, Michaelis, Mariaeque Robinson Filius. Natus Swaffhami, Comitatu Norfolciæ, Saturni die Sept. 27, 1735. Renatus Sabbati die Maii 24, 1752, per predicationem potentem Georgii Whitefield. Et, gustatis doloribus Renovationis duos annos mensesque septem, absolutionem plenam, gratuitamque per sanguinem pretiosum Jesu Christi, inveni (Tuesday, Dec. 10, 1755) cui sit honor et gloria in secula seculorum. Amen.*

Which may be thus literally translated:

Robert, son of Michael and Mary Robinson. Born at Swaffham in the county of Norfolk, Saturday, Sept. 27, 1735. Born again on Sabbath-day, May 24, 1752, by the powerful preaching of George Whitefield. And, having tasted the pangs of the new birth two years and seven months, I have found (Tuesday, Dec. 10, 1755) full and gracious deliverance, through the precious blood of Jesus Christ, to whom be honour and glory for ever and ever. Amen.

My friend, Mr. George Dyer, in his interesting "Memoirs of Robert Robinson," has remarked, (p. 18) that "the minister to whom he was the most affectionately attached was George Whitefield, whom he called his spiritual father." But his materials do not appear to have furnished the biographer with any information so minute as the above document, which may serve also to correct an error (p. 3.) as to the date of Mr. Robinson's birth which is there given as "on the eighth of January 1735."

During the period to which this document refers, Robinson was serving his apprenticeship to a hair-dresser in Crutched Friars. In 1756, probably on his acquiring the mental relief and satisfaction he has expressed, he became a preacher among the Methodists of Mr. Whitefield's persuasion. As a preacher he could scarcely ever have been uninteresting, though for a few years he was not a little *extravagant*. I say this on his own authority, in conversation, when we once passed a day together in the neighbourhood of Cambridge. He particularly took shame to himself, as he expressed it to me, for the *nonsense* he had talked in that village more than twenty years before. He had been spiritualizing the blessing of Jacob pronounced on his son Judah, and had discovered the *deep things* of *orthodox* theology adumbrated by the *vine* and the *asses colt*.

It is well known that Mr. Robinson not only put away such *childish things*, as his maturer judgment considered that mode of Christian teaching, but also gradually detached his mind from the

peculiarities of Calvinism under its soberer forms. Nor can it be fairly doubted that, had the divine Providence continued his life, and a capacity for exertion, he would have proved an able advocate of the faith which he once opposed.

I remain, Sir, yours,  
J. T. RUTT.

Messrs. Bogue and Bennett's Judgment on the Spectator.

SIR, Nov. 2. 1812.

In your last Review are various specimens of English composition, such as the united taste and judgment of Messrs. Bogue and Bennett have produced. I was attracted, especially, to their censure (p. 631) of the Spectator, on a point too important to the best interests of mankind, for deserved censure to be justly withheld. Give me leave to quote an earlier writer on the same subject. I refer to Dr. Watts, in his *Discourse on the Education of Youth*, Sect. 9. He is objecting to the *playhouse*, as he found it, and as "Mr. Collier, Mr. Bedford, and Mr. Law had censured it," for he admits as to "a dramatic representation of the affairs of human life," that it might be so contrived as to "entertain a virtuous audience with innocent delight, and even with some real profit." He however soon adds, after having proposed "reading in private some few" select plays, "Those volumes of short essays which are entitled the Spectator, will give a sufficient knowledge of the ways of the world, and cure us of a hundred little follies, without the danger there is in reading of plays; though even in those very volumes, I could heartily

wish that here and there a leaf were left out, wherein the writers speak too favourably of the stage, and now and then (though rarely) introduce a sentence that would raise a blush in the face of strict virtue."

Your readers may now easily compare, not to say contrast, the manner of Messrs. Bogue and Bennett with that of Dr. Watts, in whose character, both as an author and a man, were united the gentleman, the scholar and the Christian.

OTIOSUS.

*On the Society for converting the Jews.*

[We copy the following article from the *Dublin Evening Herald*, of Wednesday, March 11, 1812. It is a letter to a lady, who was desirous of the opinion of the writer, a beneficed Irish clergyman: it has not, we believe, been before reprinted in England.—ED.]

DEAR MADAM,

I return you with my thanks, the sermons and tracts you handed me, which detail the plans and proceedings of the London Society for promoting Christianity amongst the Jews. As your friends in M—— were in doubt, whether they ought to subscribe to the funds of this Society or not, and as you wished for my opinion upon this subject, in compliance with your request I must say, that I can give them no encouragement to subscribe.—The tracts, I admit, are well written, and contain solid arguments addressed to the Jews, and forcible appeals to Christians, in favour of the Jewish nation, in which we all must feel highly interested; but the farther means adopted by the Society to convert the Jews, and the opinions to which it would

convert them, are distinct questions, upon which I believe your friends and the Society will not agree. Hitherto I cannot find that the Society has been the mean of converting any Jew of matured years, of weight, or learning; and its whole success appears to be confined to the education of about a couple of score of the destitute children of this people. Even so much, it may be said, is a proof that good has been done; but the good should evidently over-balance the evil, before we can be certain that much progress has been made in the work of conversion. Will not the Jews view with secret envy and vexation the attempt made to rob them of their children? Will they not complain of it as an unwarrantable and immoral proceeding, and place it as a set-off against all the powerful arguments advanced for their conversion? The way to convert them is not by wounding their feelings, and provoking their hatred. This must be so self-evident to persons of the least reflection, that it may well be doubted, whether the leaders in this offensive plan have not been as intent upon flattering men in power, as upon converting the Jews. It must gratify an intolerant party to see the people amused with a notion, that its most forward partisans are remarkable for their faith and holy zeal, and are really occupied and influenced by liberal and grand ideas. But where is the grandeur of their views, or how appears their confidence in the prophecies of the Scriptures, which foretell the restoration of the Jews, when, after years of exertion, and the expenditure of considerable sums, they seem delighted with having

accomplished such a marvellous object, as the wresting from the Jews some scores of their children! Such means would give Jews or Mahometans an equal advantage over Christians. The faster the Society proceeds in this course with a few children, the greater head will be raised against its efforts by the whole body; and in the end I fear it will be seen, that several thousands of pounds will have been expended, not in promoting, but in retarding the conversion of the Jews. The Society must consider those persons as very deficient in understanding, or very willing to be deceived, whom it calls upon for money to assist its undertaking: while it completely overlooks the true, the cheap, the only way to convert the Jews, which is, by zealously advocating the cause of justice, peace, and good will among all men. Does the Society pursue this truly Christian course? From some known facts I am constrained to believe, that most of its members are engaged and combined in practices of a direct opposite nature; and if this be the truth—if they are the most intolerant part of the community, and the most averse from peace, they are not entitled to much credit for their hypocritical zeal to advance the profession of Christianity, while in some most important respects, they act in opposition to its spirit. It is a great pity that the kind language towards the Jews, with which the tracts abound, should proceed from men of this character, and should be coupled with so invidious a design as the seduction of Jewish children by bribes. This proceeding will neutralize all their

expressions of kindness, and will render such language suspicious from any other quarter. To me it appears an unfair and a mistaken policy, to educate children in a particular faith before they can understand it, in opposition to the will of their parents. This is to do evil, that good may come. Nothing of this kind was ever attempted by Christ and his apostles. It is indeed a good and a Christian act to support and instruct destitute children; but to attempt to proselyte a people by such means, indicates a narrow worldly spirit, which regards religious truth and rational conviction as secondary considerations. The Charter Schools in Ireland were founded on this mistaken principle, and what has been their effect? Their ostensible object is to convert the people to Protestantism; but their real effect is to render this religion more odious to the people, and to alienate the minds of the Catholics more incurably from their Protestant brethren. It is my opinion, indeed, that such effects were foreseen by the projectors of these schools. At all events the system tended to inflame religious dissensions, which have always been fomented in Ireland by a Machiavelian policy.

In the next place, let us consider the faith, to which the Society would wish to convert the Jews: This Society is principally composed of men who profess what they call the evangelical doctrine; for this is the character they give to the anti-evangelical doctrine of unconditional election and reprobation. According to their opinion, man in this world is not in a state of trial or probation, as the

terms are generally understood; he is not even a moral being; he has no free-will for virtue, and he is impelled to all vice by an invincible necessity, with the exception of a few elect, who are scarcely restrained by sovereign grace. They farther say, that it was decreed by God, in consequence of a bargain made with Christ, before creation, first, that an insignificant proportion of those mischievous or wicked automations should be effectually called, that faith should be given to them, that is, a power humbly to accept Christ as their undoubted property, (not truly as their Lord and Master, and the Redeemer of mankind, which is rather the act of a reprobate) and that they should be infallibly saved; and secondly, that the great mass of mankind should be denied the power to believe, and should be doomed inevitably for their sin to eternal torments. A consequence of their belief, which they are sometimes forced to admit, is, that God created the greater part of mankind on purpose to damn them eternally, to the praise of his glorious justice. With them the surest signs of a reprobate are, to regard God as the universal *Father*, and to have enlarged sentiments of hope and charity with respect to our fellow-creatures; for the most atrocious felon may sooner become evangelical, than one of this mild character. It has been objected to them, surely you will not send to hell all without exception who have not faith, for what is the fate of your own children who die in infancy, before they can see their own infinite villainess, and hang upon Christ? It is difficult to get a re-

ply, but when it can be obtained, they recede from what they usually advance respecting the absolute necessity of faith, and they say, the dead infants of the elect are saved. Their opinion respecting the fate of all other dead infants may sometimes be extorted from them, which is, that they suffer most exquisite torments, in soul and body, in hell-fire, for ever. It has also been objected to them, that they leave no room whatever for happiness among men, for certainly, such religious people favoured of God, as they profess to be, must be distressed beyond measure at the prospect of such a flood of endless misery, sweeping away nearly the whole of the human race, and involving even most of their own companions. The objection has no force with them, for it is the contrast of their own election; with the universal desolation of the rest of mankind, which affords them a heaven upon earth. If this be the Christianity professed by the leading members of the Society, in which it is to be supposed they will endeavour to educate their young Jewish converts, I should be grieved to see Jews converted to it, or even Turks or Bramins. These unenlightened people have certainly many strong and unhappy prejudices: yet still they believe that God is good, and just, and wise. The evangelical zealot will admit the same, as far as the mere assertion extends, for he thinks it good and just and wise in God to elect himself unconditionally, and to damn all others inevitably: but he is more sedulous than any Jew, Bramin, Turk or Caffre, to represent the Deity as a partial, malignant, unjust and deceitful Being,

and even as the devil triumphant to every mortal on earth, except himself and his own fraternity. Your friends, Madam, I presume, will not think it incumbent on them to swell the funds of missionaries who entertain such sentiments. They may deny that their plan is to discuss with Jews what they call the circumstantialia of Christianity; but if they are sincere in such a declaration, where appears the sincerity of their faith? Or what advantage does their Society propose to a Jew by his conversion; if he is still to remain a reprobate? On the whole, their miserable plan for converting the Jews; their enmity to rational liberty and love for wars; their systematic opposition to the extension of equal privileges to a large proportion of their Christian fellow-subjects; their misanthropical sentiments, and their violent attachment to all the Athanasian dogmas afford us no ground to think, that they will be the chosen instruments in the hand of God, to take from the Jews the heart of stone, and to give them a heart of flesh. Before they are likely to make any impression on the Jews, their own iron hearts must first be softened; they must begin the work of conversion on themselves, by doing justice, loving mercy, and walking humbly with God; and ceasing to pervert the right ways of the Lord. At the same time, it would be a rash conclusion to infer from their doctrines alone, that these sticklers for unconditional election and reprobation are not good men; for it is seldom that their theory and practice can harmonize. The former is so extravagant, and even such downright nonsense, that no one can be strictly governed by it in his conduct, without assuming the worst symptoms of madness; but it is happy for mankind, that the light of nature, or a portion of God's spirit which is given to every man to profit withal, has more influence on their actions than absurd theories. It is the opinion of this people, that all the elect and reprobate are fore-ordained to be such by the sovereign decree of God, independent of the will or actions of men; yet they discover extraordinary zeal in preaching and making proselytes. They express a just indignation at villainy and oppression; yet their anger might as properly be directed against a stick or a stone, as against one who acts mischievously from necessity. They often endeavour to do good in their generation; yet to pretend that they or any one has a free will to act in this manner, they call reproaching their Maker. They say it is altogether the suggestion of pride to suppose, that there are any conditions on the part of man for obtaining the favour of God; yet they seem impressed with the importance of a number of conditions for this purpose. They deny that God will ever reverse or relax his sovereign decrees; yet they sometimes pray for those whom they consider as reprobates. They hold that all the reprobate are equally sinful, that is, infinitely sinful; yet some they trust, and must esteem. Their system of metaphysics includes the necessity of the *means* as well as the *end*, which borders closely upon Atheism; yet in the use of *means*, which regard this world or the next, they appear to have as little

doubt of their free will as other people. I might mention many more instances, but shall only add this remarkable one: for the same attributes that they profess to love the Deity, they hate the devil very cordially. Their palpable inconsistencies remind us of an old and good saying, "Turn common sense out at the door, and she will come in at the window." Many of them in their intercourse with the world, when the spirit of controversy is at rest, appear very good and rational beings.

I am, &c.

N. H.

*Mr. Belsham on the Strictures on his Memoirs of Mr. Lindsey.*

*Essex House, Nov. 3, 1812.*

SIR,

Permit me through the medium of your valuable work, to express my thanks to your worthy correspondent "a Daventry Pupil," for his kind solicitude to clear the pages of the Memoir of Mr. Lindsey from every mixture of error.

In the first passage which calls forth his animadversion, the Memoir states that "Dr. Doddridge's congregation refused to invite Dr. Ashworth, whom he recommended as his successor both in the pulpit and the academy, and whose sentiments were in perfect unison with his own." Upon this passage your correspondent remarks with much *naïveté*, but not without assuming at the same time a pretty high tone of authority, like one who was about to reveal an important secret, "Now, SIR, THE FACT WAS, the congregation at Northampton, at least the great majority of them, would gladly have received Mr.

Ashworth, but"—but what?—the fact was, that after all, they did not choose to invite him, for which your correspondent assigns a reason which, whether right or wrong, is nothing to the purpose. This he calls "correcting mistakes!"

The Memoir farther states that the congregation "chose a gentleman, a very worthy person, but whose orthodoxy was of a *much higher tone* than that of his predecessor." Upon this your correspondent remarks, "I *must* add," impelled no doubt by a sense of duty, and the importance of the case, "I *must* add, that the person they chose, viz. Mr. Gilbert, of Oakham, was not so much more orthodox than Dr. Doddridge as is supposed." By what means he came to know the exact quantum of the *supposed* excess of Mr. Gilbert's orthodoxy over that of Dr. Doddridge, or how he was enabled to ascertain that the *supposed* excess was greater than the *true* excess, we are not informed. But the honest zeal of this worthy gentleman to pursue error to its minutest ramification, and to detect it in its most intangible shape, is nevertheless sufficiently apparent; and of this let him have the praise.

In his great anxiety, however, to reduce the orthodoxy of Mr. Gilbert to the standard of Dr. Doddridge, your correspondent further alleges, "I have heard him preach as well as read some printed sermons of his, from whence I should conclude that his sentiments were far from being of a higher tone." This indeed sounds something like evidence. But, SIR, *the fact is*, that the worthy, and I may add, able and learned



successor of Dr. Doddridge, has been dead upwards of fifty years; consequently, your "Daventry Pupil," though now a hoary veteran in the service, when he heard Mr. Gilbert preach, could have been nothing more than an evangelical stripling, and possibly his own tone of orthodoxy might at that time be a few degrees higher than it is at present. At any rate the "Daventry Pupil" cannot be supposed to have been at that age a very competent judge of the comparative orthodoxy of Dr. Doddridge and Mr. Gilbert. He will therefore pardon the author of the Memoir, if to a pupil's juvenile impressions, he prefers the grave testimony of elderly men, personally acquainted with the parties, and perfectly competent to judge in the case. Upon their authority the narrative rests.

In the second case, your worthy correspondent, like many a laborious commentator before him first makes a large, unauthorised addition to the text; secondly, he charges (as expositors often do) his own mistakes upon the author; and lastly, he kindly undertakes to rectify the error which he has himself committed.

The Memoir states, that the author "recollects an instance in which a venerable minister of irreproachable manners and unimpeached orthodoxy, was dismissed from his office by the church, under some trifling pretence, in opposition to the sense of by far the most respectable part of the congregation." Upon this your eager correspondent instantly cries out, *Ευρηκα*. "The person referred to doubtless was Mr. Hextal, of Northampton." And immediately runs out into a detail of cir-

cumstances which, whether correct or erroneous, have as little to do with the statement in the Memoir, as with the battle of Salamanca. Granting, however, for argument sake, that he has guessed right, what is there in the particulars which he has detailed, which, in the slightest degree, affects the correctness of the narration in the memoir?

But in truth the Memoir says not one word either of Northampton or of Mr. Hextal. Your correspondent therefore had no right as though he were filing an official information, to charge his own inuendoes upon the author. And it might perhaps have been expected that as he is now past his pupilage, he would have thought it prudent to decline the introduction of names, which might have a tendency to revive personal feelings which are better extinguished and forgotten.

Having thus I hope proved that the mistakes in the Memoir are not so numerous or so considerable as *has been supposed*, I will only add a request that when any of your worthy correspondents do me the honour of animadverting upon my works, they will have the goodness not to make the author responsible for any errors but his own.

I am, Sir,

Your obedient servant,

T. BELSHAM.

P. S. I will avail myself of this opportunity, to assure your correspondent "Semper Eadem," in the preceding Repository, that there was no particular allusion in the Memoir of Mr. Lindsey, to any remarks in the Repository under that signature, to whomsoever it may belong, of which I

am totally ignorant. I must, however, express the concern which I have felt at seeing in some instances in your truly liberal publication, that a zeal for principle has degenerated into personal accusation. In fact, I see nothing worse in any system than a disposition harshly to censure others for conduct which is perfectly consistent with their own views and principles, because they act differently from what we with different views and principles believe to be right, and what would in fact be right in us under similar circumstances. They who have been so unreasonably severe upon the character of a late virtuous and exemplary nobleman, would do well to recollect that Mr. Lindsey himself continued his station in the church, repeatedly subscribed its articles, read its declarations, and officiated in its worship, for ten years after he became a decided Unitarian, before he discovered it to be his duty to resign his preferment. "Not," says he, (in the humble, modest language of his Apology, p. 225, and let those who are inclined to be censorious mark his words and imbibe his spirit) "Not that I now justify myself therein: yea, rather I condemn myself. But as I have humble hope of the divine forgiveness, let not men be too rigid in their censures. Let those only blame and condemn who know what it is to *doubt*; to be in perplexity about things of highest importance; to be in fear of causelessly abandoning a station assigned by Providence, and being found idle and unprofitable when the great Master came to call for the account of the talent received."

### On the term "Anabaptists."

MR. EDITOR, Hackney.

The article in your number for September, under the head Anabaptists, excited a degree of surprise accompanied with regret. It is not, indeed, surprising, that an advertisement in the "Times," should have caught the eye of your correspondent, but it is somewhat remarkable, and to be regretted, that the subsequent advertisements, in which the misnomer was corrected, did not *also* catch his eye. The deductions which N. N. makes, may appear to him legitimate, but whether the inquiry he instituted was calculated to produce a conviction that "this sect do not object to being called Anabaptists," the reader may determine. Your correspondent tells us that he finds on enquiry that it is "a meeting-house for the *Particular or Calvinistic Baptists*," and immediately draws the inference just noticed. Now, Sir, what appears rather strange, is, that the result of his enquiry which one should naturally have expected to be, that the meeting-house was for Anabaptists, is just the reverse. It is true that the Particular or Calvinistic Baptists, as is generally known, consider the epithet as applied to themselves, "reproachful and not descriptive." Their writers uniformly establish this statement. A short extract from one of them and which contains the sentiments on this subject, of the denomination, will only be adduced: "The people called Anabaptists, scarcely in any thing agree with us, neither in their civil nor religious principles, nor even in baptism itself: for if we can depend on those that wrote the history of them, and against them, they were

for repeating adult baptism, not performed among them; yea, that which was administered among themselves when they removed their communion to another society; nay even in the same community, when an excommunicated person was received again;\* besides, if what is reported of them is true, as it may be, their baptism was performed by sprinkling, which we cannot allow to be true baptism: it is said, that when a community of them was satisfied with the person's faith and conversation, who proposed himself for baptism, the pastor took water into his hand, and sprinkled it on the head of him that was to be baptized, using these words, I baptize thee in the name of the Father, of the Son, and of the Holy Ghost."† Relying on the exercise of your accustomed liberality for the insertion of the above remarks in your Repository,

I am, Sir, Yours, &c.

A BAPTIST.

*Burning a Sinner.*

*Zouch Mills, near Loughboro',  
Leicestershire, Nov. 7, 1812.*

SIR,

In your number for August, (p. 501) you entertained, or rather disgusted, your readers, with an account of a teacher amongst the New Connection of General Baptists, in Lincolnshire, enforcing his arguments respecting the wrath of God, and the punishment due to sin, by the absurd and cruel method of applying a lighted can-

dle to the hand of the supposed delinquent: a transaction of such an atrocious and tyrannical nature, that I should hope, for the honour of our common Christianity, it has either been grossly misrepresented, or that it is only the solitary proceeding of an unprincipled and unfeeling individual.

I cordially agree, Mr. Editor, with your correspondent, that it is a duty incumbent upon that connection, to disavow such a method of conversion; I will even go further, and declare without the least degree of reserve, that if the account of that gentleman be correct, it is a duty incumbent upon them immediately to disown the perpetrator of so horrid and diabolical an act.

Being myself a member of that connection, and detesting from my very soul, the most remote idea of converting the religion of the meek and merciful Redeemer into a system of cruelty; at the same time supposing the views of the whole body to be, upon that head, in unison with my own; I have anxiously expected some one, or more, of our Societies to have instituted some kind of enquiry, and to have taken some method of expunging so foul a blot. But as no such enquiry has hitherto taken place, I am led to conclude the omission must be attributed to their being in general ignorant of the transaction: very few of them I suppose being in the habit of reading your Repository.

As however this ignorance does not extend to me, I conceive it to be my duty to have the affair investigated; and in order to facilitate the business, I request your correspondent, either by a private letter, or publicly in your Repository, (the latter of which mode

\* Cloppenburg. Gangræna: p. 366. Spanheim Diatrib. Hist. Sect. 27.

† Budneus apud Method. Hist. Anabapt. I. 4, p. 96. Gill's Divine Right of Infant Baptism, &c. pp. 15, 16.

should prefer) to favour me with the name and residence, both of his informant, and the accused person. And as the annual Association of our connection is usually held about midsummer, I farther request him to communicate the desired information previous to that time; so that if it appear necessary, I may have an opportunity of laying the case before that assembly. And as you, Sir, by publishing the letter of Mr. Brooke, have certainly held us up to the world in, at least an unfavourable light; I not only hope, but expect it, as a kind of right, that you will allow us to justify ourselves, by inserting this, and such other communications as you may receive upon the subject.

Hoping that however wide asunder our views may be in this life, we shall be united at the resurrection of the just, I subscribe myself, Sir, with sincere good will,

Yours, &c.

An Enemy to Torture,  
JOHN AYRE.

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*Letters to a Student.*

LETTER VII.

Permit me, Eugenius, once more to address you, and to do it under the pleasing anticipation, that you have finished your course of studies with improvement and credit: and that you are about to appear in public life, and to enter upon the character which has been the object of your destination and pursuit. If you follow your studies with diligence, the review of your academical course will be pleasing to your own mind: if to that you have added the character of the virtuous youth, and of the pious and amiable Christian, your honour will be complete and your satisfaction

full: deserved applause will await you; and you will commence your ministry prepared and fitted for your office.

A new scene now opens upon you: and you are called to give a new and useful direction of all the stores of knowledge with which your mind has been enriched, and and to all the amiable and pious dispositions which you have cultivated. It will not be sufficient to attain to the ends of the function which you are about to assume, that you have genius, learning and elocution. The improvement of these must be the object of unremitting attention and the application of them must be animated by proper motives.

The office of a minister is truly honourable and highly useful. But then it derives its honour from moral and spiritual considerations, and not from those worldly distinctions which cast a glory round the departments of civil life. To feel the importance and dignity of your character, you must abstract it from the emoluments of wealth and the pre-eminence of rank. The honour before us is of the intellectual and spiritual kind: such as a pious mind only can relish, and immortality only can fully confer and display. The usefulness of your character is of a congenial nature; its effects may not be immediate and conspicuous, like those secured by the barrister, in our courts of law; or which in the first instance affect the property, liberty and fortune of men, as those produced by the eloquence of the senate, and the industry of the merchant. The fruits of your labours are to be discovered, if they appear at all, only in the illuminations of the mind, or the improvement of the moral and reli-

gious character, in the slow progress of truth, and the future harvest of knowledge, piety and eternal life. Here, again, you will have need, if you would feel a stimulus to the duties of your character, to abstract your mind, in a great degree, from present sensible things, and to bestow a close attention on moral and spiritual reflections. You must cherish the love of truth: your heart should glow with the ardour of benevolence and devotion: you must entertain a deep sense of the worth of the human mind, of the importance of divine truth, and of the momentous interests of another life; or your ministrations and preaching will be lifeless and jejune, destitute of the true unction, the mere efforts of learning and genius, the amusement or occupation of an hour; uninteresting, unedifying, useless.

Let it, then, be submitted to your consideration, whether it be not proper and necessary to enter upon your office with much previous reflection: to enquire calmly and seriously, by what motives you are influenced in the choice of it: and to commence it with fervent prayer? It is affecting and edifying to observe what were the workings of mind which some of our pious predecessors felt and cherished, and to what exercises of devotion they gave themselves up, before they appeared in the ministerial character, or formed a settlement in it.\* When we enter

into any office with just sentiments of its nature; of the extent of its obligations, and of the importance of its leading design, it may be expected, that its duties will be fulfilled with alacrity and zeal: and that the office will be supported with propriety and dignity.

Another advice, which, in this connection I would offer to you is, that you would principally study to *be*, and to show yourself the *minister*. This is the character for which you have been educated: this is the character which you explicitly avow: and this is the character which the world expects you to sustain and adorn. It is very desirable that you should unite with it the learning of the scholar, and the politeness of the gentleman. But let it appear, by your whole deportment, and by the manner in which your time is filled up, that it is your prevailing bent to be *the minister*. Your good sense will easily see, that it is far from my meaning to discourage a cheerfulness of spirits and the graces of a courteous address or to recommend an austerity and stiffness of manners, an affected gravity and a priestly hauteur. No character can be pleasing which is not natu-

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of devotion Dr. WILLIAM HARRIS, of Crutched Friars, upon his settlement, got the keys of the place of worship, where he was stately to labour, and going alone, he spent a whole day, in fasting and prayer to God, for direction and blessings in his future work as a minister. Dr. Harris's "Funeral Discourses," p. 288. Dr. Grovenor's "Funeral Sermon for Dr. Harris," p. 27. See also a long paper of pious exercises, on a similar occasion, pursued by Mr. MATTHEW HENRY. "Life," p. 47—57. 12mo. Edition: and the rules laid down for the regulation of his conduct in the ministry, by Dr. COTTON MATHER. "Life," by Jennings, p. 29—46.

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\* Dr. JOHN EVANS, the author of the "Discourses on the Christian Temper," when he first took the whole pastoral charge of the congregation, with which he spent the principal part of his life and labours, spent a whole week in solemn retirement, and in extraordinary exercises

ral, which does not sit easy upon a person. An artificial sanctity is disgusting and base. But, while every thing of that kind is to be carefully avoided, the decorum of your office should be carefully preserved, and its functions sedulously discharged. You should be *totus in illis*. Let it then appear that your attention is fixed upon the object of your office, and that you are devoted to its duties. Let your amusements in your unbended moments, your dress, and your general deportment, evince that you are mindful of the character you bear. A young minister in the vivacity of youth, and with the gay ideas of that period floating in the head, before the character is formed, is in particular danger of being betrayed into levities not consistent with the dignity, if not into indulgences incongruous with the purity, of his office. Let wisdom establish caution, till fixed habits of propriety will supersede this caution.

But, through all periods of life, let the same solicitude, the same ambition to act in character, and to excel as a minister, animate you. If you feel this laudable emulation, let it be directed to those objects that are more immediately connected with the faithful, honourable, and useful discharge of the duties, and a steady pursuit of the ends, of your office.

In this view you will see the propriety of my urging another point, namely, that you go on improving yourself in all knowledge, virtue, and piety. All that you have yet acquired is only laying the foundation; much, even through a long life, will remain

to be attained. Your powers are only opened: your thoughts put into a proper train: the seed only of knowledge and piety is sown. But a depth of learning, not yet fathomed; an extent of science, not yet comprehended; heights of wisdom and goodness, not yet reached, call for the vigorous application of all your time and powers; and will continue to furnish exercise for the one, and employment for the other, through the remainder of life. All the pleasure, all the honour, which you have as yet secured, is that of a good beginning only. That will soon be lost if not cherished, improved, and strengthened by unwearied attention and diligence. "You have not yet attained, nor are yet perfect." *Ars longa, vita brevis*. A noble superstructure may be raised on the foundation that has been laid: but without continued, renewed exertions it cannot be raised.

Let not piety sink into languor; let not genius lose its vigour; let not the first principles of learning and science be forgotten, for want of being carried on to higher attainments. Your sun, I suppose, has risen, and, to the joy of your friends, it rose fair and bright. Let it go on to shine more and more, with increasing brightness to the perfect day, till at last it shall set with a full effulgence of glory.

These hints are meant to apply to you particularly, as a minister. But were you to appear in life as a physician, a barrister, or a merchant, the general principles on which they proceed would apply to either of those walks of life with truth and energy. If you would support dignity of charac-

ter, it must be formed by attention to the best motives; these are acceptance with the Divine Being, and usefulness to our fellow men: these ends, though not in the same way, are to be sought and obtained in every profession and art of life. In every situation there is an appropriate propriety of character to be preserved; in no station can any valuable acquisitions be made without perseverance and assiduity; without the continual bent of the mind to its peculiar duties and aims; without the increasing exertion of every mental and moral power. Whatever office a young man is to fill, let him enter upon it with thought and reflection. Let him, whatever object is before him, consider how the best principles of conduct may be made to aid his particular views, and to blend with them; and let him lay down the rules by which he ought, and by which he will be governed. Having well weighed the wisdom and propriety of these rules, and having deliberately and seriously formed his resolutions, let them be held sacred through life; let purity, goodness, and dignity be the predominant objects of his aim, rather than the secular advantages and pecuniary emoluments of his station: they will follow as the rewards of his skill, industry, and integrity, and as the blessings of heaven on his enlightened, virtuous and laudable efforts.

All these reflections and hints, to hasten to a close, proceed upon the expectation which the vigour of youth, and the probabilities of life encourage us to indulge, viz. that you will live to finish your studies; that you will live to appear under that public character

for which you are destined. May a kind Providence answer our wishes! But still it is possible that your days may be cut off in the bloom of your youth, and that the hopes of your friends may be buried in the grave: allow me for a moment, my Eugenius, to obtrude on you the thought of mortality; allow me to adopt the exhortation with which Dr. Doddridge concludes the introduction to his course of Lectures in Divinity, and with a little alteration to leave it with you.

“I would remind you, dear Sir, that you may enter into eternity before you” have gone through the course of academical studies, which you are now commencing; “and, therefore, I would beseech and charge you, by all your hopes and prospects there, that it be your daily and governing care, after having solemnly devoted your soul to God through Christ, in the bonds of the Christian covenant, to live like his servant, to keep yourself in the love of God, and to endeavour in all things to adorn his gospel. So you will be most likely to succeed in your inquiries, through the communication of light from the great Father of lights; and so you will be prepared for the infinitely nobler discoveries, enjoyments, and services of the future state; even though you should be deprived of the residue of your days here, and cut short (as many promising youth have been) in the intended studies and labours of this course.”\* I remain, with other

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\* Doddridge's Course of Lectures: Vol. I. Introduction, p. 5. Kippis's Edition.

hopes and wishes for you, my  
Eugenius,

Your affectionate friend.

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*Charles James Fox.*

[From Mr. Brougham's Speech at Liverpool, October 16, 1812.]

I yesterday took the liberty of professing myself as one of the adversaries, certainly in a very humble sphere, of Mr. Pitt's measures. I would not, however, have you to think, gentlemen; that my political creed is made up only of opposition and denial—that I feel nothing but antipathies, or acknowledge no leader to follow and venerate. I avow myself among the most zealous followers of a man who has now, as well as his celebrated antagonist, unhappily for England, mingled his dust with the sacred ashes of the fathers of her liberty. When I express, or rather attempt to express, my profound and unalterable veneration for his memory, it is not surely in the vain hope of increasing my love for him, but that I may pass the last moments I have to be amongst you in performing the duty, most sad, indeed, but most pleasing to our feelings—I have not named him—is it necessary I should? I am speaking to you, friends of liberty, advocates of peace, of one who was your undaunted leader in every struggle for the constitution; in all the efforts which you have seen made for the repose and the happiness of mankind! Of him in whom the mightiest powers of eloquence were far less wonderful, than the prodigious virtue which unceasingly pointed them against all the enemies of human happiness; and

against every thing that ordinary mortals might call his own interest or ease: who knew of no interest but yours, nor could taste of any ease, while despotism and intolerance, and war, were ravaging the earth: who blending in his genius the severer qualities of profound intellect, free, enlarged, and original conception, with the most attractive graces that can adorn the mind—tempering the sublime features of his talents with the softness of the most amiable virtues, and exposing whatever human failings he had with the honest simplicity that pervaded each part of his frame; presented to his attached followers a character, if possible, more to be loved than venerated, and taught all that approached him, at how humble soever a distance, to cultivate him, rather with the homage of their affections, than their fears. It was he who, for your sake, and for the great cause of civil and religious freedom, vowed eternal war with your oppressors, and united to himself those faithful friends of their country, whose exalted rank, I sincerely believe they undervalue compared with the place they possess in your service, whose vast possessions they account as less precious than the treasure of the people's love; among whose titles and honours they regard that illustrious descent as the chief, which they derive from the noble martyrs of English liberty! He was their leader and yours—alas! I need not name him; for with whom can you possibly confound him? Yet it may be grateful to our ears to hear that name which is all that remains of him. I am then a follower of CHARLES



FOX.—(*Immense shouting, united with expressions of grief*). By his principles it is my delight to regulate my conduct—and judging by what he did and said, of what he would have done had he been preserved to our days, I feel well assured, that he would have now followed a course if possible still more popular, because he would have seen, more and more clearly, the vital importance to the country of a strict union between the people and their leaders, against the growing corruptions and augmented insolence of the court!

*Liverpool Mercury, Nov. 6, 1812.*

### *Remarks on the Quakers' Yearly Epistle.*

[Concluded from p. 615.]

For what good purpose the amount of what these Epistles call “sufferings,” is annually blazoned, it is difficult to say. It may serve to shew the aggregate and comparative wealth of such of the members of the Society as are by law subject to the payment “of tythes,” and other ecclesiastical demands, &c. And if I have been rightly informed, the original intention of the Society in directing these accounts to be collected and recorded, was, that they might be able “to give a true account thereof to the Government when occasion requires,” in order that they might be relieved from what they conceived the grievous burden of tythes and other ecclesiastical demands. These accounts have been annually collected for above 110 years, with minute details of each particular case duly witnessed, as if prepared to be adduced as evi-

dence in a court of justice, and yet no such use is made of them, nor any other that I can find, after such immense pains have been taken by committees appointed in each meeting to collect these accounts from house to house, except the insertion of the gross amount in the Yearly Epistle. Nor can I learn after much inquiry why it is inserted in those Epistles, where it always seems to be awkwardly introduced, and out of its place.

After observing, that “the infamous traffic with Africa in slaves has been abolished by law,” they say with much propriety, “we desire friends not to forget that slavery still exists within the British empire.” This is becoming those who possess and are duly sensible of the inestimable advantages of civil and religious liberty. The Epistle adds, “and to suffer their sympathy still to flow towards its oppressed victims.”

It was not, however, a mere indulgence of sympathetic feelings, but an excitement of the public mind to a due sense of the enormities of the slave trade, which paved the way for its abolition. And if ever the just stigma which attaches to British legislators for permitting slavery within its jurisdiction is removed, it will, most probably, be brought about by similar means. Nor could any body of men come forward with more consistency than the Quakers, to arouse their countrymen to exert themselves to wipe away this reproachful stain also from their statute book. The early, the persevering efforts of the Society, acting, not like a body whose members held various opinions on the subject, but as be-

ing all of one heart and of one mind, with regard to the abolition of the African slave trade, is not forgotten by a generous minded people. The knowledge of this fact, so honourable to this Society, the known advocates of peace and good order, who conscientiously object to such use of arms as may take away life, even in a just quarrel, or a purely defensive war, will have prepared the public for receiving their appeals on such a subject with attention: And I trust "their sympathy" will in time produce its proper influence. They have much reason to feel encouragement on this occasion, from the reflection suggested by one of the instructive parables of our great Lord and Master,—“A little leaven leaveneth the whole lump.”

“Though the subjects of *our concern* may be somewhat various,” say the compilers of this Epistle, “it is still pleasant to reflect that *all are aiming at the same object*, and all looking to *the same Lord* for his gracious assistance.” This is truly like Christian brethren, to give each other credit for aiming at the same object, while the subjects of their concern may have been even more various than appears by the Epistle. And I should hope the indulgence of such Christian dispositions one towards another, would dispose them to extend an equal degree of candour and charity to others also. The subjects of *their concern* may be various, and yet they may all be aiming at the same object, with as much success too, as the poor publican who was censured and disowned by the self-righteous pharisee.

Even while putting this charit-

able construction on each other's aim and object, as being capable of promoting the same end by various means, the Epistle insists as a matter of great importance, as it most surely is, that all should be “looking to *the same Lord* for his gracious assistance: having *the same faith*, and being baptized with the same baptism.” As this paragraph gives no explanation whom it speaks of as “*the Lord*,” and twice afterwards as “the same Lord,” I feel myself called upon in justice to consider it as speaking of *God the Father*, seeing those terms have always that meaning in the Scriptures, unless a different application of them is *particularly marked*. No text is specially referred to in this passage, but the sense of those which are evidently alluded to, lead to the same conclusion. They are, I suppose, these, as none can well be more pertinent to the occasion: “*The same Lord* over all, is rich unto all that call upon him.” Rom. x. 12. “*One Lord, one faith, one baptism, one God and Father of all*, who is above all, and through all, and in you all. But unto every one of us is given grace, according to the measure of the gift of Christ.” Eph. iv. 5; 6, 7. If any language can be more clear and definite than this, it must I believe be sought in the writings of the same apostle, who assures us in the first chapter of this Epistle, that the Great Being to whom he addressed his “prayers,” and gave “thanks,” was no other than “*THE GOD of our Lord Jesus Christ, the Father of Glory*.” How then “can it be otherwise,” I would ask in the words of this Yearly Meeting

Epistle, "than that we should rely on the same Lord?" The great importance of knowing to whom we address our supplications and offer supreme worship, is most strikingly intimated by our Great Master, in his discourse with the woman of Samaria, when he says, "Ye worship ye know not what: *we know what we worship, for salvation is of the Jews.*" That is, the true object of worship, the author of salvation, has been made known unto the Jews, and is acknowledged by them as the Supreme God. The two next verses inform us in the words of Jesus, the Messiah, that, "The true worshippers shall worship the Father." As if he had said, worship addressed to any other object is unworthy of the name; or, worshipping "ye know not what." He next says what sort of worship only can be acceptable when addressed to the proper object. He does not say whether it should be mentally or vocally, in this form of prayer, or in that posture. No; but "in spirit and in truth, for the Father seeketh such to worship him." This is as indispensable a condition as the foregoing, and the next verse assigns a most cogent reason for duly attending to both. "God is a spirit, (not three spirits, nor even two) and they that worship him, must worship him in spirit and in truth."

After having spoken, surely in uncouth language, of "those plunges into exercise and conflict which wash us from confidence in our own exertions," we are intreated "to consider that it is by means of individual exertions, under the direction of the *omnipotent master builder*, that the

work is to be effected to his praise." When I consider the application of the term omnipotent in the Epistle for 1810, to the meek and humble Jesus, I am somewhat doubtful to whom this phrase was intended to be applied: whether to "that same Jesus whom the Jews crucified," whom "God raised up,"—and made both Lord and Christ," or to his "God and Father." In the sacred writings "omnipotence" is only ascribed to Jehovah, or God the Father. And the other term which is so oddly combined with it in this Epistle, is applied in the New Testament, to no one but the Apostle Paul, who says, "According to the grace of God, which is given unto me, *as a wise master builder*, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon." 1 Cor. iii. 10. How then can any person have thought such an appellation more appropriate to the Supreme Being, than such as the Scriptures furnish in the richest profusion? If the mention of a spiritual house just before was thought to require a continued allusion to that subject, and the intent was to be explicitly understood, how natural would it have been to have said under the direction of him "that built all things," that "*is God.*" Heb. iii. 4.

That "Christian love leads to universal benevolence" is readily granted, the same love "which takes its origin in the boundless mercy of God," as stated in the beginning of this Epistle, and if the latter end had recognized some similar scriptural truth concerning "*the head of Christ,*" it

might not have injured the paragraph, which, as it stands, reminded me of a passage in William Penn's Works, written in reply to an opponent who had asserted that "the Christian religion is nothing but the service of Jesus of Nazareth." In answer to which partial statement of the truth, Penn says, Vol. II. p. 813: "That the Christian religion is nothing but the service of Jesus of Nazareth, I shall readily agree; for the service of Jesus of Nazareth is the service of the God and Father of Jesus of Nazareth; and that is 'to fear God and keep his commandments; and to love God above all, and our neighbours as ourselves: this is the whole duty of man.' Eccl. xii. 13. Matt. xxii. 37, 39. That which man has to do in the world for salvation." I am, Sir, with best wishes for the prevalence of these truly evangelical doctrines, sincerely yours,

AN UNITARIAN CHRISTIAN.

## CONTRIBUTIONS TO BIBLICAL CRITICISM.

QUODCUNQUE POTEST—ADDIT ACERYO.

Hor.

### *Remarks on the Epistle to the Romans.*

The main object of this Epistle, is to remove the prejudices of the Jewish against the Gentile believers. There is a great resemblance between it and the Letter to the Galatians, in the nature and the reasoning of them. Paul, however, writes to the churches in Galatia, whom his own preaching had converted, with more authority than he does to the Christians at Rome, with whom he had no personal acquaintance. It is difficult to conceive either how the important matters of which he treats, could have come into discussion in any age after the apostolic, or, if they did, how they could have been handled in a manner which should furnish no suspicion, which should betray no consciousness, of fraud.

He begins with expressing his joy on hearing of the attachment of the believers at Rome to the gospel, and his wish to visit them. Afterwards, he represents the ab-

solute necessity of the Christian revelation to *all* mankind, to Jews and Gentiles without exception. In this part of his undertaking he draws an impressive, but not exaggerated picture of the depravity of the Heathen world before the coming of Christ, a depravity which even grew out of the essence and the forms of their religious worship. He also points out the error of his countrymen in reposing themselves on their privileges, as the descendants of Abraham: and, while he admits the value of these privileges, he proves their inefficacy to final acceptance and salvation. Then he describes Jesus Christ as a mercy-seat, whence the divine forgiveness is, as it were, exhibited to penitent sinners, of every nation under heaven. At the same time, he is careful to shew that this doctrine, far from encouraging sin, should produce a thankful and affectionate obedience. He goes on to illustrate the correspondence of the rejection of the Jews, and of the

reception of believing Gentiles into the Christian church, with ancient prophecy; he sheds the tears of a patriot over this sad reverse in the condition of his brethren, his kinsmen after the flesh; but he looks forward to their conversion and restoration, and, in this assurance, cautions the Gentile Christians not to insult the Jews. The epistle concludes with some admirable practical advice, suited to the circumstances of the society at Rome.

This part of Paul's writings, is signally estimable for the benevolence of spirit, the comprehension of understanding and the soundness of judgment, as well as for the fervour of devotion, which it displays. The reasoning is close and pertinent: and there is much less of a real than a seeming neglect of method. No where does this apostle pour forth more freely the abundance of his heart, or employ language, at once more sublime and beautiful. Here we have examples of metaphors, allegories, personifications, and other figures of speech, which for propriety and force, have not perhaps been surpassed by any author. When Sin and Death, on the one side, when the Grace or Favour of God and Righteousness and Life, on the other, are represented as mighty potentates in mutual warfare, and when the Jews and the Gentiles are respectively set forth as the natural and as the wild olive tree, who can withhold his tribute of admiration of the taste and genius and eloquence of the writer?

It does not appear to me that Paul treats in this epistle, or indeed in any of his letters, of those controversies, about predestination

and election and reprobation, which agitated a later age. The truth is, he does not now speak of the election or rejection of men considered individually but nationally, as belonging to one or other of the two grand divisions of the human race—to Jews or Gentiles. Nor does he any where hold forth the Supreme Being as acting with regard to these in what we should call an *arbitrary* manner: on the contrary, it is more than intimated that whatever God does, is done for ends worthy of infinite wisdom and goodness, even though, at present, they may not be discerned by his imperfect creature man. What some persons term the sovereignty of God, should not be looked upon as a *capricious* sovereignty, as a mere exercise of the will, independently on moral considerations. This were to degrade the Deity to a level with certain of the sons of men. It is remarkable that when the scriptures speak of *his* thoughts and ways as being above *our* thoughts and ways, they speak of them as being such *in point of mercy and of kindness*. His compassion and readiness to forgive, are said to exceed ours, even as the heavens are higher than the earth, and therefore he claims at once, our deepest veneration, warmest gratitude and most cordial service.

These observations, I trust, will aid the evidence which is usually produced for the genuineness of this epistle: I shall briefly notice Mr. Evanson's reasons for treating it as a forgery.\*

He says that Paul "never had the least idea of travelling into Spain," notwithstanding his de-

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\* Dissonance, &c. sub fin. 1st ed.

claration to that effect in chap. xv. 28. In other words, he contends that the history of the apostle does not justify this assertion in the epistle. My answer is, we learn from Acts xix. 21. that he actually had an intention of seeing Rome: and what could be more probable than that, after visiting Italy, he would go to Spain? From a comparison of the two passages Paley\* has deduced what, in my judgment, is a fairer and sounder inference.

Mr. E. deems it unlikely that there should have been a Christian church at Rome "in the reign of Nero." Now *strangers* from this metropolis of the world, were present at the effusion of the Holy Spirit, on the day of Pentecost: and J. H. Michaelis, whose opinion is entitled to particular regard on a question of history and criticism, has stated the principles on which he pronounces it "not extraordinary" that, when Paul wrote his Epistle to the Romans, Christianity was in a flourishing condition at Rome.†

The author of the Dissonance adds, "they were not Christians but Jews who met Paul at Appii Forum." I grant it would be too much to conclude simply from the word *brethren* that they were his fellow-believers in Jesus Christ. The term is applied sometimes to Christians and sometimes also to Jews. But, as Paul, on his arrival at Rome, found it necessary to call together the chief of his countrymen, and as none of them appear to have visited him spontaneously, the presumption certainly is that

the brethren who went to meet him, as far as Appii Forum, were Christian converts.

According to Acts xxviii. 28, the Jews at Rome are assured by this apostle that the gospel, in consequence of *their* rejection of it, is preached and will continue to be preached with success to the Gentiles. How could Mr. E. discern in this declaration any inconsistency with the fact of a Christian church being then in existence in that city?

He objects to Paul's being represented as having a personal acquaintance with so long a list of members of this church. But the objection vanishes the moment we reflect upon the intercourse which subsisted between the capital and nearly all the provinces of the Roman empire. That the apostle makes mention of Aquila and Priscilla, is a circumstance on which Paley\* lays great stress, as furnishing, together with a passage in the history of the Acts, &c. a coincidence of date. Nor could Mr. E. well be ignorant that most commentators interpret Rom. xvi. 13, of one who was literally indeed the mother of Rufus, but whom Paul was accustomed to regard with something of filial reverence and gratitude, on account of her affectionate, nay almost maternal, good offices to himself.

Finally, The writer of the Dissonance refers to the eleventh chapter of this epistle, as a decisive proof that the author was not St. Paul, but some person who lived and wrote some time after the destruction of Jerusalem.

\* Horæ Paulinæ, Ep. to the Rom. No. iii.

† Introduct. to N. T. vol. iv. pp. 91, 92, 93.

\* Horæ Paulinæ, as before, No. ii.

Here, I confess, I am at a loss to perceive any connection between the verses which are quoted, and the purpose for which the citation is made. It will be sufficient to reply that these passages are prophetic, and describe a future and not a past event.

On the whole, I submit to my readers, whether Mr. Evanston's arguments, not perhaps very forcible in themselves, either separately or collectively, have any weight, when opposed to the external and internal testimony in support of the proposition *that the Epistle to the Romans was dictated by Paul?*

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*Peter's Dissimulation at Antioch. Gal. ii. 11, 12, 13, 14.*

The artlessness of this narrative is worthy of our attention.

It does not belong to a formal history, but is introduced by Paul into his letter to the Galatians, merely for the sake of shewing that, instead of his having received his knowledge of the gospel (according to the insinuation of his enemies), from human instructors, nothing had been communicated to him, on the subject of the Christian dispensation, but by Jesus Christ himself: nor had he visited any of the apostles till some time after his conversion; and he had even opposed one of the principal of them in the affair which forms the chief topic of this epistle. His statement of the transaction is not unnecessary or impertinent: it falls in as naturally as possible with the course of the argument, and carries with it, so far, a mark of truth. Mention is also made of the names of persons: and the liveliness of the description is a

presumption that he who drew it, was present at the scene and a party in the dispute. The allusions are not indefinite, but circumstantial and direct: nor are the time and the place unnoticed.

Further, The relation agrees with what is otherwise known of the respective characters of Paul and Peter.

In every stage of his life, Paul was distinguished by the united zeal and firmness of his mind, by his unwavering attention to one great purpose. Before his conversion, he is ardent for destroying the faith of Christ: when he is brought to a knowledge of the truth and called to the office of an apostle, his grand object is to preach among the Gentiles the unsearchable riches of Christ. His leading qualities are the same, with the only difference of their being better governed and directed when he became a Christian. Peter, on the other hand, with no intention of acting wrongly, is always the creature of feeling rather than of reflection, and is hence betrayed into capital and, had it not been for the ingenuousness of his temper, fatal errors. In this apostle there seems to be more than a common susceptibility of impressions from the events and objects of the moment. We account on this principle for his language and behaviour to his Divine Master, for his now expressing his readiness to go with him to prison and to death, for his now denying that he knew him and then being pierced to the heart with godly sorrow, on the eye of Jesus meeting his. These separate features, in the two apostles, are exhibited on the occasion before us. Paul, without even cal-

culating on any loss of his popularity among his believing countrymen, boldly maintains, in their presence, the freedom of the Gentile converts: Peter, in the conduct which gave rise to this interview and reproof, was more influenced than he ought to have been by temporary circumstances; when he was not in the sight of any Jewish Christians, he associated fearlessly with the Gentile members of the church—when certain men came from James, *he left the society which he had previously cultivated.* In a word, Peter denying his Lord and Peter dissembling at Antioch are, we perceive, one and the same. There is a congruity in the character which denotes that the scenes representing it are not fictions: and the same remark applies to that of the apostle of the Gentiles.

Another way in which the dispute between Paul and Peter illustrates the truth of Christianity, is the inconsistency of such a dissension with the supposition that these apostles conspired to impose a cheat upon the world. Imagine that they had embarked in an undertaking of this nature, and you may be sure that neither of them would have said or done any thing to weaken even for a short time, the credit of the other in the eyes of their followers. The feelings of honest indignation would then either not have existed or have been suppressed. Nothing is so injurious to a fraud as a serious difference of opinion among its contrivers or its instruments. Truth, on the contrary, has nothing to dread from the varieties and even the opposition of sentiment and behaviour which, to a certain extent, may be found among those

who are equally its friends and advocates. The freedom of Paul in delivering his reproof and the humility with which it appears to have been received, are highly honourable to the Christian cause, as well as to the memory of these apostles. It should be recollected, moreover, that their doctrine was the same, and that a controversy of this kind could not have happened except in the earliest age of Christianity.

This portion of sacred history seems to destroy the claims of supremacy which are set up by the pretended successors of Peter. There are those who contend not only that he was the first Bishop of Rome, a proposition which they rather assume than are capable of proving, but, further, that he was chief of the apostles. Now Jesus gave no supremacy to any of his apostles: and in the occurrence under our review every thinking reader will admit that Peter's conduct was extremely faulty, and that he appeared with far less advantage than his reprover. Honoured, no doubt, he was, with many marks of his gracious master's notice: yet these, when examined, will be found to have proceeded from the desire of him who knew what was in man; to afford his fluctuating disciple the strongest evidence of the heavenly origin of the gospel. And if, after our Lord's ascension, if, on the day of Pentecost, and other occasions, Peter took the lead among his brethren, we may be satisfied that the fact was owing to his temper, habits and circumstances, and not to any appointment of him to this special office on the part of Christ. Highly valuable and useful as he was, his dissimu-



lation at Antioch proclaims him to have been fallible: and the candour with which his defects and those of some of the other apostles, are recorded, is a sign of the truth of their doctrine, and may answer the beneficial end of rendering us dissatisfied, in matters of Christian faith and practice, with any absolute guide inferior to him who is our head, even Jesus, the shepherd and bishop of our souls. We are built, indeed, on the foundation of prophets and apostles: but then Christ himself is the chief corner stone.

Dr. Middleton\*, who does not attempt to justify Peter's behaviour in the instance which I have been considering, is, nevertheless, of opinion that Paul was guilty of much the same inconsistency when he complied with some of the ritual observances of the Jews, for the sake of gratifying the prejudices of his countrymen. Now there is a wide distinction in the cases: and Paley has furnished the proper reply to the allegation.† While the course pursued by Peter was detrimental to the rights and the comfort of the Gentile believers, whom he virtually constrained to *judaize*, Paul neither said nor did any thing which could, in the least degree, affect the liberty wherewith they had been invested by the founder of the gospel.

The manuscript to which Grotius refers in his Annotations on the New Testament.—

\* Posthumous Works, Article i.  
† Horæ Paulinæ. Galat. No. x.

In vol. v. (394) of the Monthly Repository, I spoke of Grotius as citing the *Codex Bezae* under the designation of *Manuscriptus qui in Angliâ est*. This opinion I had entertained in consequence of remarking the agreement between most of the various readings which he quotes and those of that celebrated document. However, on referring to Wetstein's Prolegomena, § 4, and to Hammond's note upon Ephes. ii. 15, I see reason to conclude that Grotius really had in view the *Codex Alexandrinus*, which often coincides, as is well known, with the *Codex Bezae*. I beg therefore to avail myself of the earliest opportunity of mentioning and correcting my mistake. N.

Oct. 30. 1812.

### Illustrations of Scripture.

[From an Interleaved Bible.]

*Daniel* viii. 3:

The oriental historians have mingled the little that they know concerning the transactions of European nations, particularly concerning the reign of Alexander the Great, and his conquest of Persia, with so many fabulous and incredible circumstances, that hardly any attention is due to them. Though they misrepresented every event in his life, they entertained an high idea of his great power, distinguishing him by the appellation of *Escander Dhûlcarnein*, i. e. *The Two-Horned*, in allusion to the extent of his dominions, which, according to them, reached from the Western to the eastern extremity of the earth.—*Herbelot Bib. Orient. Art. Escander.*

## REVIEW.

"Still pleased to praise, yet not afraid to blame.

POPE.

ART. I. *Traité où l'on Expose ce que l'Ecriture nous apprend de la Divinité de Jésus Christ.* Par Feu Monsieur Pierre François Le Courayer. A Londres. 1811.

Or, *A Treatise on the Divinity of Christ, by Dr. Le Courayer.* 8vo. pp. 392. White and Cochrane.

This Treatise is on many accounts worthy of particular attention. The author in his character and circumstances was singular. Educated in the Church of Rome, he was a regular monk and chief librarian of the Abbey of St. Genevieve, at Paris. About the year 1728, when he was in the forty-seventh year of his age, he wrote a Treatise in defence of the validity of *English Ordinations*; the publication of which raised against him a violent persecution that occasioned him to leave France, and to take up his residence in England. Here he was patronized by the noble and the learned: from Government he obtained a pension of 200*l.* per annum. He died at the advanced age of 95, in October 1776. His protracted life was devoted almost entirely to the study of theology. He continued in communion with the Church of Rome, attending mass when he was in London, though in the country he joined in the service of the Church of England. The manuscript of this tract on the Divinity of Christ was given by him to the Princess Amelia, daughter of our late sovereign,

George the Second, fairly written in his own hand, with a request that if it were published, it should not be till after his death. The MS. was given by the Princess to Dr. Bell: who, with some apologies for publishing a work, containing doctrine contrary to that of the Church of England, has sent it to the press. The doctrine supported in this treatise must excite peculiar interest, when the quarter is considered whence it has come. The Unitarians will doubtless be disposed to glory on account of the support which their distinguishing tenet has obtained from an advocate every way qualified to give a decision, unbiassed and candid and that is the result of the most extensive and persevering investigation.

The first section is chiefly preliminary. The design of it is to shew that the writers of the New Testament were sufficiently qualified to give a decided testimony concerning the person and offices of Jesus Christ, and to do that whether they are supposed to write from plenary inspiration or only from the principles of integrity and honesty which mark authentic historians. The second section proves by a minute detail of evidence and rigid examination of all the passages in the four evangelists which bear on the point, that the Jews never regarded Jesus as God during his life;—that the apostles never regarded him as God during his life; that they never regarded him as God after his death;

that he was considered by them as a prophet, as the Messiah and the Son of God; and, that these titles are perfectly consistent with his *proper humanity*. It is likewise evinced, with very great perspicuity, that the miracles of our Lord *proved*, and were only designed to prove, the *validity* of his mission, and not the Divinity, taking that term in the strict sense, of his person; and, moreover, that his discourses, as well as his miracles, have for their object, not the establishment of his personal Divinity, but the truth and importance of his mission. In the third section, amongst other particulars worthy of notice, is enquired,—“What is the fundamental point of the Christian religion?” Which is shewn to be the belief of the mission of Jesus and not of his Divinity.—It is proved that the apostles required of those whom they baptized and admitted into the church, faith in the Messiahship of Jesus, and not in his supposed Godhead. A large collection of texts of scripture is introduced in proving or illustrating the points canvassed under these heads, in the selection and elucidation of which, very considerable originality and acuteness are discovered.

Some remarks are made on passages in the evangelists that are commonly brought to support the proper Divinity or pre-existence of Christ, which appear to have entirely originated with the author, and are not to be found in the writings of either the old Socinians or the modern Unitarians.

In the opinion of Dr. Courayer, there cannot be a doctrine relating to the person of Christ, which is

more foreign to the gospel than that of the Tritheists, who maintain there are *three* distinct substances or subsistences in the Deity, and all of them equal, and that of the Arians who say there are *three* substances and two of them *unequal*. He asserts in the most positive manner, in various parts of his tract, that the doctrine of the Socinians is the most conformable to the scriptures and to the Catholic faith. The following are the words (p. 307), in which he bears his testimony to Socinian orthodoxy:—

“It is certain that on the article of the unity of substance in God, their sentiments ought to be considered as perfectly orthodox, since they make that truth the foundation of their system of religion.”

After all, however, the learned monk shows that he associates himself so nearly with the Socinians, not from *choice*, but from necessity. He professes to disprove the Socinian interpretation of the poem of the first chapter of the Gospel of John, and the passages in the Epistle to the Colossians in which creation is ascribed to Christ. He will not admit that they relate to the new creation, to renovation or a moral change. He contends that they have reference to the *logos* or word, (i. e. the wisdom or the power of God,) by which the material universe was formed, and that became, in due time, united to the man Jesus. There seems in this specimen of interpretation an inconsistency, and a departure from his usual sagacity and acumen.

He gives the same sense that is commonly given by the Socinians to those passages which speak of Jesus “descending from heaven,” “being with God,” “having glory

before the foundations of the world," and being before "Abraham." Why then should he hesitate to adopt the Socinian interpretation of creation when attributed to Jesus, since that appears to be only a branch of the same general scheme of interpretation, by which the import of the preceding phraseology is fixed? Besides, the creation that is spoken of in the Colossians is evidently referred to Jesus as the Messiah, and as the head of the Church, and not to an abstract principle of power or wisdom which dwelt originally in God and was communicated in some incomprehensible mode to the man Christ Jesus.

In various places the venerable author speaks of an *union* of God to the *man Jesus*, though he denies an *unity*. By which he means, so far as he can be understood, that Jesus had a larger communication of supernatural power than any other of the prophets and messengers of God.

He takes special care to prevent it being supposed he meant that in consequence of this union, the human nature received any properties of the divine nature, or the divine nature any properties of the humanity.

Indeed, after all the divisions and subdivisions of schemes on the doctrine of the Trinity and the person of Christ, there are no more than *three* which are intelligible, viz. that of the Tritheists, the Arians, and the Socinians or strict Unitarians. When the other schemes are analysed and put to the test of fair criticism, they turn out to be nothing else than one of these. As to the systems of modal Trinitarianism and Sabellianism,

they are only Socinianism very thinly disguised.

That his posthumous reputation for orthodoxy might not be injured with Protestants as well as Roman Catholics, this prudent son of mother church wishes it to be known, that though he accords with the Socinians in the article of the divine unity, he widely differs from them in reducing all the effects of the death and sacrifice of Christ to that of an example alone—in depriving God of the foreknowledge of future contingencies—in denying the eternity of the torments of hell, and in reducing revealed religion to little more than the establishment of the great truths of natural religion. How far the modern Unitarians are implicated in these charges, since "they are of age" they can answer for themselves.

The perusal of this Treatise, to every inquirer after scriptural truth, will amply repay the labour. It is hoped that a sufficient degree of attention to its valuable contents will be excited, to give publicity and currency to a translation, which no doubt in that case would soon be attempted.

W. S.

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ART. II. *Thoughts on the Utility and Expediency of the Plans proposed by the British and Foreign Bible Society.* By Edward Maltby, D. D. Prebendary of Leighton Buzzard, in the Cathedral Church of Lincoln, &c. London: printed for Cadell and Davies, 1812. 8vo. pp. 68.

ART. III. *Observations, designed as a Reply to the Thoughts of Dr. Maltby, on the Dangers of*

*circulating the whole of the Scriptures among the Lower Orders. By J. W. Cunningham, A. M. Vicar of Harrow on the Hill, and late Fellow of St. John's College, Cambridge. London: printed for Hatchard and Co. 1812. 8vo. pp. 67.*

Future ecclesiastical historians will record the memorable fact, that, among the Protestants of these United Kingdoms, the great body of the clergy of the church of England, *and they alone*, have discountenanced, not to say actively opposed, the British and Foreign Bible Society, and also the instruction of the offspring of the poor in the Scriptures, without note or comment. At a moment when we were painfully impressed by this consideration, we met with the following sentence in one of the most respectable of our daily prints:\*

"Dr. Duigenan called upon the House [of Commons] to look to the conduct of the heads of the Roman Catholic clergy in Ireland, Doctors Troy, Hussey, Coppinger and Milner, who, when a proposition was made for the erection of schools for the education of the children of the poor, *opposed all plans which went to admit persons of all sects to the advantages of these establishments.*"

Whether this part of the learned civiljan's speech be correctly reported, we have not the means of ascertaining; nor is it our province to judge of the pertinency with which *he* insists on the opposition of the Irish Catholic priesthood to union and comprehension in some of the most important of all human

undertakings. We quote the passage as we find it, and are persuaded that it has a very striking and useful application to the state of things on this side of the channel, whatever be the situation of them on the other.

Of the Lancasterian schools indeed Dr. Maltby is the avowed and enlightened friend: and though we cannot subscribe to his thoughts on the utility and expediency of the plans proposed by the British and Foreign Bible Society, yet we give him the fullest credit for the purity of his views, and listen with the most respectful attention to his reasonings. He is a scholar and a writer of no ordinary merit. In point of information, of style, and of unaffected candour, he rises far superior we say, not merely to Mr. Cunningham (for were this the extent of his ascendancy his honour would be trifling), but to most of the controversialists and theologians of the day. If his arguments have not convinced us, we have been edified; however, by his good sense and moderation: and we are not ashamed of acknowledging that from such a man we differ with reluctance.

His objections to the society are singular: he thinks it no self-evident axiom that the whole of the Bible is necessary, or could be intended, for the use of all classes of mankind; and he tells us that it cannot be understood without a comment, and that the end of the institution would be better answered by the circulation of a selection from the Scriptures. Now, to these statements, and to the reasoning employed in illustration of them, it seems a proper, and

\* Globe, April 24, 1812.

might be a sufficient, reply that, according to the concession of Dr. Maltby himself, the whole of the contents of the sacred volume are "important to the evidence and the explanation of our religion;" and, further, that the church of England prescribes the reading of them *all*, successively, in public worship, that whoever sees or hears the comment ought, in justice, to be in possession of the text, that there would be extreme difficulty in forming a selection for *common use* and *general circulation*, and that the society in question actually provides Testaments as well as Bibles.

It becomes us, however, to be more minute in our notice of his pamphlet.

1, 2. "Surely," says Dr. Maltby, speaking of the Bible Society, "if the promises held out by the promoters of this plan, or the views entertained by its zealous advocates, had a reasonable expectation of being accomplished, every true Christian must, of necessity, concur in it. But it will not, I trust, be thought to derogate from the sincerity of the zeal of such a Christian, if he pauses to consider in what degree it be probable that such hopes and such views can be realized. If, upon reflection, he is satisfied that there are far more difficulties in the way of an useful and complete fulfilment of the expectations, cherished by such a society, than are apparent at first glance, not only is he justified in withholding his concurrence, but it is an act of duty, also, publicly to state his reasons for refusing to concur in it."

Upon these sentences we will only observe, that the difficulties may indeed be more and greater "than are apparent at first glance," while, nevertheless, they may not be such, either in number or magnitude, as to preponderate against the proposed and obvious advantages of the undertaking.

4. "He is very far from contending that there are no cases in which it would be desirable to bestow a Bible, or in which it would be highly meritorious to bestow it. But, after much inquiry as well as observation, he entertains great doubt as to the number of such cases; and, consequently, is of opinion that every purpose, substantially useful, might have been effected with far less labour and far less expense, and without increasing a spirit of religious faction, towards which even a distant approach should be most carefully avoided."

The inquiries and observation of other persons, we answer, have shewn that there is a larger multitude "of such cases," much larger, it must with regret and shame be owned, than was commonly imagined. As to the Bible Society being accompanied by an increase of the "spirit of religious faction," the friends of this institution, be it remembered, are most desirous of general union; and its object, laws and measures are eminently catholic and comprehensive; so that, if, after all, it is, unhappily, the *occasion* of "increasing a spirit of religious faction," the *source* of the evil will be found elsewhere.

7. "I may ask—to what end either a poor man in our own country, or a convert from other religions, shall be told to read the peculiarities of the Mosaic law, contained in the latter part of Exodus, and the whole of Leviticus? To what purpose they shall read by far the greater part of Numbers and Deuteronomy?"

We will here remind Dr. Maltby of his own words: these books are "important to the evidence and the explanation" of the Jewish religion. In the directions which some of them contain in respect of ceremonies, the poor man may discern a sign of *reality*: in the exquisitely humane precepts of the moral code of Moses, he

will see a confutation of many a the “explanation” of their religion. misrepresentation made by unbelievers; and in *Deuteronomy*, he will behold a strong attestation to the narrative in *Exodus* and *Numbers*.

13. Of Dr. Maltby's catalogue of those books of the Old and New Testament in which “all parties will allow that every truth or doctrine essential to the belief or conduct of a Christian is contained,” we must say that it excludes some to which multitudes besides ourselves ascribe no small importance. To mention a single instance, if we do not circulate the former of Paul's letters to the Corinthians, we, so far, deny the poor man the benefit of reading two of the finest and most impressive chapters in the Bible—we mean the thirteenth and the fifteenth of that epistle. Perhaps indeed not even the smallest number of Christians would quite agree in framing a selection of the Scriptures for common use and dissemination: and this difficulty, or rather impracticability, of consent is, in our judgment, a satisfactory reason for the distribution of the whole.

17. “Nor can it be a matter of concern to them [the unlearned], whether circumcision was, or was not, necessary to the Gentile converts, nor what is the precise meaning of the various allusions to the approaching destruction of Jerusalem, which are so frequently to be met with in the apostolical writings.”

Yes! Being themselves of Gentile extraction, they are deeply interested in knowing whether they be released or not from the obligation of practising a burdensome and most painful rite: they are interested too, in understanding whatever can throw light on “the evidence,” or contribute to

24. “It is proposed to put such a person [confessedly illiterate] in possession of this book [the Bible], without any intimation of its difficulty, without any caution as to the danger of misinterpretation, &c.”

Yet the evil, if evil it be, is inseparable, we conceive, from the just exercise of the privileges and principles of Protestants, *when acting in mutual concert*: and even, on Dr. Maltby's own shewing, there can be no danger when the clergy and other ministers of religion are attentive to their duty.

25, 26. We share in our author's wishes for a new translation of the Scriptures: in the mean time, however, we must do what we can, though it be not all of which we are desirous. Much might also be expected from a revision of the articles of the English church. But who that discerns the signs of the times, can indulge the hope of its being made? Who does not perceive that the season for it has long since passed away?

31, 32. “Let it be recollected, it was considered a great privilege at the time of the Reformation, that one Bible in the vulgar tongue, should be placed in each parish church.”

True: but the art of reading is not, in the present day, the exclusive property of very few persons: and the Bible Society is in fact co-operating with the Lancasterian and other schools, and fairly availing itself of their successful efforts.

34. “Certainly, however, it does seem a most remarkable circumstance, that,—when war is carried on to an unprecedented extent, and with a spirit so peculiarly harsh and unrelenting; at such a crisis a pure philanthropic feeling

bursts out for the purpose of sending Bibles to the Continent."

And most unfeignedly do we deplore the *apparent* inconsistency. Nevertheless, be our *national acts* what they may, we are thankful and rejoice that *individuals* and *voluntary societies* cherish better feelings, and propose to themselves higher aims.

37, 38. Dr. Maltby glances at *the flames which laid a great part of Copenhagen in ashes*, and evidently refers to a right honourable patron of the Bible Society, who was the main instrument of kindling them. In this case the inconsistency of the noble lord is, doubtless, to be lamented. But can the charge be fairly extended to a religious institution of which he happens to be one of the Vice-Presidents? If the fact supply a plausible objection against any one of our religious and charitable societies, it must be against the Society for furnishing Bibles to our Sailors and our Soldiers.

39, &c. The remarks of Dr. Maltby on the subject of foreign missions, are, in general, admirably deserving of attention: and he professes himself unable to discover grounds of policy or liberality, for the invariable exclusion of every dissenter from the society in Bartlett's Buildings. 47, 48.

49, 50. This writer is visibly alarmed lest those who style themselves professors and teachers of *evangelical* religion, gain an increased ascendancy by means of the success of the Bible Society. Such he thinks is the motive of some of them, in giving it their zealous patronage. But, admitting his suspicion to be well founded (and we make the admission only for the sake of the argument),

the union of *all* the clergy in the measures of this society, would effectually prevent it from being converted to the party purposes of any one denomination, whether of churchmen or of dissenters or of both.

We now take our leave of Dr. Maltby, with the view of bestowing some of our time and thoughts on his theological opponent.

Mr. Cunningham possesses, undoubtedly, good intentions, and is a man of lively and ready talents. But his manner of writing is declamatory and diffuse, his reasoning, frequently destitute of precision; nor, like the gentleman on whom he animadverts, is he a proficient in biblical studies. He is not the successful advocate of an excellent cause; and in his defence of it we look in vain for the catholicism which a regard to the constitution and pretensions of the Bible Society ought to have produced. Mr. C. occasionally indulges himself in harsh and bitter insinuations against those who have the misfortune to differ from him in their interpretation of the Scriptures and of the articles of the established church: he seems to be one (the sect, alas! is much too numerous) who will "quarrel with a man that hath a hair more or a hair less on his beard than he has;"\* and we are apprehensive that such a champion of the society is ill calculated to remove the fears and suspicions expressed by Dr. Maltby.

3. He asks, "whether Scripture supplies a single passage which makes civilization a prerequisite of piety?" The answer to which question depends on his

\* Shakspear.



definition of the terms *piety* and *civilization*. But Mr. C. shall reply to his own inquiry: "it was," says he, (20) "in the Augustan age that the sun of Christianity arose upon the nations." *Scripture* then furnishes us with the best authorities for regarding civilization as a pre-requisite of piety; and it were a libel on the gospel to suppose that it can be effectually preached to men who are in a state of absolute barbarism, and strangers to the cultivation of the mind and to the arts and decencies of social life.

9, 10, 11. We believe, on the principles which we have already laid down, that the sacred volume is designed and calculated for general use. But truth and justice require us to add that some of Mr. C.'s arguments to this effect, are inconsequential. "The Scriptures," says he, "were delivered with great solemnity to man;" a position which, speaking correctly, should be restricted to the Jewish law. Again, he quotes the words of our Saviour, "search the Scriptures," &c. and those of Paul, "all Scripture is given," &c. though both these texts are manifestly limited to the writings of the former covenant.

14. There is no evidence whatever to shew that the closing injunction in the book of the Revelation, was intended to apply to the whole of the Bible. The best of causes will be injured, in the eyes of a certain class of men, when weak reasoning is employed in its vindication.

15, 16. "It is not for those whose powers are defeated and exhausted in the examination of a blade of grass, to hope that they shall comprehend the

mind or dispensations of a Being who surrounds them on all sides, and touches them on every point; that parts of the Scripture, then, are unintelligible, is no ground for their exclusion from the houses of the poor. Religion never proclaimed itself to be free from mysteries. Its base is among us, but its head in the clouds."

Of these propositions the two last are false, and the others beside the purpose. The point here at issue between Dr. Maltby and Mr. Cunningham, is not whether religion itself be comprehensible or incomprehensible, but in what degree the writings which are the records of Revelation, can be intelligible to the poor? In the nature and in the providential dispensations of the Supreme Being, there is, no doubt, much which cannot be searched out. Revelation, however, so far as it is *revelation*, cannot be obscure: as well might it be asserted that light is darkness, and darkness, light. Nor does Dr. Maltby deny that the Christian revelation may be understood even by the unlearned readers of the sacred volume: all which he maintains, is, that the design of the Gospel may be taught them without the necessity of putting *the whole* of that volume into every man's hands.

17. Mr. C. gives the following description of Christianity:

"Its night falls, and its sun rises, alike upon the whole mass of society."

In what school then has this gentleman been learning Christ, who says of himself, "I am *the light* of the world?" That there are mysteries in natural religion we know: in Christianity there are none. The scriptural meaning of the word *mystery* our author totally overlooks.

30. "Although Christianity never

made such a gigantic, nominal and geographical progress as when it mounted the throne of the empire, it is to be remembered that its corruptions kept pace with its aggrandizement. Its period of greatest deterioration commenced when it exchanged for the imperial sceptre its crown of thorns."

This is a memorable concession on the part of a minister of a national hierarchy: we can refer to some similar acknowledgments by writers of the same establishment, who are of yet higher character and rank\*.

31. The author notices "the decay of Socinianism," within the last fifty years.

It is much longer since *Socinianism* had any footing in this country: and believing, as we do, that its characteristic tenet and practice are unscriptural, we rejoice in its decay. Let Mr. C. be told, nevertheless, that the number of worshippers of the One God, *the Father*, through one Lord, *Jesus Christ*, has increased and is increasing through the British Isles; being, indeed, much greater at present than in any former period of our history.

Id. "The resuscitation" of what he calls "the fundamental doctrines of Christ," he attributes, in a considerable degree, "to plain men, putting plain constructions upon plain passages of the Bible."

From this language he would, however, have refrained had he studied Mr. Locke's inestimable Preface to his Paraphrase on Paul's Epistles. Constructions which we imagine to be *plain*, are often those which we derive from our preconceived and possibly errone-

ous opinions, which sway, insensibly, all our future judgments and conclusions.

49, 50. Dr. Maltby is arraigned for proposing "to substitute for the entire copy of the Scriptures, a volume judiciously selected from *Cappe's Life of Christ*," or, in other words, according to Mr. Cunningham's gloss, "from a *Life of Christ written by a known Socinian*." Thus, Lardner might be styled a *known Socinian*: and, on the same goodly principle, the reading of his *Credibility*, &c. might be forbidden. Were our author acquainted with Mr. Cappe's theological productions, and especially with his Sermons, he would think more favourably and more justly both of this reputed *Socinian* and of his system. When prejudice and bigotry ask, "Can any good thing come out of Nazareth?" the answer of truth and candour is, "Come and see!"

53. In Mr. Cunningham's opinion, "it is one of the paramount advantages of an establishment, and especially of our own, that it preserves a record of its first principles, and perpetuates the lessons of its early fathers." "Its early fathers," indeed, he seems to regard with an almost idolatrous veneration. But need we remind him that it is still matter of doubt, nor least among the learned and judicious clergy, what are the "lessons" of the reformers—whether they speak the language of Arminius or of Calvin?—Articles and creeds therefore are not the bulwarks of the real union of the church; there being nearly as striking a diversity, nay, opposition of sentiment concerning their meaning as there is in our seve-

\* Lowth's Visit. Sermon. 2d. Ed. 10, 11. and Jenyns's Disquis. 62, 65.

ral interpretations of the scriptures.

It highly imports the honour and interest of the ecclesiastical establishment not to afford any pretext for the common people imagining it to be the doctrine of its rulers that its existence will be endangered, in proportion as the Bible is circulated without the accompaniment of the Prayer-book. There was a certain Pope who accused *Fulgentio* of "standing too much upon scripture," which is a book, subjoined the holy Father, that if any man will keep close to, he will quite ruin the Catholic faith.\* But in a Protestant country we cannot stand too much upon scripture, and he who judiciously reads the whole of it, is most likely to gain a correct knowledge of revelation. On this ground, we shall continue to recommend with earnestness the British and Foreign Bible Society. We shall further recommend it because its very existence recognizes the grand principle of our separation from papal Rome, and is calculated to be a bond of love and concord among all who bow to the authority of Jesus, as Lord and Christ. In this view of the institution, we have often represented it to ourselves as a structure of no small magnitude and elevation, jointly erected by Christians, in testimony of their common veneration and gratitude for the lively oracles of heaven. On the base of this votive pillar we have

imagined that we saw emblems of the different bodies of religious professors who have contributed to raise it, and on its top a tablet holding forth "the words of life," and inscribed with the motto, *Unto God, through Jesus Christ, be all the glory!* N.

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ART. IV. *Prejudice and Misrepresentation detected and exposed; including a Defence of Modern Unitarians, and Reasons for not being a Trinitarian. In a series of Letters to Mr. J. Freeston, occasioned by his "Enquiry, &c."* By R. Wright. 12mo. pp. 52. Wisbeach, printed: sold by David Eaton, London. 1812.

The reader who recollects Mr. Freeston's notable reasons for not being a "Socinian," (see the present Vol. p. 518—522) may think so weak an assailant was unworthy of an opponent: but an unanswered publication is soon pronounced *unanswerable*, and all discussion helps the cause of truth; we therefore thank Mr. Wright for this new "work of faith," and cordially recommend it to the public. In his answer to Mr. Freeston, we see sense opposed to folly, manliness to cant, and candour to bigotry; he has "overcome evil with good:" and his little pamphlet contains general statements and arguments which will be intelligible and instructive when Mr. Freeston's ill-advised attack upon the Unitarians shall be no longer remembered.

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\* *Father Paul's Letters*. p. 112. Edit. Lond. 1693.

## OBITUARY.

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### *Rev. Job David.*

Died, Sunday, October 11, 1812, at Swansea, South Wales, the Rev. JOB DAVID, in the 66th year of his age. He was born at Newton Nottage in Glamorganshire, in the memorable year of 1746, when the decisive battle of Culloden, by putting an end to the rebellion in Scotland, prevented the return of arbitrary power and religious persecution to this happy land. His Father was a Baptist minister, and had the superintendence of a church at Pennyfai, in the vicinity of Bridgend. The son being of a serious turn, and discovering a love of knowledge as he grew up, turned his attention towards the Christian ministry. Indeed on the Sunday previous to his dissolution, the father sent the son to inform the church that he could not, through extreme illness, be with them, begging him to supply his place, by reading and prayer, in the best manner he was able. They, however, put him into the pulpit, where he conducted himself to their satisfaction. Upon his return home and informing his father what had been done, the good man replied with heart-felt pleasure,—“The Lord help you to adorn the pulpit and to be useful there!” Like Jacob, having blessed his son, he soon after expired, on the 23d of October, 1766, in the 59th year of his age; his name and character are, even to the present day, highly spoken of, in that part of the principality.

The son having been sometime before baptized and commenced preacher, in the manner already stated, he was sent, in 1766, to the Baptist Academy at Bristol, under the care of Messrs. Hugh and Caleb Evans, both of whom were then in the zenith of their reputation. Here he remained till 1771, and afterwards went back to Wales, officiating at Pennyfai with great acceptance. But Providence opened a wider sphere of usefulness for this promising young man:—he was invited to Frome, in Somersetshire, to succeed the worthy *Mr. Sedgfield*, who was laid aside, by growing infirmities, from the services of the ministry. Here he was ordained, October 7, 1773, when the charge was delivered by the venerable *Daniel Turner*, of Abingdon, from 2 Tim. 4, 5. *Make full proof of thy ministry*, and the sermon to the people was preached by his late tutor, Dr. Caleb Evans, from 3 John, i. 11. *Beloved, follow not that which is evil, but that which is good:—he that doeth good is of God, but he that doeth evil hath not seen God.* These Discourses were printed, and the charge contains this excellent passage;—“Remember, Sir, it is of the utmost consequence that it be **THE WORD** which you preach, —the *pure unadulterated gospel of Christ*, as you find it in your **BIBLE**, and not the inventions of men, and the mere nostrums of a party!” This advice is well worthy the consideration of *all* young men who are entering upon

the important duties of the Christian ministry.

Being thus comfortably settled, he in 1774, married the eldest daughter of Mr. John Allen, a reputable tradesman of that town, by whom he had several children, two of whom alone remain, who affectionately cherish his memory. This lady dying in 1794, he, in 1798, married the amiable and truly respectable widow of the late *Richard Wilson, Esq.* who still survives. This connection contributed, in no small degree, to render the declining years of this good man comfortable and happy. At *her* desire, the writer has drawn up this imperfect tribute of respect. Indeed all who knew the deceased, and especially those who knew him *most* intimately will revere his memory.

At Frome Mr. D. continued for *thirty* years, discharging the duties of the pastoral office, with exemplary zeal and assiduity. The author of this narrative was in 1787 upon the close of his studies at the Bristol Academy sent to supply this church, whilst Mr. D. was visiting his relations in Wales. Staying at Frome for several weeks, he witnessed with high gratification the harmony which subsisted between the pastor and his flock. No minister was more comfortably settled;—the people were intelligent and kind, and the labours of the Sabbath were crowned with success. In 1803, however, he thought fit to accept an invitation to Taunton, where he succeeded Dr. Joshua Toulmin, who had removed to Birmingham. Five years he continued in this respectable situation. But the cruel disorder of the *stone* had by this time grievously undermined

his constitution. Sea-bathing was recommended by the faculty, as the best alleviation of his complaint. He accordingly, towards the close of the year 1809, retired with his family, to Swansea, which is not very distant from the place of his nativity. He received benefit from bathing, and as his disorder incapacitated him from travelling by land, he indulged himself in little aquatic excursions which were of service to him. No longer back than July last, the writer of these lines visited him as an *old* and *valued friend*, and he now recollects with a mournful pleasure how he accompanied him across the beautiful Bay of Swansea, wandered along with him over the adjacent eminences, to contemplate the beauties of the Bristol Channel, and after having cheerfully dined together in the open air, returned, when the shades of the evening of one of the longest and finest summer days were closing around them! He had not seen him for *twelve* years, and few persons had undergone less alteration. Being of a large and robust make, he bade fair for another *ten* years added to his life. But, alas! the period was hastening when palliatives would be of no further avail; in less three months after, a severe illness seized him, brought on by his original complaint, and he at length expired, without a struggle or a groan! Though he had suffered much, no murmur escaped his lips. He expressed the devoutest resignation. With a composed mind and a humble spirit he met the awful realities of the eternal world. The *free unpurchased* love of God in the redemption of the human race, by his Son Jesus Christ, had been

the uniform and constant theme of his ministry, and this love alone was the basis of his *good hope through grace*, with respect to a blessed immortality!

On the following Thursday he was interred at Pennyfai in a vault belonging to the family, when a large concourse of mourning relatives and friends attended on the occasion. Sixty couple on horseback were present from the adjoining counties of the principality. The Rev. Thomas Jenkins, of Swansea, and the Rev. John Edwards, minister of the place, addressed the people in the ancient British language, whilst the Rev. Evan Lloyd, of Wick, delivered an affecting oration at the interment of the body in the adjacent cemetery:—

O! when shall spring visit the mouldering urn?

O! when shall it dawn on the night of the grave?

At Swansea, on the succeeding Sabbath, two funeral sermons were preached, the one in Welsh by the Rev. T. Jenkins, with whom the deceased was in communion, and for whom he frequently officiated,—the other, by the Rev. Richard Evans, in English, at the Presbyterian meeting-house. Indeed these gentlemen (as well as the Rev. Mr. Howell, the Presbyterian minister, then absent on a journey) were intimately acquainted with the deceased, knew his worth, and lament the loss which has been sustained throughout the circle in which he moved. To his poorer Welsh brethren, his counsel was freely given, whilst his purse was open, and his house became the abode of hospitality.—

Some few publications proceeded from Mr. D's. pen which did

him credit and excited, at the time, considerable attention. These were, 1, *A Letter on the use of Scriptural Doxologies*, addressed to the ministers of the Western Association of Particular Baptists, and which occasioned a controversy between him and the late Dr. Caleb Evans, who had ordained him. It is a curious trait of the present state of the religious world, that a close adherence to *scriptural* doxologies, should subject a minister, however otherwise intelligent and pious, to the suspicion of heresy. 2, *A Sermon*, preached before the Unitarian Society in the West of England, in which were stated his own views of the Christian religion, with freedom and liberality. And yet, this avowal exposed him to abuse, and even attempts were made, by some bigots, to destroy his comfort and usefulness. So unhappily estranged are the minds of certain persons, from the mild, candid and tolerant spirit of Christianity. 3, *An Assembly Letter*, on the Evidences of Christianity, drawn up at the desire of the General Baptists, when met at their Annual General Assembly, in Worship Street, a practice which has been observed by them for upwards of a century. The subject was thought to be particularly useful to the rising generation, and at a period when a certain character, of political notoriety, was endeavouring to turn the sacred writings into contempt. The task assigned Mr. D. was executed with neatness and a comprehensive brevity. 4, *A Reply to Dr. Priestley*, on the subject of Infant Baptism, in which he has ably shewn that positive institutions are founded solely upon the will of

the Christian lawgiver, and that a knowledge of this will, respecting both the mode and subject of baptism, must be sought for *alone* in the New Testament. The immersion of adults on the confession of their faith in the Messiahship of Christ, was the incontestible practice of the original propagators of Christianity. 5, *A Letter to Dr. Thomas Coke*, of the Wesleyan connection, on his extreme narrowness and bigotry. This merited castigation was inflicted with a judicious severity. To anathematize others for mere opinions, conscientiously and candidly maintained, has been on the one hand, *the besetting sin*, and on the other hand the bane and disgrace of the Christian world!

These were his principal pieces, nor will it be denied that they discover a degree of good sense and a liberality of disposition, honourable to the Christian minister. Whatsoever may be thought of the system he had advocated, it is impossible not to admire his inculcation of the use of reason, in matters of religion; his condemnation of human creeds, when set up, like the cruel bed of Procrustes, as a standard for others; and, especially his powerful appeal to the Scriptures, as the only rule of faith, the alone regulator of practice. Apprised of the corrupt channel of the Romish Church, through which the Christian religion has come down to these latter times, he was led to examine with freedom whatever was proposed to his attention. Implicit faith was his abhorrence. As a Protestant, and particularly a Protestant Dissenter, he acted with the utmost consistency. According to the Apostolic injunction, *HE tried all things*, but *he held fast that which*

*was good*. In this inquisitive age, happy is the man who guarding against the revieries of enthusiasm and the follies of superstition, shews himself, at the same time, desirous of preserving his mind from the pestiferous dominion of scepticism and of infidelity.

Though Mr. D. was, in the strictest sense of the word, an *Unitarian*, yet he entertained an aversion to the doctrines of necessity and of universal restoration. The doctrine of necessity was, in his opinion, inimical to the important distinctions of virtue and of vice, by annihilating moral agency. But it should be remembered, that it has been defended, by men of the first talents and character in the religious world! With respect to universal restoration, his chief objection was, that there is not sufficient evidence for its truth, in the New Testament. Indeed, he espoused the system of the destruction of the impenitently wicked. The doctrine of Universal restoration, however, has been elaborately advocated by Divines of the Church of England, particularly Bishop Newton, who wrote so well on the Prophecies, and also, by some eminent ministers among the Protestant Dissenters. Every good man must wish it to be true, and the ascertainment of the fact, in a future state, must sublimiate and augment the happiness of heaven. Most consolatory to the benevolent heart, and most honourable to the perfections of the Supreme Being, are such views of the Divine Government.\*

\* A small volume on the Doctrine of *Universal Restoration*, is expected soon to appear from the pen of the amiable and learned Dr. John Estlin, of Bristol.

When Lord Sidmouth's Bill was pending in the House of Lords, Mr. D. was chosen to be chairman of the Committee at Swansea, whose province it was to watch its progress and termination. In this official situation he gave universal satisfaction. Nor was there any individual of any religious persuasion that partook more sincerely of the joy which the rejection of the Bill occasioned throughout the whole kingdom. Indeed he was at all times the enlightened and ardent friend of civil and religious liberty. He was apprized that the sacred cause of freedom is interwoven with the diffusion, and involves the ultimate triumphs, of primitive Christianity.

To sum up the private character of the deceased in a few words; of him may be said what was applied to a plain and honest divine of the last century: "The benefactor, the master, the friend, the husband, and above all *the Christian*, was displayed in the discharge of those *social* duties which, with the mixture of human frailty, adorn and endear our nature. His piety was always cheerful, nor was his temper discomposed by those common infirmities which are often attendant on old age and a state of retirement."

E.

*Islington, Nov. 21, 1812.*

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*M. Le Courbe.*

On the 20th October, was buried at Leek, *M. LE COURBE*, a

French naval officer, who was on parole at that place. About ten days previous to his decease, he was out beyond the hour when prisoners ought to return to their lodgings, and on this account the boys collected about, and pelted him with stones. His behaviour on this occasion made one of his brother officers observe, "that he was soft—that he would faint at the sight of his own blood." *Le Courbe* gave him the lie; the other struck him, and the consequence was a challenge. Each party had his second; but as they could only procure one pistol, they cast lots who should have the first fire! It fell on *Le Courbe*. Ten yards was the distance measured out by the seconds. *Le Courbe* fired, and his ball went through both the thighs of his antagonist, who fell on the ground, declaring that as *Le Courbe* had now got satisfaction, he should not take his chance. The seconds however, insisted on his firing, and, helping him up, and supporting him, he, in this shocking situation (the blood streaming from his wounds) took his fire, and his ball went through *Le Courbe's* neck. *Le Courbe* died on the 17th of October, and on the 20th a Coroner's inquest was held on the body, and, strange as it may appear, the jury brought in their verdict—"Died by the visitation of God!"—The officer who was wounded in the thighs is recovering.

*The Examiner, Nov. 8, 1812.*



## MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

*The Christian's Survey of the Political World.*

As the time approaches for the discussion of the Catholic question, the efforts of the contending parties increase; and as it is evident that the cause of liberality has gained ground by the last vote of the House of Commons, it becomes necessary for the friends of religious intolerance to exert themselves. The two places in England on which they mostly depend for support, are the universities; and of them, Oxford is that on which the greatest reliance can be placed. The real weight that belongs to these two places is not generally known; but it is far more considerable than several of the public papers allow it to be, though they have lost much of their ancient influence, and are far from being guides of public opinion.

The grounds of their influence are to be sought for in the connection that subsists between the members of the two houses of the legislature, and those of the senates of the two universities. Of the House of Commons several are fellows of colleges, many have their names on the college boards and continue members of the senate, thus keeping up a constant connection with the university; and of the remainder a great majority probably have been educated at the universities. Hence, in any question in which the universities are concerned, or think themselves concerned, they can make greater and stronger applications to the members of each house than any other body of men in the kingdom; and if they have public opinion on their side, their influence would be such, that, connected with the episcopal bench, as most assuredly it would be, a minister, however powerful, would not willingly encounter it. On this account their proceedings assume a higher degree of importance; and indeed from them may be formed a better opinion of the progress of religious freedom or intolerance, than from the resolutions of any county, city, or borough.

There is a material difference between the two universities. At Oxford prevails an absurdity, if we ought not to stigmatize it with the term of abominable wickedness, that of insisting upon every young man's subscribing, previous to his admission, to that far-rago of nonsense, called the thirty-nine articles. Thus, before he is capable of forming a judgment on points which have exercised the talents of the profoundest thinkers, he is obliged to declare his belief of them. At Cambridge such a subscription is not required, nor is any religious test laid down, unless the student takes a degree, when he is obliged to subscribe previously to the taking of his first degree, that he is, *bona fide*, a member of the church of England; and if he proceeds to the higher degrees, his access to them is through a subscription to the thirty-nine-articles. At Oxford, therefore, none but members of the established sect can be members of any college. Cambridge is open to all sects; and the sons of dissenters of wealth frequently go thither, to the no small advantage of the established sect; as very few frequent the meeting-house, after they have gone through the discipline of the university.

From this view of the subject, it will be seen that the catholic question comes before judges, on the minds of the majority of whom very strong impressions have been made in favour of the established sect; for if the question of intolerance is carried in the two universities, we may be sure that their decisions, united with the influence of early habits and associations, will make a deep impression on those who have been educated in these seminaries. It is of importance, however, to a cause, that the opinion of the universities should be so decisive, that full weight may be given to their influence; otherwise a discussion may arise which will be unfavourable to their wishes. This, we are happy to

say, has been the case in the present instance, and is a presage of a better mode of thinking in the higher classes of the sectarians established by law.

A petition against the Catholics was brought forward first in the university of Oxford, and it was carried by a very considerable majority. Eighty votes against, and one hundred and seventy for it. Great as the majority is against the Catholics, there is room for consolation; for it is a great thing that there should be found in Oxford eighty members of convocation to advocate the cause of religious freedom. This number, in every succeeding trial, is likely to increase. At Cambridge, the opponents of the Catholics were not so successful, though they carried their point with a considerable majority. On taking the votes in the senate-house, there were, for the petition, one hundred and four, against it, seventy-eight. If, therefore, we take this vote as a tolerable test of the opinion of the whole body, three-sevenths of the university of Cambridge are for, and four-sevenths against the extension of religious liberty; but we are inclined to believe that if the whole body were polled, the proportion would be more in favour of religious liberty, and that the balance would at least incline in its favour. In Oxford only twenty-four seventy-fifths of the body, are in this manner to be estimated friendly to religious freedom; and if the whole body were polled, one third only of it would at the utmost be in its favour. So great is the difference between the two universities.

But though the question has been thus carried in favour of the established sect, it does by no means feel satisfied in the decision. It is an alarming prospect, that so many should stand forward as advocates for religious freedom; and though the point will not be carried in the present sessions, yet, as in the discussion on the slave trade, it is gaining ground, and we should not be surprised if, before the dissolution of the present parliament, the question should be carried in its favour. The friends of religious liberty must not be discouraged. Every discussion adds to its numbers, and as the established sect is diminishing every day in its influence, we entertain hopes that the two univer-

sities will become, in no long time, what they ought to be, universities of the kingdom; not seminaries of a sect, and that of a sect which bears so small a proportion to the other sects. It may boast of its weight and influence with the rich, the noble, and the powerful; yet its influence in the community a large is daily diminishing, and will, ere long, be annihilated. The universities may feel, and properly feel, the necessity of the interference of the legislature; and the great point will be to leave its fellowships open to all sects, not confining them, as at present too many are, to the established clergy, who are far from being the proper persons for the education of youth: but whilst they retain the advantage of succession to livings, it should not be compulsory on any to profess particular tenets, to become members of the convocation or senate, much less to enter into what is called holy orders, to obtain any dignity or emolument in the universities.

The Catholic question engages more attention, than that on the reform of parliament; which, however, has been forced upon the public by the opinions advanced by candidates for seats in parliament. It is singular that representatives of large cities and counties have distinguished themselves as hostile to the measure: and if any have agreed that some reform is necessary, they are particularly wary against any species of reform that ever has been or can be proposed. Mr. Thornton, the member for Southwark, has met just and deserved chastisement from Sir F. Burdett, for the flippancy with which he treated the question at an election dinner: and Mr. Fawkes, a country gentleman of Yorkshire, who was once member for the county, in a more elaborate letter, confuted the notions advanced on this subject by Lord Milton. It is not likely to be well entertained in the present House of Commons; and the advocates for the measure, as well as its opponents, are apt in arguing the point to state as facts what may well be doubted. The question indeed lies in a narrow compass: for though there was a time, and that a considerable period from the Conquest, when no such body as the House of Commons existed, yet it cannot be doubted that in the formation of such a body, it was never intended

that representatives should belong to places without an inhabitant; or that a few private persons should find a benefit in depopulating a borough. The present state of the House of Commons is at war with its name. At no time has there been a complete representation of the people; but in former times there was a spirit in the lower boroughs which is now extinguished; and none were reduced to such an abject state of dependence or paucity of numbers, as is the case with too many of the present boroughs. The evil is now glaring as the sun at noon-day, and being acknowledged, if it is not remedied, the greatest injury may be expected to the state. It is not possible, in the nature of things, that such a state can exist, without defeating the very end for which a House of Commons was formed. The innovations of time, when not stopped by the hand of reason, lead to destruction: and when it is the interest of the greater part of the peerage and the people at large, that a reform should take place, it may excite wonder that it can be prevented. But surprise is abated, when we consider how much may be done by a few powerful persons leagued together in one enterprise; and that the apparent contentions in the House of Commons do not lead to any change in the present system; since the contending parties are equally desirous, whether in place or not, to obtain as much power as they can get by the system of a borough-mongering oligarchy. Sir Francis Burdett looks the evil full in the face; and having none of the ends in view of the other parties, cannot expect many to co-operate with him in a design which is exclusively for the public good, and without the prospect of a job to any individual.

The elections in Ireland have been much contested, and with less bitterness between Papists and Protestants than has ever been known. Upon the whole, the ministry have been gainers, though it is expected not to a considerable degree, and there is sufficient to make a respectable opposition, in which Mr. Canning may probably be reckoned for a little time, that is, till he becomes the minister. Amidst their contests we could wish one subject to engage their attention, that is, the security of the people walking the

streets in London; for the streets have been infested by such gangs as make it doubtful whether we have a police, and are to be esteemed a civilized nation. The old law of Alfred would soon put a stop to such practices, if we may believe the reformation he made in a very short time in the state of the country. If the members of the lords and commons houses went more on foot in the metropolis, and a few of them experienced the hustlings to which others have been subjected, the disorders would be remedied.

Before this reaches our readers, the parliament will have been opened by a speech, it is said, to be delivered by the Prince Regent himself; but the auspices of its opening are doubtful. One of the first things brought before the houses would naturally be their thanks to the victorious army at Salamanca, but subsequent events have very much depressed the expectations which it was calculated to excite. Spain was roused by that battle, and the French were every where in confusion. Madrid fell into the power of the Cortez, and its authority was exercised in a manner, which, from want of sufficiently authorised details, we are not able to describe. The defeated army of Marmont had fled with great precipitation into the north. The guerillas were every where in action, and the papers were filled with their triumphant exploits. But the triumph did not last long; the jests made on the intrusive king, as he was called by the authorities at Madrid, were to be soon retorted on those who indulged in them, and a new scene was displayed which threatens a long continuance of the war in the peninsula.

In pursuing the remains of Marmont's army, Lord Wellington, who had already lost some time by his march to Madrid, was stopped at Burgos. The city he took with great ease; but the castle disdained to surrender, and a siege took place in which great skill and bravery were displayed on both sides. Dreadful explosions from mines made wide breaches in the works of the castle; but the troops of the allied armies were constantly repulsed from the walls, and the besieged even made some successful sallies. This delay was very favourable to the French, who recovered from their pa-

nic, collected all their troops together in the north, and were strengthened by reinforcements from France. Just at the time when the allied army had reason to expect the fall of the castle at Burgos, the beaten army advanced towards the place, and the English general was compelled to give orders for his forces to retreat. The French commander of the castle was hailed by his countrymen in the most flattering terms, and carried in triumph at the head of the returned army through the streets of Burgos. The allies slowly retraced their steps, falling back upon their depots, and expecting to be joined by a great body of men, which might enable them in their turn to face the enemy again, and to drive him into his former retreat.

But difficulties present themselves from another quarter. In consequence of the march of the northern army, the allies found it necessary to evacuate Madrid, and the French armies of the south and east shewed a disposition to advance. They took possession again of Madrid and of the ruins of the Buen Retiro, which had been destroyed by the last possessor; and we may easily imagine in what state the city must now be, after the short-lived government of those, who might term two-thirds of the inhabitants rebels. Lord Wellington's situation is thus rendered extremely critical; as the hazarding of a battle with the northern army might incapacitate him for meeting those who will now press upon him from the east. His way is open to Portugal, and there in his strong posts around Lisbon, he may again deride all the attempts of the French, but Spain must be left at their mercy.

Gloomy as is the state of affairs in Spain, the French have great drawbacks on their exultation; for their emperor has evacuated Moscow, and is on his retreat from the numerous hordes of Russians and Cossacks, which are attacking him in every direction. The autocrat is in the highest spirit; he has issued a proclamation, in which he states in decisive terms the late advantages over the French, and treats with supreme contempt the attack upon his dominions. For the insult offered to him, he says, "policy and justice alike demand a terrible punishment. The history of

this daring must not be told without the terrible catastrophe by which "it was attended." The subject is then exhorted to use every possible means for the destruction of the enemy, and assured that if with the shattered remains of an army, he should regain the frontiers of Poland, "harrassed, exhausted, and defeated, he will be for ever rendered incapable of renewing his presumptuous attempt."

A short time will acquaint us with the real state of the great conqueror, whose situation appears to be critical in the extreme. The king of Naples has been defeated in a pitched battle, in which he lost thirty-eight pieces of cannon and all his baggage; but his loss in men did not amount, according to the Russian account, to a ninth part of his army. Where Buonaparte is does not appear from any account, and various rumours are spread relative to him. His energies will now be tried to the utmost; and should he make his retreat into Poland, it will be an exploit that will distinguish him as a general as much as his greatest victories. We must wait however for the French account before we speak too decisively on this subject. It is certain that he has been baffled in his scheme to march a portion of his troops by the shores of the Baltic to Petersburg. They are compelled to retire into Lithuania, and this murderous campaign may be completed with more of death and horrors than has been known in the same short period of time in the history of mankind.

A conspiracy at Paris might have added to the difficulties of Buonaparte, but the actors in it were seized on the instant of its breaking out, and suffered the usual penalties for such an attempt. He is likely, if he succeeds in maintaining his ground in Poland, to have the support of one king, from real policy, for Denmark is fearful that the new alliance between England, Russia and Sweden may be fatal to its interests. Indeed, if it succeeds, he may dread another attack upon his capital! but then it will be burned by enemies, not by friends. These strange confederacies formed and broken by miserable expedients, do not argue much good to any party; and depressed as are the affairs of France in the north, the triumph of her enemies is not yet complete.

America does not add much to the

former accounts. The most melancholy part of the history is that the war has occasioned the embodying of the savages against the United States, and thus many grievous wounds will be inflicted on suffering humanity. This will increase the irritation and inculcate the necessity of destroying the influence of Great Britain on the American continent. We dread, therefore, a continuance of the pernicious war, into which, from the passions of foolish men, the two nations have been plunged. The capture of one American army seems to have stopped the progress of the other, which still threatens Upper Canada: but the Canadians, invigorated by the late success, and prepared in every quarter, are likely to make not only a vigorous resistance, but reprisals by entering the country of their enemies.

Spanish America affords no prospect of union with the mother country. Mexico, that is the city, continues to be what is called loyal, but the province is of a different opinion, and looks to that independence which will be speedily obtained. The war continues between Monte Video and Buenos Ayres; and the government of the Brasils is quiet.

In perpetually recurring to this beastly state of warfare, now ravaging so great a portion of the world, we have some satisfaction in observing a rising spirit, which has too long lost its influence among those who bear the Christian name, and this is the spirit of peace, the great characteristic of our holy religion. That nations of Christians should be in a state of war for twenty years, is a proof that some, if not all, of them have either never imbibed or have totally lost the spirit of Christianity. A petition is to be presented to parliament, which indicates that there are persons in this country with proper feelings on this subject. It was agreed on at Leicester on the 18th of November, after several resolutions, which commence with the opinions of the meeting, that peace is a blessing earnestly to be desired for our native country and for the world at large: and the petition contains besides these arguments which relate to the political state of the country, others becoming those who know the value of Christ and him crucified, through whom we are saved from the delusions of the world, and particularly from those

gross ones which lead the followers of the beast to delight in war and its horrors.

The petition implores the house to reflect "on the miseries which this continued and wide spread war has inflicted on mankind, a consideration which cannot but afflict every heart not dead to humanity and Christian charity." The petitioners "deplore the dreadful tendency of war to blunt the feelings of humanity, and to deprave the habits and institutions of social life. They regard it as a subject of deep concern, that our youth at an age and in proportions unknown to former times, are ballotted for military services; that our youth of both sexes, in numbers which humanity mourns to behold, are exposed to the pernicious influence of that dissipation and debauchery, which large military establishments never fail to produce. They feel the indelible reproach which a system of perpetual warfare casts on nations, professing our pure and holy faith, and its utter inconsistency with the whole spirit of the gospel: that as to those to whom life and immortality are revealed, they are taught to connect this world with that which is to come, and hence are filled with serious apprehensions, that while the licentious influence of war on public and on private morals has rendered multitudes less fit to meet their eternal judge, the sword has hurried them to his awful tribunal."

We rejoice to hear that these sentiments are to be conveyed to the bar of the House of Commons; and we intreat every reader to retire within himself, and to meditate deeply upon them. The state of the world must humiliate every man who has a regard for his Christian profession, and it requires the utmost guard upon himself that he may not be led away by the present general distraction of mind to imbibe those sentiments, which are appropriate to the worshippers of the beast. It surely is high time for the real Christians to come forward; but where shall we find those who in the last twenty years have not bowed their knee to the Baal of the times! Repent, O ye nations, again we say unto you repent. Sheathe your murderous swords, and learn to be at peace with each other: for God will assuredly destroy the nations that delight in war.

# INTELLIGENCE.

## *Extracts from the Report of the Unitarian Fund. 1812.*

[We have to apologize to the Unitarian Fund for so long delaying to make use of the last Report, entrusted to us by the committee. Considerable part of it, however, has already appeared in this volume, in the missionary journals of Messrs. Wright, &c.; and there are particular reasons why we choose in the case of communications to repose on the patience of the conductors and members of this and similar institutions than on that of strangers.]

Ed.]

The society are acquainted with the name of MR. SAMUEL WEBLEY, to whom they afforded, some years ago, the means of education under the Rev. Daniel Jones, (of Trowbridge,) and whom they have assisted by a yearly exhibition in his present situation, as pastor of the General Baptist Church, at Wedmore, Somersetshire. He apprized the Committee in a letter dated Nov 15, 1811, that he had relapsed into Trinitarianism: to this letter, the Secretary replied before he had submitted it to the Committee; they were so much satisfied with the reply, that they resolved, with the Secretary's leave, that both the letter and the answer should be inserted into the Report:—there is added Mr. Webley's rejoinder, in justice to that gentleman, who, whatever may be his opinions, cannot be too much esteemed for his integrity and openness and gratitude. [It is at the desire both of the Committee and the General Meeting that the correspondence, not intended, on either side, for the public eye, is here given to our readers.]

### LETTER I.

*To the Committee of the Unitarian Fund.*

*Blackford, Nov. 15, 1811.*

GENTLEMEN,

The kind attention and benevolence that you have been pleased to manifest to me and our church at Wedmore, for several years past, has been such that I shall never forget, but always speak of with the warmest gratitude: and I very deeply regret that I cannot make you better returns than renewing my sin-

cerest thanks and praying that the Lord (who attributes what is done to his children as done to himself,) will reward you for the same with the choicest of his blessings in this life, and in that to come with an *eternal weight of glory*. I have, however, the painful and unpleasant task before me, of informing you that I cannot in justice and with a good conscience, any longer receive your assistance, or stay in connection with your Society; because I have lately undergone a serious change of mind respecting the person of Christ, and my views now on that head are the reverse of those which you so earnestly contend for;—and you would not, I am persuaded, wish me to preach what I think to be wrong; and, on the other hand, you would not, of course, be willing to support me, while I preach doctrines opposite to those which you believe to be right. My change of sentiment has, in some measure, been effected through some of the doctrines which I found in the books which you sent me yourselves; viz. those where the authors have taken so much pains in denying the miraculous conception of Christ, his pre-existence, and atonement for sin, &c. Finding these points denied and written against by some of the friends of your Fund, I resolved to examine the scriptures with greater attention, than I had before done. I therefore took the New Testament in hand with the intention to read it as if I had never seen it before; earnestly praying to God to guide me with his holy spirit, and at the same time solemnly promised him to follow wherever he and the sacred penmen should lead. The result of which is, I am now firmly persuaded not only of the above truths, but that Christ, respecting his divine nature, is co-equal and co-eternal with his Father, and that his death was designed to be a propitiatory sacrifice for sin. You will not, I trust, my dear Sirs, blame me for this change of sentiment: it has arisen solely from a conviction of the truths I have mentioned, and the operations of the divine Spirit. I am perfectly sure that I have been actuated by no lucrative motive whatever to alter my views,

but, on the other hand, by so doing shall, for all that I know at present, expose myself and family to poverty and want, and incur, I expect, the displeasure of my greatest friends. I need not tell you that my income is small already, and, of course, the giving up your assistance will make it much more so; and as I have not the least prospect of deriving any help from any other source, or any other place to go to, what I shall do I know not, except it is this—the relying on the kind providence of an all-sufficient God. It is, I assure you, with much pain of mind that I break an union which has so affectionately subsisted between us; and were our views congenial with each other's, or could I in justice stay in connection with you, it would be my greatest pleasure to do it. You will not, however, conclude from what I have said, that I have embraced Calvinism. I am still a firm believer in the universality of divine love.

I shall be glad to hear from you at any time, especially in answer to the present lines. May God of his infinite mercy grant that we all may meet in his kingdom above, where we shall all see as with one eye. Tendering my best respects and Christian affection to all, particularly to Mr. Aspland, and praying for the best of blessings always to attend you and your's, I remain, dear Sirs, your much obliged and humble servant,

(SIGNED) SAMUEL WEBLEY.

#### LETTER II.

*To the Rev. S. Webley, W'edmore.*

*Hackney, Nov. 20, 1811.*

DEAR SIR,

Your letter to the Committee of the Unitarian Fund, dated the 15th instant, I have read with very mixed emotions of mind; though, I assure you, with no angry or unfriendly sentiments towards yourself. Before I submit the letter to the Committee, I think it right to address a few thoughts to you on the subject of your change of opinions, which I am persuaded you will take in good part and consider with serious attention.

So far, my dear Sir, from blaming you for your manly avowal of your dissent from the principles of the Unitarian Fund, I applaud your integrity and courage. While our Society is intended for the promotion of what we consider the

most glorious, but long lost, truths of the gospel, we are not so inconsistent as to attempt to remove the fetters of reputed orthodoxy from men's minds solely to put on our own chains in their stead. Our object is in part accomplished, if we set the human mind upon inquiry, whether inquiry lead to us or from us; and you, I conceive, will ever thank us, even if you retain your new and, as I must think, unscriptural and erroneous notions, for having incited you to think for yourself and supplied you with the means of forming a rational judgment upon the gospel.

We shall regret your departure from us, if indeed your conscience shall ultimately compel you to depart, because we entirely approve of your character and conduct, and, from your evident and increasing improvement, entertained great hopes of your usefulness in the cause of pure religion; but we shall assuredly never disesteem you for using the liberty which we are so forward to claim for ourselves, of free inquiry and independent judgment, nor regret the aid which we may have furnished towards your acceptableness and respectability as a religious teacher.

With regard to ourselves, therefore, you may set your mind at rest; but there are higher obligations which you are under to *Truth*, and you are, I am persuaded, solicitous that you may not be negligent of these. As a Christian minister, the New Testament is your sole authority for your faith; but how you reconcile to that sacred volume the opinions to which you declare your conversion, I am utterly at a loss to conceive. I have no expectation that a short letter (such only as I have time to write) will produce any great effect upon your mind; yet, let me ask of you, where in the Christian scriptures you find the *divine nature* of Christ, and, above all, his *co-equality* and *co-eternity* with the Father? You surely know that these terms are not scriptural, that they are merely of human invention, relics of popery; and not only are they not in scripture, but (which challenges your solemn inquiry) no where in scripture can terms be found which are equivalent to them, or which can signify the ideas which they convey. Now when language cannot be found in the Bible to express opinions, the presumption surely is, that the opinions intended by such language are human and not divine.

For my part, I cannot open the scriptures without perceiving the strongest assertions of the humanity of Christ and the unity of God; and how these primary doctrines of revelation can consist with those which you have adopted, it behoves you seriously to consider: the consistency between them, I will venture boldly to say, cannot be made out but with the help of idle fictions of men, which will serve the hypothesis of Transubstantiation as well as that of the Trinity.

With your new sentiments you have, I take for granted, adopted new objects of worship; and can you feel in the worship of "Gods many and Lords many" perfect satisfaction in your own mind that you obey the requirement of the "man Christ Jesus," which demands the absolute and unequivocal worship of the Father, the God and Father of our Lord Jesus Christ? The questions of the miraculous conception and pre-existence of Christ have, I conjecture, first and principally puzzled you; but you ought to know, that however these are answered no way affects the principles of the Unitarian Fund, which are simply the Unity, sole Worship and unpurchased Love of the Universal Father.

You say you are still a believer in the universality of divine love, and yet you avow the strange and unscriptural notion of Christ's being literally "a propitiatory sacrifice for sin," by which you mean, I conclude, that God would not forgive sins without a satisfaction, (where then is forgiveness?) and that he would not have been propitious or kind but for Jesus Christ (what then becomes of his eternal love?). The scheme of the atonement is utterly at war with the gospel declarations of *grace being free*—of mercy being a *gift*, not a *debt*—the spontaneous bounty of heaven, not the result of a contract or bargain. Where, my good Sir, does Jesus Christ represent his death as necessary to enable the Father to pardon his own children? In what other light does he ever place it than that of a testimony to truth and righteousness, an instance of obedience to the will of God and a preparation for a resurrection, the grand example of the merciful design of heaven to raise all mortal men to a state of life and immortality?

I grant the word *sacrifice* is used of the death of Christ, as it is of the almsgivings of the churches, but in the one case as well as the other is, I am persuaded,

after a careful examination, merely figurative. A vicarious or substitutive sacrifice the death of Christ could not be without being wholly dissimilar to the sacrifices of the law, not one of which was of that description; besides that it is in itself absurd and impossible, as well as repugnant to the express declarations of scripture, that one being should *morally* represent another, and that the innocent should be punished for the guilty.

You believe, I presume, that Christ was God, and that the real Christ died to satisfy divine justice; but let me seriously ask, *Did God die?* If he did, welcome Paganism! and let Wedmore, which is memorable in history as the scene of the baptism under the great Alfred of an army of Danes, be again signalized by a return to the heathen mythology. If he did not, then either Christ did not die or Christ who died is not God. You may distinguish between the *natures* of Christ, but where do you learn from scripture that he has more natures than one? You will probably, agreeably to the fashion of the times, allot him *two* natures; but you might just as well, as far as scripture is concerned, ascribe to him two hundred or two hundred thousand. This is an awkward device to get rid of the clear, decisive testimony of the New Testament concerning the *Son of Man*.

Your new theory amounts to nothing at all, if God did not die; if it were a mere man that died, a man is then wholly competent to the work of salvation and the divinity of Christ is useless. "But the union of the divine nature with the human stamped an infinite value upon Christ's suffering." *There was no Union, if the divine nature suffered not when the human was torn in pieces.*

Ah! my friend, there is surely in this system, which you seem inclined to adopt, a forgetfulness, if not a distrust, of the Father of all, of Christ as well as us. Why should not his appointment and approbation of Christ be accounted all-sufficient both for the honour of Jesus and for the efficacy of his mission? It is not enough, then, according to apostolic doctrine, that "God anointed Jesus of Nazareth with the Holy Ghost and with power, and was always with him, as he went about doing good!"—You may not, indeed, go all lengths with the believers in the divinity of Christ; but you cannot, in my view, *consistently* stop short of the horrid nonsense of God Almighty dying, in order to make God Almighty good and kind.



Believe, me, good sir, I do not state these things thus strongly in order to harrass your mind, but merely to warn you of the tendency and consequences of your new faith, of which I would fain persuade myself you are not fully aware. If, indeed, you see all these consequences, and can look at them and the scriptures at the same time, with an undaunted face, I shall admire your courage; whatever I may think of your creed.

You seem to intimate a belief that you have been led in your inquiries by the Holy Spirit; that you have not been guided by an evil spirit I am fully prepared to admit; but I must demur to your statement of divine influences when I see you adopting sentiments so offensive, (as I cannot but deem them) to the clearly revealed will of God. Divine teachings, you know, are claimed by men of almost all sentiments, and claimed most eagerly by the greatest fanatics, by the followers of Joanna Southcott more than by Calvinists, and by them more than by you;—this assumption, therefore, goes no way in a controversy; the only proper question is, what is the doctrine of Jesus? *His word is spirit*; he teaches me that God is One; that he himself is not God but man; and that God is a Father, and always acts a fatherly part towards all his children: and if an angel from heaven were, in spite of these divine teachings, to preach to me the trinity, the deity of Christ, and the incapacity or unwillingness of the Almighty to pardon sin without full satisfaction, I should, as I valued my soul, hold his doctrine accursed.

That the exercises of your mind have been very painful I am well persuaded; the operation of putting out an eye cannot take place without extreme anguish; and will you pardon me for saying that I consider you as having been employed of late in extinguishing the light of your mind. You, no doubt, think you have been on the contrary brought out of darkness. Be it so:—let the scriptures then determine between us; but as we differ about their judgment on the points in controversy, let us refer our cause to the Judge of all the earth, who will do right and make truth manifest; in the mean time, not judging one another, nor claiming any dominion over faith, but helping each other's joy.—You will not, I trust; consider my remarks as

angrily made or harshly enforced; you request to hear from me, and I give you, as a christian friend and brother, my free thoughts. If they are good, treasure them up; if bad, reject them; but at any rate consider them before you determine upon their value.

When you have thought over my letter, give me your answer; in which I shall be obliged to you to state whether the congregation at Wedmore have changed with you, or whether your new opinions will affect the connexion between you? If you have declared your Trinitarian principles to the church, it would perhaps be candid to let them hear this letter.

As to the future, you need not be under anxiety; for, besides the protection of a good Providence, which you have in common with all the children of men, your new creed will make you more popular than you could have been with your old one, and, if not at Wedmore, yet elsewhere, will procure you warm friends and zealous patrons.

My recommendation would scarcely be of service to you with Trinitarians, but if in any thing I can serve you, I shall be happy to testify that notwithstanding your desertion of the faith which I glory in, I am your well-wisher, and Christian friend and brother,

(SIGNED)

ROBERT ASPLAND.

N. B. I intended to write a short letter, but have been insensibly drawn on to this length by the interest which I take in your welfare. Perhaps you will frankly tell me by what steps and with what progress you have arrived at your Trinitarian conclusions.

#### LETTER III.

To the Rev. R. Aspland, Hackney.  
Blackford, Dec. 9, 1811.

Reverend and dear Sir,

Your's, of the 20th of last month, came safe to hand the 27th of the same, and has been carefully perused over and over; and I assure you in truth and sincerity there is not a single word in it but what I have not only taken in good part, but considered it as a further instance of your friendship to me; and in a letter that I have since sent to some other minister I have mentioned this, "If I ever find such another friend as you have been to me it will be more than what I now expect."

The chief particulars you expect me to relate in this letter are the steps by which I have arrived at my Trinitarian conclusions? and whether or not our congregation have changed their views with me? In answering the first of these questions, I may perhaps in some measure answer some others contained in yours. The first particular which caused some doubtful apprehensions respecting the truth of my former persuasion was the attributes which I find the inspired writers ascribing to the Lord Jesus. Of course, nothing short of Deity could exist from all eternity; I have therefore concluded that the following passages must denote the proper divinity of Christ. Micah, speaking of his nativity, says that his "goings forth have been from of old, from everlasting," v. 2. St. John observes, that "in the beginning was the word, and the word was God." God himself says, respecting his son, "Thy throne, O God, is for ever and ever." St. Paul also tells us that Jesus Christ is the same yesterday, to-day and for ever, and that "all things both in heaven and earth, were created by him." I have therefore been thinking with myself thus; if nothing was created without Christ, (as John says that it was not) how could he himself be a created being?

Solomon tells us, or at least observes in his prayer, that "God only knows the hearts of all the children of men," (1. Kings, viii. 39); and yet Christ says, that all the churches shall know that I am he that searcheth the reins and the hearts.—Rev. ii. 23. Christ also gives us to understand that he is capable of being in various places at the same time, and that he can pardon the sins of men. Peter observes that he knows all things. These, I have been thinking, are prerogatives that can belong to no person but a divine one. Another particular, by which I was led to embrace my present views, is the names and titles which I perceive the sacred penmen of the scriptures ascribing to Christ; titles, which I can't believe God would ever have suffered any creature to be called by whatever:—such as "the mighty God, the everlasting Father," "God over all," "the true God," "the only wise God, our Saviour."

Another particular, through which I have been inclined to believe the divi-

nity of Christ is this. We are strictly forbidden to worship any other person but God, and yet God himself authorizes all the angels in heaven to worship Christ; and he certainly has been worshipped by various saints upon earth, and that by divine consent and approbation; and the thousands which St. John saw in heaven were all paying divine honours to the lamb that was slain. I can therefore feel my mind perfectly easy and satisfied when I am engaged in the same employment as the glorified saints above are.

Respecting God's dying, I entertain no such idea, but it now appears to me with considerable evidence, that Christ possessed two natures, human and divine,—the former of which suffered and died. If he had not two natures, how could he be both "the root and offspring of David?" How could he be both "the Lord and Son of David?" In one and the same sentence he is said to come of the Jews "as concerning the flesh," and yet is "over all, God blessed for ever." Christ also informed Nicodemus that he was in heaven at the same time that he was talking to him upon earth. At present, I see no possibility of reconciling these passages without admitting the idea of two natures in Christ.

2dly. Respecting the sentiments of our people. We held a church meeting yesterday on the subject, and after I related to them what my own belief was now, (somewhat to my surprise) they all appeared inclined to believe the same, viz. the eternity and equality of the Son with the Father. Whether I shall stay here or not I can't at present say. My income, I know, will not be sufficient to support my family, and probably I may not stay longer than another place offers, where I may be comfortable; but at present I have no prospect of any. You say that my new creed will procure me warm patrons; I wish I may find it so, but I am sure I know not where to look for them at present. I sincerely thank you, my dear sir, for your kind offer in giving me a recommendation; perhaps I may be obliged to you for it another day. Wishing you every blessing, and praying that we may meet each other at God's right hand, where peace, pleasure and unanimity will ever gladden our hearts, I remain, my affectionate Sir,

Your very humble and obliged servant,  
(Signed) SAMUEL WEBLEY.

The Committee will only observe upon this occurrence, that the Society have equal reason to be satisfied with their wise and generous exertions, whether the event be conformable or contrary to their wishes; and that, indeed, in the language of the letter just read, "our object is in part accomplished, if we set the human mind upon inquiry, whether inquiry lead to us or from us."

### Christian Tract Society.

The fourth Anniversary of the Christian Tract Society was holden, on Wednesday, November the 18th, at the Old London Tavern, Bishopsgate Street.—In the meeting for business, Thomas Gibson, Esq. was called to the chair. The Report of the Committee was read by the Secretary, and received with much satisfaction. It began by announcing the growing prosperity of the institution, and the continued approbation with which its publications were received wherever they had been circulated. Several additions were stated to have been made to the list of subscribers during the past year. Means were also mentioned to have been taken to invite farther public support, by making the Society more generally known; and among others, it was stated that the Tracts had been advertised in the public prints, with a short paragraph, "declaratory of the liberal spirit of the Society, as aiming at the diffusion of the moral precepts and practical virtues of the gospel, without interfering with the doctrinal peculiarities of any party or denomination of Christians."

Notice was taken of the valuable assistance which the Committee had received, in the circulation of the Tracts, from the Auxiliary Societies of Sheffield and Exeter, which had been supplied, in the course of the last year, with about 12,000 copies; and they strongly recommended the formation of other Societies of a similar nature, in all populous and manufacturing districts especially, from the success which had in these two cases attended the plan. Besides these, the Tract Societies of Manchester and Birmingham were mentioned, as having distributed considerable numbers of the Society's publications.

The Committee reported, that since the last Anniversary, they had published six new Tracts, of each of which they had printed 5000 copies: that, with one

exception, (The Way to Wealth, by Dr. Franklin,) they were all original compositions, and the productions of ladies who were before literary benefactresses to the Society. Mrs. Mary Hughes was particularly named, as having furnished the manuscript of three of the new numbers. In addition to these new Tracts, amounting in all to 30,000 copies, the Committee reported that they had reprinted five of the former pieces. The total number of copies reprinted was stated to be 20,500, making the whole printed, during the period of their administration, 50,500 copies. In consequence of this accession of new Tracts, the Committee intimated the probability of the speedy completion of another volume. The Report next presented a brief account of the past labours of the Society, from which it appeared that since its commencement, it had printed, in all, 136,500 Tracts, of which the number actually circulated was not less than 90,000.

With respect to its means for future operation, the following statement was made of its funds and property:

	£. s. d.
In the Treasurer's hands . . .	18 3 2
Due from the publishers, for books sold last year . . .	96 3 9
Estimated value of the stock on hand . . . . .	272 9 6
Due to the Society from country agents, &c. . . . .	35 4 3
	<hr/> 422 2 6
Due from the Society for printing, &c. . . . .	133 2 6
Leaving a balance of . . .	<hr/> £288 18 2

for the amount of the Society's present property. But it was added that this sum would shortly be increased by the annual subscriptions, which were now falling due. The Report proceeded in connection with its financial affairs to notice the heavy loss the Society had sustained by the death of their late respected Treasurer, James Esdaile, Esq. one of its warmest friends and most liberal supporters; and the appointment by the Committee, of his son, Mr. James Esdaile, to fill the office during the remainder of the term.

The Committee concluded their Report, by congratulating the Society on its past success:—and expressing their confident reliance on the co-operation of the benevolent Parent of mankind in every thing really conducive to the in-

lectual and moral improvement of his rational offspring, and to the advancement of his gracious designs in the Christian dispensation, commanded their own labours to his blessing, and the Society, in all its future plans and measures, to his countenance, direction and support.

The Report having been received, the thanks of the meeting were voted to the Treasurer, the Secretary, the Committee and Auditors, for their services during the last year; also to Mrs. Mary Hughes and the other ladies who had furnished the new Tracts; to the Auxiliary Societies of Sheffield and Exeter, for their valuable co-operation, and to the Editor of the Monthly Repository, "for his assistance, through the medium of that publication, in promoting the objects of the Society"—The meeting likewise passed a resolution, "that Mrs. Mary Hughes, on account of her eminent services, be admitted an honorary member for life, with the privileges of a life subscriber of ten guineas."

The following gentlemen were chosen into office for the present year:—

JAMES ESDAILE, Esq. Treasurer.

Rev. THOMAS REES, Secretary.

#### COMMITTEE,

Mr. BELLERBY, Mr. JOSEPH ESDAILE, Mr. FOSTER, Mr. FREND, Mr. THOMAS GIBSON, Mr. HALL, Mr. MACKMURDO, Mr. PARKES, Mr. RIXON, Mr. JOHN ROBERTS, Mr. JAMES SILVER.

#### AUDITORS,

Rev. R. ASPLAND, Mr. J. MONTGOMREY, Mr. J. T. RUTLI.

The members and friends of the Society afterwards dined together, in number upwards of one hundred; EBENEZER JOHNSTON, Esq. of Lewes, in the chair. The usual philanthropic sentiments were given from the chair, with suitable explanatory and commendatory remarks. The Rev. Mr. Benson (a clergyman, who became accidentally acquainted with the Society on the day of the meeting), the Rev. Mr. Maurice, late of Lowestoff, the Treasurer, (James Esdaile Esq.) the Secretary, (Rev. T. Rees,) Mr. Wilks, Mr. Hinckley, and other gentlemen, addressed the meeting; the harmony and spirit of which were equal to the experience of any former year. About forty new names were added to the list of subscribers. It gives us great pleasure to record that the Society were forward to acknowledge the little obligations they lie under to this work, of which it will ever be the object, and it is hoped the praise, to encourage the

institution and support of associations for the purpose of promoting truth, virtue and freedom.

### *Opening of the Unitarian Chapel, Glasgow.*

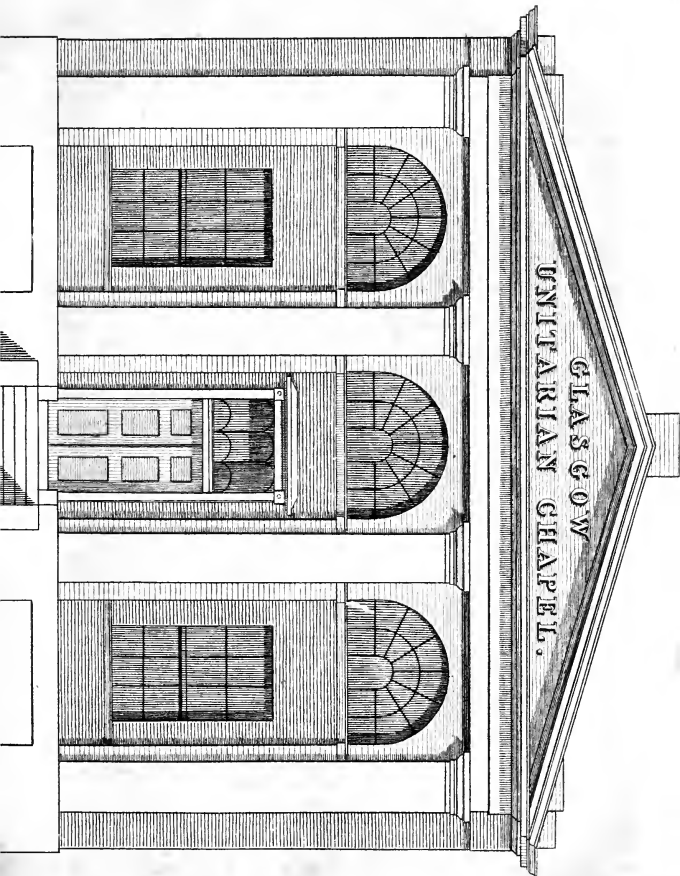
*Glasgow, Nov. 19, 1812.*

The chapel erected here, for conducting religious worship upon Unitarian principles, was opened on Sunday last: when two very excellent and suitable discourses were delivered, by the Rev. James Yates, to a respectable audience. The subject of discourse for the forenoon was taken from Acts xxiv. 14. The reasons which justified our secession from the Established Church, and Dissenters, were mentioned; the views of Trinitarians impartially discussed and compared with those of Unitarians. The doctrines generally believed by the latter were ably stated: as also the constitution of our society, and the motives which induced us to erect this building. These are a few of the important topics treated of in this discourse, which, at the unanimous request of the society, Mr. Yates has consented to publish. In the afternoon the subject of the discourse was taken from Leviticus xix. 30: when the origin of public worship was stated, the veneration with which we ought to engage in it, and the motives which tend to inspire that sublime, pleasing, devout and grateful homage, which it is the highest honour and greatest happiness of every rational being to yield to his Maker, were impressively enforced by a variety of arguments. At the same time the unprofitable and degrading nature of that servile obedience, which is the offspring of ignorance and superstition was clearly and forcibly pointed out.

The chapel is very neat, and will comfortably accommodate 700 persons. The whole expence of the building is 1700*l*. There has been already subscribed 1000*l*. and the managers hope, that the liberality of those who have it in their power, will enable them to make up the deficiency. The cotton cellar below the chapel is rented at 63*l*. Any money which may be subscribed, is quite secure, and the interest will be regularly paid. Should the sum deficient be advanced by one person, a bond would be given over the whole property. If money could be thus had at five per cent interest, it would prevent the managers from being under the necessity of procuring it on more disadvantageous terms.

THOMAS MUIR, Jun.

GLASGOW  
UNITARIAN CHAPEL.



# NOTES ON THE HISTORY OF THE

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No. LXXXIV.

DECEMBER.

[Vol. VII.]

BIOGRAPHY.

MEMOIR OF THE REV. J. B.  
DEWHURST.

*To the Editor.*

*Bromley, Dec. 3, 1812.*

SIR,

I cannot perform my promise of offering you the following Memoir, without acknowledging my obligations to those gentlemen who have furnished me with its principal and most interesting passages. Should I have introduced their communications with any success I shall be amply recompensed for the anxiety with which I have made the attempt. The honour of connecting my name with that of the late Mr. Dewhurst, I cannot esteem lightly. The recollection of having known him with the intimacy which very opposite engagements in life would permit, and of having lost him so soon, will often revive in my mind that mixed sensation of pleasure and regret, commonly experienced when we contemplate their characters who died, according to human estimate, prematurely, just when their highly cultivated talents and expanding virtues, had distinguished them as most worthy to have lived.

I remain, Sir, yours,

J. T. RUTT.

While events, at which humanity shudders, are daily arresting the *public* attention, it seems also good to the infinite Wisdom, often unsearchable, yet always unerring, to interrupt even the pure and rational enjoyments of *private* life. Thus are taken away, in the midst of their days, those who were *full of wisdom*, and who knew to *speak of excellent things*. Such a reflection was naturally excited on the late sudden decease of one endeared to his friends by moral and intellectual qualities, and who cannot be soon forgotten by those whom he had wisely and successfully conducted into the paths of knowledge,

Plants of his hand, and children of his care.

A just regard to the improvement of society, forbids that such a man should be numbered with the dead, without a memorial, however inadequate, among the living. Nor can this tribute of esteem and friendship be offered any where with so much propriety, as on the pages of a work which proposes, like the subject of this Memoir in the last and favourite purpose of his life, to engage literature in its noblest office, the defence and illustration of scriptural theology.

JOHN BICKERTON DEWHURST,  
eldest son of Edward and Catharine

Dewhurst, was born October 1, 1776, at Cottingham, in the county of York. His birth was unattended by the advantages of fortune. He was destined to possess more *durable riches*, for, as Bishop Wilkins concludes one of his curious philosophical speculations, "whatever the world may think, yet it is not a vast estate, a noble birth, an eminent place, that can add any thing to our true real worth; but it must be the degrees of that which makes us *men*, that must make us *better men*, the endowments of our soul, the enlargement of our reason."

The father of J. B. Dewhurst was a Protestant Dissenting minister, of the persuasion commonly, though no longer correctly, denominated *Presbyterian*. He was a native of Lancashire, and, when rather of advanced age for a student, was recommended to Coward's academy at Daventry, then under the superintendence of the Rev. Dr. Ashworth. He settled as a minister, first at Oswestry, then at Cottingham, near Hull, where he died about 1784. His widow, whose family name was *Bickerton*, survived her husband many years, and passed the closing scenes of life in the house of her second son at Enfield, where she died in 1811, aged 62.

A few of the elder Mr. Dewhurst's fellow-students yet survive. Two of them were his intimate friends. On their respectable authority, he is said "to have been as much distinguished by modesty and a reluctance to meet the public eye, as his son," though as a preacher he possessed no mean qualifications. "His prayers and sermons" were peculiarly calcu-

lated to fix attention "by their intrinsic excellence." The regard which he had conciliated in his neighbourhood, appears "from the following fact," communicated by a correct and intelligent friend, that it may "be known in honour of the memory of both the parties concerned." It happily justifies that maxim so encouraging to laudable exertion,

The father's virtues shall befriend his child.

"Although Mr. Milner, master of the Grammar-school at Hull, was a zealous Calvinist, he had so much regard to Mr. Dewhurst, a reputed, and, if human formularies are consulted, a real heretic, as spontaneously to undertake the instruction of his son." The Rev. Joseph Milner was a clergyman of the Church of England, and brother of the present learned Dean of Carlisle. He has been justly celebrated by the *Calvinists*, as, from talents and piety, a distinguished ornament of their communion. It may be added, on the authority of the pupil, and, in his opinion, to the credit of the tutor's consistency, that he took every fair occasion, in going through the Greek Testament, to point out, what appeared to him, proofs or illustrations of his peculiar sentiments.

His pupil declined to adopt this respectable tutor's theology, yet largely imbibed his literature. From himself, the late Mr. Dewhurst's proficiency at school had never been discovered, except by its effects. It is related by a beloved companion of his youth, and, through life, however their paths diverged, an esteemed and esteeming friend. The Rev. W.



Dealtry, Professor and Dean of Hertford College, has very obligingly communicated some highly interesting recollections of his school-fellow's uncommon attainments and peculiar habits. His account, happy to avail ourselves of such authority, we take the liberty of transcribing entire.

"The love of literature must have been planted in Mr. Dewhurst's mind at a very early period; and the progress which he had made at the age of thirteen, both in classical and in general knowledge, proved him to possess no ordinary talents. About that time it was the custom of his class—the highest class in the school—to separate into two divisions, while preparing the lessons of the day, and to ask one person to construe for each, the rest undertaking to examine the dictionary when farther explanation was required. Mr. Dewhurst was invariably requested to construe for one division of the class. He was not tall of his years; and a stranger would have been surprised to see him sitting like an oracle among his class-fellows, themselves not defective in talent, but in general much older and taller than he was. He combined, in an eminent degree, quickness of comprehension with a matured understanding; and his intimate companions had frequent occasion to remark with what facility he entered into the spirit of the authors whom he perused, and with what happiness he could apply the information derived from them. His memory was even then very retentive; and when he had reached the age of sixteen, it would have been difficult to cite a passage from any of

the classical writers that he had read (and these comprized at least all the ordinary classics) without his recollecting the place and its connection.

"In addition to the usual engagements of the school, it was his custom to read at home eight sections of Livy, with a certain portion of Cicero, and of some Greek writer, every day; and on the afternoons of Thursday and Saturday, he generally went into the fields with one of his class-fellows, where they read *sub dio*. The favourite subjects of their field-reading were *Æschines contra Ctesiphontem* and *Demosthenes de Coronâ*: these they read through under the hedges again and again. Few persons could employ their time to better advantage than he did, and few can have a higher relish for intellectual gratification.

"His excellent master, the Rev. Joseph Milner, well knew how to appreciate the talents of his pupil; and the very extensive researches of that eminent scholar in the historical department, often led to inquiries which shewed that even at the age of thirteen or fourteen, Mr. Dewhurst was an historian of no mean attainments. His class-fellows were frequently surprized both at the diversity and the accuracy of his knowledge; his accuracy indeed was almost proverbial, and they relied upon his historical facts with the same perfect confidence which they reposed in his judgment and his taste.

"His compositions at that period, so far as the imperfect recollection of a friend may be trusted, were distinguished rather by their nearness and simplicity, than by the usual ebullitions of

school-boy genius. They partook exactly of the character of his mind, and exhibited plain, manly sense in a simple and modest dress. Never was there a youth of the same age possessed of manners more mild, and inoffensive, and engaging.

"From a certain constitutional indolence with respect to corporal exertion, he rarely joined in the plays and amusements of his school-fellows. The chief exercise which he took, was a quiet walk with his favourite companion after school in the morning; but, even on these occasions, they frequently employed themselves, as they paced the Humber-bank, in demonstrating the Elements of Euclid, by recollection of the figures, in recitation from the English, and Greek, and Latin poets, or in repeating, so far as their memories would allow, what they had read that day in the Greek Testament or Hebrew Bible; for with a portion of one of these their morning invariably commenced. On one occasion, and on one only, was he prevailed upon to attempt a ditch: he stipulated that his companion should take him by the hand, and that they should run and leap together: the experiment failed: they found themselves plunged deep in one of the worst receptacles of mud, which the vicinity of Hull supplies, and in the bitterness of a cold December day."

It is scarcely possible to read this account of the mental occupations and composed habits of young Dewhurst, without recollecting those lines of *Milton*:

When I was yet a child, no childish play

To me was pleasing, all my mind was set  
studious to learn and know.—*P. R. I.* 201.

The Rev. J. Milner was too much attached to the interests of learning and religion in his own church, not to desire the accession of such a scholar. He advised his pupil to study at the University and become a clergyman in the Establishment. Finding his persuasions ineffectual he took him by the hand, and said, *My young friend, above all things, avoid the errors of the Socinians.* Yet to the *Socinians*, as *Unitarians* are still sometimes inaccurately denominated, he was designed to do no inconsiderable honour.

J. B. Dewhurst now determined to pursue his studies with a view to the Christian ministry among the Nonconformists. He became a student at the Dissenters' Academy founded by Mr. Coward, and then settled at Northampton, over which the Rev. John Horsey presided. The tutor "formed no common regard for his pupil, and was always spoken of by him with a marked affection and esteem." Mr. Dewhurst was one of several students, who published in 1799 (*M. Mag.* vii. 17), their grateful testimony to the *faithfulness and impartiality* of Mr. Horsey's conduct, in his theological department, in reply to some insinuations most ungenerously reported against that gentleman.

It was not surprising that young Dewhurst should carry with him, from Hull to Northampton, "a testimonial of his master's warm approbation of his diligence and attainments." How he continued to justify Mr. Milner's opinion, till he became *a scholar, and a ripe and good one*, cannot be told so well as by his respectable tutor, Mr. Horsey, who, in answer to our enquiries, has very kindly and

promptly favoured us with the following communication.

"In 1792, Mr. Dewhurst entered the academy, at Northampton, endowed with qualifications far superior to what many possess when they leave such institutions. His distinguished abilities were soon perceived and admired; and his talents vigorously applied, for five years, to a regular course of study, preparatory to the Christian ministry. His accurate and increasing knowledge of the different subjects which came under examination, gave the highest delight and satisfaction to those who were most interested in his improvement; and, by the whole academical family, he was deservedly esteemed and loved. The only difficulty I find, Sir, in complying with your request, is, in selecting any peculiar and discriminating qualities, where all were in so much order and proportion. Truth and justice demand my testimony to *uniform and general excellence of character*. Under this impression, I have frequently said, in the hour of free converse, concerning our friend, that I was not able to recollect any thing he ever said or did, during the time of his residence at Northampton, that I could wish had not been said or done. To be, however, a little more particular, —considered as a *scholar*, Mr. Dewhurst's attainments were certainly of a superior order. His progress was so rapid, and his attainments so elevated, under the able and well-directed superintendence of Mr. Forsaith, the classical tutor, as to obtain, I well know, his frequent and unqualified approbation. And though, during the period of Mr. Dewhurst's studies, we had several eminent

linguists in the house, they all admitted and readily acknowledged, the superiority of his critical acumen and taste.

"The same talents which qualified him for a classical scholar, shone conspicuously, in every department of science; though he appeared to be particularly inclined to indulge himself in classical pursuits.

"No subjects of study, I am happy to add, diverted him from cultivating a *religious* temper. A valuable quality, which many have found it difficult to preserve, amidst the miscellaneous engagements of an academical life. Our respected friend, however, happily succeeded in this.—Never any thing frivolous or unsuitable appeared, in the exercises of Christian worship, whatever might be the temptation. And his own religious services, in the family and in public, while they were eminent for correctness and propriety of expression, became strongly impressive and interesting to others, from a spirit of rational and animated devotion.

"The leading *defect*, I had almost said the only one, in the character of this excellent man, was a want of *proper confidence* in his own powers and attainments. What all others saw and admired, he could scarcely be induced to believe existed. But, notwithstanding the veil of modesty and diffidence, in which his talents and virtues were shrouded, his superior excellence could not be entirely concealed: and his inflexible integrity, his simplicity and purity of manners, his benign and placid spirit, towards his associates and fellow students, together with his gratitude to his instructors, and reverence for his Maker, will leave

an indelible impression on the hearts of all who enjoyed and valued his acquaintance and friendship."

On quitting the academy in 1797, Mr. Dewhurst preached at Halifax, during a few months. He also occasionally supplied some congregations in the Midland Counties. It is probable, however, that the defect regretted by his tutor, "a want of proper confidence in his own powers and attainments," would render the duties of the pulpit too often oppressive to his feelings. No one can have joined public associations, formed for whatever purpose, without frequently lamenting the scarcely pardonable silence of individuals, eminently furnished with knowledge and counsel above many who have cultivated the arts of popular address. Those arts, we know from himself, Mr. Dewhurst considered as, by him, unattainable; nor, we believe, did he ever attempt upon any occasion an extemporaneous address. Even *preaching* from written papers, as too generally practised in his communion, during his latter years, he appears to have declined. Yet though thus shrinking from publicity, he could not neglect the talents intrusted to his occupation. He was, indeed, well prepared to fill the offices of private tuition, and to instruct and entertain through the medium of the press.

In 1797, Mr. Dewhurst accepted an invitation from Mr. Macmurdo, then resident at Old Ford, near Hackney, to become a tutor in that gentleman's family, by every part of which he was regarded, through life, with justly merited esteem. They attended

his fatal illness with anxious solicitude, and lamented him, in his death, as a friend uniformly devoted to the highest interests of those intrusted to his care. In this neighbourhood, Mr. Dewhurst passed the remainder of his life, occupying the leisure which the duties of a tutor allowed, in augmenting his own stores of classical and general knowledge, and contributing, by his writings, to the public taste and information.

The earliest work, in which he is known to have become a writer, was the *Annual Review*, which commenced in 1803. By our friends, Mr. Arthur Aikin and the Rev. Thomas Rees, the successive editors of that work, we are favoured with some account of his contributions. Through the first six volumes, comprehending Mr. Aikin's editorship, according to that gentleman's information, "Mr. Dewhurst undertook the entire department of classical literature and bibliography." Mr. Aikin having very obligingly characterized to us a few articles in that department, we shall take the liberty of copying his communication.

"The introduction to chap. vi. in the first vol. is a very equitable though brief summary of the advantages derived by the moderns from the study of the ancient classical writers, of the services rendered by the early editors and critics, from the revival of letters to the end of the seventeenth century, and of the distinguishing characters of that modern school of criticism of which Bentley may be considered as the founder.

"The longest and most elaborate article which he furnished, is the

review of Heyne's Homer; it also contains a good deal of original matter, especially with regard to the *Cæsure* and the *Æolic Digamma*. Northmore's *Tryphiodorus* and Taylor's translation of *Plato*, give occasion to two good articles: in the latter, he shows, incontestably, that the translator has, on several occasions, neglected the original Greek for the Latin version.

"The review of Preston's translation of the *Argonautics of Apollonius Rhodius* is introduced by a very satisfactory account of the original author, and a critique on the merits of the poem. Steuart's translation of the works of *Sallust*, forms also a very interesting article."

It may be here added, on other good authority, that the review of Cowper's Homer was characterized by the late Professor Porson, as one of the neatest pieces of criticism he had ever read.

The Rev. Thomas Rees, who edited the seventh and last volume of the *Annual Review*, and had some concern in the sixth, has obliged us with the following communication, respecting some articles by Mr. Dewhurst in those volumes.

"In the sixth volume (p. 208.) his first article is a review of Dr. Gillies's continuation of his *Greek History*, a subject for the discussion of which our friend, by his intimate acquaintance with the original historians, was eminently qualified.

"The fourth chapter (pages 366—374) is entirely by him. It contains no article of importance, but it was impossible for him to touch on this theme without displaying his thorough knowledge of the languages of Greece and Rome,

and his acquaintance with the works of the critics who have elucidated the writings of the ancients. Not to specify other articles, his review of Kidd's *Opuscula Rhunkeniana*, affords abundant illustration of this remark.

"Besides these, there are a few biographical articles by him; viz. the Lives of Blair, Hume and Lord Kaimes, and Dr. Cogan's work on the *Passions*, (p. 615.) is also from his pen;—an article which exhibits his mind in a different character, but with undiminished advantage. In the seventh volume, his first criticism is Mitford's *Greece* (p. 85.); there is much in this article that is very interesting. It discusses briefly, but very ably the controversy respecting the study of ancient and particularly of Greek history. His next criticism, in point of importance is (p. 286) on Griesbach's *Greek Testament*, which exhibits a sketch of the nature and extent, and an illustration of the importance, of his labours.

"Most of the tenth chapter was drawn up by him; but you will observe the works are, for the greater part, of the elementary kind. In some of these, however, he evinces, by a touch or two, as in the review of Grant's *Grammar*, Cary's *Prosody*, and Pickburne's *Metrical Pauses*, his mastery in the subjects they discuss."

Another work which was aided by Mr. Dewhurst's pen was the *Athenæum*, which commenced in 1807. Our respected friend, Dr. Aikin, who edited that work, has kindly informed us that "Mr. Dewhurst's contributions to the *Athenæum*, consist of one paper in each number relative to Greek authors, a letter respecting Mr.

Wakefield's intended Greek Lexicon, No. xii. p. 563, and a letter, stating a singular literary blunder, No. xvii p. 412."

These papers in the *Athenæum*, were given under the head of *Classical Disquisitions*, commencing with a "Sketch of the Literary History of Greece," as "an introduction to an account of its principal writers." The design, as further described, (Ath. i. 148,) was, "to treat, in succession, of the great writers of Greece, and to give a summary account of their lives and writings, and the principal editions and manuscripts of their works." This design had been carried on from Homer to Thucydides, when interrupted by the cessation of the *Athenæum*, in June, 1809.

Only a few weeks before his death, Mr. Dewhurst had formed the intention of completing his original plan, respecting the *Classical Disquisitions*. This appears from the following letter, with which we have been favoured by the gentleman to whom it was addressed.

*To the Editor of the Classical Journal.*

"SIR,

"I beg leave to return you my sincere thanks for the last Number of the *Classical Journal*, which I have had the honour of receiving from you. I have seen most or all of the preceding Numbers, and have derived great entertainment and instruction from them, and it will give me much satisfaction to contribute any thing in my power to so respectable a work. It was always my intention to continue at some period the series of papers commenced

in the *Athenæum*, but the want of an immediate motive to composition, since the cessation of that work, has hitherto prevented me from proceeding in the execution of my plan. The request of the proprietors of the *Classical Journal*, which you have had the goodness to communicate, will induce me to resume it, and to bestow such labour on it as my leisure may permit. You may depend on an article either for the next or the succeeding number, and afterwards I hope in pretty regular succession. With respect to the next Number I speak doubtfully, as it is possible that in the interval I may be absent from home.

I beg at the same time to return you my thanks for your kind offer of service in town, of which should an opportunity occur I will thankfully avail myself.

I remain, very respectfully, Sir,

Your obedient servant,

JOHN DEWHURST.

*Hackney, July 17, 1812.*

P. S. I am not aware that I am in possession of any tracts which, from their scarcity and value, are deserving of republication in the *Classical Journal*."

To the *Monthly Repository*, Mr. Dewhurst contributed (Vol. iii. p. 533) a *Literary Memoir of Professor Porson*, and (iii. 336) a *Review of Clarke's Succession of Sacred Literature*. He had designed to begin, with the next year, in the same work, a series of papers, Biographical, Critical, and Theological, in chronological order, on the Greek and Latin Fathers. His assistance towards the republication and enlargement of Mr. Wakefield's *Memoirs* in 1804, cannot be omitted in this enumeration of his literary avoca-

tions. Of his friendly attentions, those concerned in that work have a lively recollection. Mr. Wakefield lived long enough in the same society with Mr. Dewhurst to know and esteem him, but they were too soon separated, or from similarity of tastes and occupations, they could scarcely have failed to become very intimate.

In 1807, there had been published among the literary notices in the *Athenæum* (ii. 512), a proposal for "a British Biography, arranged in chronological order, and so classed as to bring into one point of view the several descriptions of eminent persons who have lived at the same period." This work was committed to the able direction of our friend Dr. Malkin, who has obligingly informed us that he engaged the assistance of Mr. Dewhurst till by his important occupations on his election to the mastership of Bury School, he was himself obliged to decline the undertaking. The following extract from Dr. Malkin's letter, written in immediate reply to our inquiries, will, we are persuaded, be interesting, not only to the friends of Mr. Dewhurst but to all who are concerned for the promotion of English literature.

"When I relinquished the work, a large proportion of the lives, to be contained in the first volume, which was to come down to the Conquest, were written and ready for the press. Of these lives about one-third were written by Mr. D. At that early period you are sensible that the provinces of history and biography are scarcely, if at all, distinguishable; indeed, that biography is history. Professions and occupations in life not being then subdivided as they are now, the classes were

few; kings would class both as warriors and statesmen; ecclesiastics both as statesmen and men of learning, and learning was nearly, if not quite, confined to ecclesiastics. In each of these classes there were several articles from our friend's hand, some of them copious; and I shall be much disappointed if they do not appear before the public in the form in which I received them. Our friend's uncommon modesty made him pertinacious in requesting that I would add, alter, or expunge; and my responsibility fully entitled me to add, or expunge; perhaps rejection would have been preferable to alteration, at least in any case where either principle or matter of fact was involved. But I had no intention, with respect to the articles in question, to have exercised the right of a conductor; and I think that if ever they appear in print, they will place Mr. D.'s character high with the public in a line in which he was utterly unknown, as an historian. With respect to the department he was to have filled, had we continued to act together, he desired, in a tone and temper which you would at once recognize, that he might have such articles as I could not satisfactorily procure from other quarters; but he did not wish so to engross any department, as to shut out any contribution from names more imposing with the public. This was friendly, as well as modest, and I latterly depended on him as a main prop of the work, in a much greater degree than when I first proposed the engagement. I was first induced to select him in consequence of his acknowledged learning and sound judgment; which had been prin-

cipally led in a different channel, but which, I was certain, would accompany him whithersoever he might deviate. I did, however, before I had any personal experience of his qualifications, fear that there might be a coldness and a dryness not unusual in the compositions of those who are scholars rather than men of the world. In this respect, I had very agreeably deceived myself; for the articles of which I speak had a sufficiently agreeable variety of light and shade; and he seemed always, for which at first I should not have given him credit, to prefer an anecdote to an argument. In a word, there was much more of the man of the world in his writings as a biographer, than could be expected from his manners and way of life; and far more of the British and Saxon scholar, and of the antiquary, than could be looked for in one of the first scholars of the day, in the dead languages. As a classical scholar, he was among the first, and exclusively as such is he generally known; but those who confine him within those limits, knew him very imperfectly; he had a memory exceeded, perhaps, only by that of Porson, and was the most universal man whom I ever had the pleasure of knowing intimately."

Such were Mr. Dewhurst's occupations as a writer, in which, as his contributions were always anonymous, he was scarcely known, except to literary associates and very intimate friends. Yet, had his life been preserved, it is probable he might have overcome his diffidence, and appeared before the public professedly as an author. Dr. Malkin has remarked to us that "with respect

to classical literature Mr. Dewhurst had several projects." Of these few, if any, traces are found among his papers. He probably depended, like Mr. Wakefield, on his tenacious memory, to bring together his materials whenever he should require them.

The year of which he was destined not to witness the close, was begun by him with a truly grand design of moral and intellectual improvement. When the competitors for wealth or power expire, *big with life's futurities*, we feel only the vanity of human expectations. A sudden interruption of wisdom and virtue, in their progress towards perfection, excites other emotions. Such were those with which we examined a manuscript found among Mr. Dewhurst's papers, and certainly intended for no inspection besides his own. It is dated, "Hackney, January 9, 1812," and entitled *Ratio studiorum*.

This manuscript, an outline never filled up, and therefore unfit for publication, contains, with a large enumeration of authors in various languages, a plan of study comprehending the circle of the sciences, and what can now be attained of learning, sacred and profane. The languages named, as, no doubt, to be acquired, or the knowledge of them improved, are "Hebrew, Greek, Modern Greek, Latin, English, Italian, French, Spanish, German." Distinct days of the week appear to have been designed for peculiar studies. Only Friday, Saturday, and Sunday are appropriated to the following pursuits. "F. Bibliography; S. Math. and Mod. Languages; Sun. Theology." Towards the close of this manu-



script, Mr. Dewhurst thus expressed his purpose, accompanied by that submission to the divine will, which was, with him, not a mere customary phraseology, but a language exactly suited to the devout habit of his mind. "To be completed (*Deo volente*) in about eight years, 1812—1819, when I shall be 43 years of age: strict self-government meanwhile to be observed." By another entry he appears to have indulged the hope of one day attaining "a complete knowledge of about 1000 volumes, a general knowledge of 20,000."

The concluding division is entitled, "Subjects of Essays." On the last page of the manuscript is the following entry, which probably describes the subjects on which he designed to write. "Es. I. On the periods into which the literary history of this country may be divided, and characteristics of each. Ancient; Henry VIII. Elizabeth, &c. Period of Dryden; of Pope; of Johnson; after Johnson; 1200—1500; 1500—1550; 1550—1660; 1660—1700; 1700—1745; 1745—1780; 1780—1812.

"Es. ii. On the literary attainments of persons destitute of the advantages of education: in mathematics, Ferguson, Hutton, Simpson, Vince, &c.: in poetry, Bloomfield, Burns, Blackett. Trace the causes of such attainments; and estimate the degree of merit and talent which it implies.

"Es. iii. On the affinity of Hebrew and Egyptian customs. Marsham.

"Es. iv. On the literary character, its advantages and disadvantages, good and bad qualities."

It will scarcely be a digression if we here transcribe a letter writ-

ten during the present year by Mr. Dewhurst, immediately on receiving an inquiry from a friend on a very interesting subject. This letter displays the writer's unostentatious manner of telling what he knew, and at the same time discovers his information on important questions, yet not immediately connected with his critical and classical pursuits.

"DEAR SIR,

"I send you Tacitus, whom I have only in this small Paris edition. The general fact, I suppose, of the great inferiority of the condition of women in the most polished nations of antiquity, to their present state, cannot be disputed, and it seems equally certain, that their improved situation in modern European society, is partly owing to the influence of Christianity, partly to the customs and feelings transmitted from our German ancestors, refined through the medium of chivalry. An engagement which I am under the necessity of fulfilling, in the course of next week, has for some days occupied, and continues to occupy, all my leisure hours. I should have been happy had time allowed, to have searched further into the subject, though I do not know that I should have met with any thing worthy of notice. As it is, I shall put down a few references to common books, which occur to me at the moment, with most of which you have in all probability already met. Gibbon i. 241, 360. In the note on the former of these passages, he refers to the story of Metellus Numidicus, told by Aulus Gellius, and mentioned also in the Epitome of Livy, L. 59. It will, in all probability, be given at length in Hooke. Gibbon viii. 57, on the condition of women according to

the civil law, where there are many references to various authors. Some remarks in Hume, in connection with the divorce of Catharine, queen of Henry VIII. Juvenal, Sat. vi. on women, where many descriptions occur, without doubt, horribly exaggerated. Barthetemy, Voyage du jeune Anachars. A chapter on women in Potter's Grecian Antiquities. There is not much, I believe, in Adam. Probably in Robertson's introductory volume to Charles V. which I have not at hand. On the whole, the condition of women seems to have been much less subject to restriction among the Romans than among the Greeks, and their intellectual character to have been proportionably superior. Many Roman ladies of high rank, appear, from Cicero (Brut. 58.), to have been well educated. The common story of Cornelia is to the honour of the Roman Matrons. There is a work, professedly on the subject of women, in English, but I forget the author and do not know its merit. A work was lately published at Paris, which I suppose is one of reputation, of which the following is the title, Les Femmes—leur Condition et leur Influence dans l'Ordre Social, chez differens Peuples, Anciens et Modernes, par J. A. de Segur. 3 vols. 12mo. Paris, 1803. I have not seen it. Probably some memoirs on the state of ancient women, may be found in the Memoirs of the French Academy of Inscriptions and B. L. There is something on the subject in Lord Kaimes's Sketches.

\* \* \* \* \*

Dear Sir,

Very sincerely yours,  
J. DEWHURST.

"P. S. I have most of the books mentioned above, with the exception of Aulus Gellius. You may find him at the Institution."

There was a project which engaged many of Mr. Dewhurst's last thoughts, and cannot be here unnoticed with justice to its importance, or the ardour with which he entertained it. The institution formed in 1806, under the name of the *Unitarian Fund*, can scarcely be unknown to any Unitarians, and has attracted some attention from Christians of other persuasions. The design of that institution, as expressed by its founders, was *for promoting Unitarianism by means of popular preaching*. The growing success of the design, rendered highly expedient, if not indispensable, another object. This was a provision for a course of study, accessible to those who desired to become popular preachers, upon the plan of the Unitarian Fund, such as might assist them to acquire a knowledge of the scriptures, and fit them for the offices of familiar instruction, without attempting to form critical scholars, or accomplished writers. For this purpose was projected, during the last year, the *Unitarian Academy*.

In providing the literary aid for such a design, it is no wonder that application should be made to Mr. Dewhurst. Without disparaging the talents yet spared to the Unitarian cause, another could not have been easily found, who excelled, if he equalled, him, in extent of literary attainments or ability to impart them. He was eminently apt to teach, and knowing, beyond most scholars of his time, what could be discovered by literary research, he was well fit

ted to guide the inexperienced to the most prompt acquisition of their limited but important object. The office of assisting the serious and sensible, but partially instructed youth, to make scriptural, rather than classical attainments, or, to speak more correctly, to employ the last in subservience to the former, could have no charms for a mere scholar. Such an one, accommodated to his utmost inclination, on *th' æonian mount*, has no *delight in Sion hill*,

*Or Siloa's brook, that flow'd  
Fast by the oracle of God.*

Mr. Dewhurst, on the contrary, appeared to have imbibed that old and excellent maxim, *Make every kind of study pay its contribution to the oracles of God*. He accepted, and prepared to commence, the office of classical tutor to the Unitarian Academy, with the ardour of a Christian, happy in a colleague, for the theological department, who augured every thing agreeable to himself and successful to the undertaking, from such a promising connexion.

That Mr. Dewhurst lived only to afford the Unitarian Academy the advantage, by no means inconsiderable, of his public approbation of the design, is an event which we cannot but regard among the most mysterious ways of the Divine Providence. It was an affecting co-incidence, that this excellent man should be in the agonies of death, just as a public advertisement announced his acceptance of an office, which he contemplated as one of the most important occupations of his future years.

Of the disorder, which closed this valuable and highly promising life, no person could so properly

give an account as our friend Dr. Pett, one of Mr. Dewhurst's intimate associates, who had, and we need not say well discharged, the distressing duty of attending him *professionally*. These papers we communicated to our friend, to have the benefit of his judgment, and with a request that he would supply that account. He has favoured us with the following reply, and we ask his excuse for adding to this interesting communication the sanction of his name.

*"Clapton, Dec. 1, 1812.*

"My dear Sir,

"I have received a sincere, though very mournful, gratification from the perusal of your Memoir of our deceased friend. It is, in every respect, deeply interesting, and admirably suited to convey a just estimate of the extraordinary merits of the individual whom it commemorates. The communications which have been transmitted to you, from persons eminently qualified, from coincidence of tastes and acquirements, and from intimate connexion and intercourse with him, during the several periods of his life, to form a correct judgment of the powers of his mind, of his accomplishments as a scholar, and of the copious, varied, accurate and profound stores of erudition, criticism and general knowledge, with which it was enriched, although written by the hands of friends, contain no exaggerated representations of his high worth. Every one who had the happiness of frequent intercourse with Mr. Dewhurst, and of being well acquainted with him, will bear testimony to the fidelity of these delineations of his temper, manners and endowments. But I am wandering from my purpose,

and exceeding your wish, which is merely, that I should state very briefly, the circumstances of his last illness, previously to which I had been prevented from seeing him for several weeks.

"The first intimation I received that his health was at all interrupted, was on Monday, Sep. 28, when, in a short note, he informed me, that he was too much indisposed to meet on that day a few of our common friends, at my house. I called upon him, in consequence, on the following morning, when I was much shocked by his altered appearance. I soon found that he was labouring under symptoms of severe illness. I learned that his health had been deranged for some weeks, that he had been gradually getting worse, but that, notwithstanding, he had, until the preceding day, pursued, almost with his accustomed regularity and diligence, his usual studies and occupations. On that day, his bodily powers were subdued by his ordinary exertions, which in the existing state of his health must have been toilsome and exhausting, and he was suddenly seized with faintness, at the house of a distinguished physician, who had in consequence prescribed for him. It cannot be desirable that you should receive a medical detail of the course of his illness. It was but too evident at my first visit, that the most important functions were in a greatly disordered state, and I could not but entertain the strongest apprehensions for his safety. On the following day he was manifestly worse, and it was deemed necessary, both by my judicious friend, Mr. Hacon (who attended him throughout his illness, with the

most friendly assiduity,) and myself to employ powerful measures, to arrest, if possible, the progress of diseased action in the head, of which the symptoms were now but too unequivocal. During the four succeeding days I do not recollect that any very alarming aggravation occurred, nor could it be said that there was any material abatement of the more menacing appearances. The faculties of his mind, and his bodily strength, gradually yielded to the continuance of the disorder. We did not, however, altogether despair of his recovery, until Monday, Oct. 5th, during the former part of which day he was suddenly seized with violent convulsions, accompanied with complete insensibility:—this attack left him in a state nearly approaching to stupor. A less forcible recurrence of a similar seizure took place in the afternoon, and he expired about eight o'clock at night.

"It is deeply to be deplored, that he had neglected, in a much earlier stage of his illness, to consult some medical friend respecting the state of his health, which had certainly been declining for some weeks; for although it would be presumption to assert that the fatal issue might have been averted, yet there can be no question, that the growth of disease was encouraged by his unremitting and laborious exertions, in executing his frequent, and often distant engagements;—in fact, he seems to have worn out his energies, to have pursued his course until his exhausted strength could no longer support him,—to have toiled onwards, until he sunk under the continually increasing pressure of disease and infirmity.

"It would be rash in me to attempt to make any addition to the large, interesting, and satisfactory illustrations of the character, habits and accomplishments of our deceased friend, which you have received from individuals of such incontestable authority and judgment. It is however but doing justice to his memory to state, that during the trying and often most painful scenes of his last illness, the whole of his behaviour was in strict conformity to the general tenor and spirit of his life.

"He implicitly obeyed the instructions of his medical friends. From the first he was sensible that the powers of his mind were considerably impaired. He distinctly stated to me that for some time he had been conscious of existing and increasing difficulty in applying his mind to subjects with which he was perfectly familiar; and he strongly expressed to me the apprehensions which were excited by his having recently observed that he could not with his usual facility pursue the process of mathematical demonstration. During his illness he was occasionally tortured with acute pain, but neither this nor any other circumstance forced from him any expressions of discontent or impatience; nothing hasty, peevish, or querulous escaped from him; he preserved, throughout, that mildness, composure and equanimity, for which when in health he seemed peculiarly distinguished. He was uniformly grateful for the attentions and assistance which he received, and although perfectly aware of his danger he was calm and resigned. He was, however, distressingly sen-

sible of the weakness and confusion of his intellects, and especially of the failure of his memory, a faculty in which he almost surpassed any one I ever knew for precision, extent and promptitude. The consciousness of the bewildered state of his mind appeared to have been the only real cause of anxiety.

"The degree to which this dread of approaching mental incapacity predominated over every other impression, I once most distressingly witnessed in the early part of his illness, when being called to him in the night by the just alarm of his attendants, I found him suffering under acute bodily anguish, and greatly harrassed and exhausted; yet even under these circumstances the sense of pain and the expectation of almost immediate death were overpowered by the apprehension of losing his mental powers, and he exclaimed with impassioned emphasis, 'Oh, this is nothing—this and more I can bear; but my reason! my reason!'

"Indeed I am persuaded that the dread of this calamity was exclusively the source of real solicitude, for although he willingly and gratefully listened to the consoling assurances of his friends, yet his fears soon revived, and it became necessary, almost to the last, again and again to soothe and quiet these alarms; which, however, seemed best tranquillized by these exercises of devotion in which he evidently was often engaged.

I remain, dear Sir, yours truly,  
"S. PETT."

That the death of such a man so suddenly snatched from the society of his friends, should call

forth expressions of deep regret may be easily imagined. One instance shall be given. It is the extract of a letter from a friend whose authority we have used in an early part of this memoir. The letter was written a few days after the death of Mr. Dewhurst.

“The thought of my dear, departed friend has hardly been absent from my mind, ever since you communicated to me the sad information; and it was only on Friday last that I wrote respecting him, to a correspondent, in terms strongly expressive of my sense of his superior accomplishments and worth.

“We lived, for many months, under the same roof; and I had some of the fairest opportunities of witnessing and admiring his various excellencies. Not a day passed in which I was not instructed by his conversation, and charmed by his amiable temper, and gentle, unassuming manners. At a comparatively early age, he had made great attainments in literature and science: these, too, were accompanied with an intellect, the several faculties of which were cultivated, not simply with care and success, but in what I may call the nicest *mutual proportion*; and, to crown the whole, the abilities and treasures of his mind were adorned by all the qualities which sound religion and morality enforce; by the strictest self-government, enlightened, habitual devotion, and an earnest desire of doing good. His knowledge was extensive, accurate, and, as you must have had frequent occasions of perceiving, completely at his command. Classical studies and history, both ancient and modern, were, I

believe, his favourite objects. But no branch of useful or ornamental learning was indifferent to him. It was a proof of the correctness of his judgment, and of the strength of his understanding, that he did not despise those departments of literature which had not immediately engaged his attention. At school, and at the academy, he made considerable proficiency in mathematics, and particularly, I have reason to think, in geometry: to the long calculations required in many algebraical processes, I have heard him express some repugnance; yet I imagine that he was skilful even in these, and could easily have raised a large superstructure on the good foundation which he had laid first at Hull, and afterwards at Northampton. It is my opinion, yet I am sensible *that* opinion ought not to have much weight, that the Dissenters have seldom, if ever, had among them so universal, and, at the same time, so substantial a scholar. Or if there should occur to you any name which should dispute the encomium with Mr. Dewhurst's, I must request you to consider that our friend is cut off at the age of 36! His memory, his taste, his sagacity, his quickness of apprehension, yet patience of investigation and soundness of decision, his simple and copious, and, I may add, harmonious style, you have enjoyed still more and better advantages than I have of adequately appreciating.”

Besides his offices of tuition in the family with which he was so long and happily connected, Mr. Dewhurst had assisted several young persons in their classical pursuits. One gentleman, now

of Trinity College, Cambridge, has very obligingly gratified our inquiries with the following account, which contains some interesting *traits* of character, and supplies a description of Mr. Dewhurst's method as a tutor.

"My acquaintance with Mr. Dewhurst began in 1807, when he spent one hour each day with me at Hackney: but in the following year our time for reading was much increased, he became my private tutor, spent part of each week with me at Enfield, but attending also the family of Mr. Macmurdo. He was an excellent mathematician of the French school, but as we both much preferred the classics, we confined ourselves almost entirely to them. The course he prescribed was, Herodotus, with Rennel's Geography, Thucydides, and afterwards the Greek orators, taking at the same time, on alternate days, the tragedies, and afterwards Aristophanes; and a similar course with the Latin classics, beginning with the Augustan age. In metaphysics, Locke, Hartley, and Belsham's excellent Treatise on the Philosophy of the Human Mind. He was a very good modern linguist, and understood, grammatically, French, Italian, Spanish, and German: it had been disputed whether there was any grammar of the Basque language; he procured one, and gave it to the London Institution. During my illness, he read to me a great part of the Orlando Furioso, which he said had given him more pleasure than any other poem, ancient or modern. His accuracy in history and chronology was astonishing, and few have attended more to that period generally so

much neglected, of the dark ages, from the fifth to the fifteenth century: I think that this was his most favourite pursuit. In 1810 we travelled together in Kent, surveyed the Cathedral, and ruins of the castle at Rochester, and spent two days at Canterbury. His knowledge of antiquities and architecture, and his conversation during that journey, were truly invaluable, and he might be justly called a walking library.

"His religious opinions appeared to have been formed by the most serious study and deliberation; perfectly free from every species of bigotry, he spoke of those from whom he most differed with candour and respect. He was sincerely attached to the great general principles of civil and religious liberty; though he never appeared warmly interested in the petty politics of the day, never speaking upon them but when requested, and then always with dignified composure: his sentiments were always listened to with respect by those who differed from him most, whilst a violent opposition would only have excited disgust."

This gentleman has also favoured us with the perusal of a prayer, used by Mr. Dewhurst in the families which he visited. It combines views of religion truly rational, with an ardent spirit of devotion, a belief in the necessity of virtuous exertion, with the most edifying acknowledgments of human dependance.

The qualifications of a scholar's mind it becomes a scholar to describe. The following sketch has been obligingly communicated for the purpose of this memoir, by a gentleman, whose name is an authority, on any literary subject.

"Being requested to furnish some account of the late Mr. Dewhurst, as a classical scholar, I readily take up my pen to pay what I conceive to be a just tribute to the memory of my much lamented friend. His virtues as a man and a Christian, much as it might gratify my feelings to bear my testimony to them, do not fall within my province; and to estimate the vast stores of his information in the various departments of literature and science, were it required from me, would be far beyond my power. I shall therefore confine myself solely to his acquirements in classical knowledge.

"Mr. Dewhurst was truly an excellent scholar, a character which through partiality or ignorance is frequently given to those who have no pretensions to scholarship, and the sum of whose attainments consists in the ability to read Latin and Greek with tolerable ease. But Mr. Dewhurst had not only read the ancient authors to a great extent, and by favour of a most tenacious memory retained much of them in mind, but was studiously attentive to the *minutiae* of philology and criticism, and was well versed in the writings of those illustrious scholars, to whose successive labours we are indebted for the present state of Greek literature in particular. What class of authors were his favourites, it may not now be possible to determine, and indeed literature in every form had such charms for him as almost to exclude a predilection for any particular object; but from his great acquaintance with ancient history, it may perhaps be safely inferred that he read the his-

torians with peculiar interest. The poets, however, occupied a considerable share of his attention; and these he diligently perused in the best editions which have been published in England and on the continent and with the aid of those critical works which have contributed to the illustration of them. The observations of Valckenaer, Ruhnken, Dawes, Markland, Porson, Herman, &c. were familiar to him; nor was he inattentive to the productions of those living scholars in our own country, who have recently employed themselves, with such vigour and effect, in restoring the remains of the Attic Theatre, to their primitive purity. But while no one knew better from what sources the most important information was to be derived, while he well understood the qualifications of an accomplished critic, and viewed a Valckenaer, a Ruhnken and a Porson, with just admiration, he did not disdain the labours of any scholar from whom useful knowledge was to be gained, nor denied to any man the praise that was his due, because he might sometimes handle matters of which he was ignorant. Upon the temerity of an editor who should attempt to correct depraved passages of a poet, without knowing the principles of the metre in which he wrote, he would pass censure only with a good-humoured smile.

"As our conversation, when I had the good fortune to meet him, frequently turned upon the Greek poets, I am able to state what may, in some measure shew the accuracy of his acquaintance with them. I scarcely recollect a single instance, in which



I spoke to him of a passage in any respect peculiar, or of a critical remark upon such passage, without finding it as distinctly impressed upon his memory, as if it had been the last thing which he had read. It ought not to be omitted that Mr. Porson frequently communicated to him his conjectures, in Mr. Dewhurst's estimation not at all inferior to those which rendered the late Professor the wonder of the age. These he would not have been eager to communicate to the public, lest he should appear forward to enrol himself among the literary friends of so great a man.

"Whether he made much trial of his own strength, in conjectural criticism, I am not able to say; but, perhaps, the habit of his mind rendered him more anxious to *know* what was to be *known*, than desirous to *do* what, had he pleased, he might have *done*. Upon the conjectures of others, however, he decided with great justice, and nothing pleased him more than a happy emendation, which when he had once read he never forgot. But not to dwell longer upon particulars, I know no man in whose opinion of a classical work I should have been disposed to place a more implicit confidence. With a great fund of learning, he possessed a most exact judgment, and an eminent share of that candour which is essential to a just estimate of literary productions.

"In a few words, there were combined in him the most important requisites for the critical scholar; a mind capable of the nicest discrimination, a memory uncommonly retentive, a most patient spirit of investigation, an unwearied assiduity in study, and

an anxious curiosity in examining editions and manuscripts—so that, had he devoted himself as exclusively as many have done, to classical studies, and had chosen to communicate the result of his researches to the public, he could scarcely have failed to secure himself a place among those names which the lovers of ancient literature will ever revere.

E. COGAN."

The funeral of Mr. Dewhurst took place on Monday, October 12, at Bunhill Fields. He was buried in the family-vault belonging to Mr. Macmurdo, by that gentleman's particular desire, as a last testimony of his regard. The oration at the grave was delivered by the Rev. R. Aspland. Some of its passages we shall here quote, as still further illustrating the character of the deceased.

"He was no common character.—His modesty, indeed, concealed his great worth and his extraordinary acquirements from casual observers, and his premature death has cut off the hopes which his friends and the friends of literature and religious truth had fondly entertained, that his great talents and rare acquisitions would be employed for the lasting benefit of the public.—He was possessed of an eager thirst after knowledge; in pursuit of it was a pattern of regular industry; and was distinguished by a retentive, capacious, well-ordered and serviceable memory. His learning was deep and solid. His knowledge was more wonderful than his learning, for there were few subjects on which he was not thoroughly informed: yet no man was more free from pedantry and

all kind of ostentation. His contributions to various literary works are marked by accuracy, judgment, simplicity and perspicuity of style; qualities which might eventually, if such had been the will of Providence, have elevated him to the rank of the best and best known writers of his age and country. To his honour be it mentioned, that, though employed occasionally in anonymous criticism, he never took advantage of that tempting opportunity of indulging in personal reflections, nor made a single remark under cover of secrecy, which he was not ready to own and able to defend.

"The same traits that characterized him as an author distinguished him as a man—sound judgment, simplicity, candour. His manners were so amiable that there were few that knew him that were not his friends. Enemies, I believe, he had none, nor was it possible that he should have had any. Unobtrusive, quiet and retired in his habits, he might appear sometimes reserved; but his real affability made him easy of access, and no one, but through his own fault, could long enjoy his conversation without both pleasure and profit.

"From his strong understanding, his extensive learning, his habit of patient research, and his freedom from all professional bias, he was well qualified to judge of the evidences in behalf of revealed religion; and his decision was such as every well-informed inquirer would expect, and every Christian would wish; and his belief in Christianity seemed to be of growing importance to him. But he distin-

guished between the Christianity of the New Testament and the Christianity of popular profession, and held a system of truth which he had drawn for himself from the original sources of divine knowledge.

"With enlightened zeal he united great candour. He could not admire and approve indiscriminately, but he was a gentle censor; in this and all points, conforming himself to the standard of whatsoever things are just and true and pure, lovely and of good report. He was prudent in his affairs, temperate in his enjoyments, of uniform goodness and habitual piety. In a word, he was *a disciple whom Jesus loved*.

"On his death-bed he reaped the fruits of his virtues: gratitude for his instructions, esteem of his character, friendship, and anxiety for the interests of learning and religion, surrounded him with willing, eager and faithful attendants. All that professional skill, and all that the generous kindness of friends, and the tender assiduities of relatives could do to arrest disease, or to alleviate its pressure, was done; and now there mingle in his grave as sincere tears as ever bedewed a corpse."

At the New Gravel-Pit Meeting, Hackney, where Mr. D. had been a constant attendant, a Sermon was preached by Mr. Aspland, on the occasion of his death. The text was most appropriate. 2 Cor. iv. 7. *We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us.* By these words the preacher was naturally led to "Reflections on the constitution of things, according to

which the mind of man is lodged in a body, frail and tending to decay.” thus exemplified the *meekness of wisdom*, are only suspended to be resumed at the resurrection of the

Thus short, yet exemplary, just.

was the life, thus loved and honoured the memory of *John Bickerton Dewhurst*, one of those highly favoured among the sons of men, who, in the language of eastern wisdom, *being made perfect, in a short time fulfilled a long time*. Of the numerous scholars whose purposes were thus broken off by an early death, few probably had made such various and valuable attainments. Fewer still had so well united a courteous readiness to communicate knowledge, with a marked indifference to its display. Surely the pursuits of such a mind, which

This was indeed thy Christian hope to whose remembrance these pages are now affectionately devoted! *Poor were the expectations of the studious, the modest, and the good, if the reward of their labours were only to be expected from man. While others with thy talents were tormented with ambition, with vain-glory, with envy, with emulation, how well didst thou turn thy mind to its own improvement in things out of the power of fortune! How silent thy passage, how private thy journey, how glorious thy end.\**

J. T. R.

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## MISCELLANEOUS COMMUNICATIONS.

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*Book-Worm.*—No. V.

SIR, Nov. 3, 1812.

Soon after I sent you my last Number, I observed, in a catalogue of the Royal Institution, a second edition of the anonymous work of J. W. attributed to *John Wagstaffe*. His name I could not find in any biographical collection till I looked into *Wood's (Athen. Oxon, ii. 587)*, whose account may gratify those of your readers who have been interested by *The Question of Witchcraft debated*.

“John Wagstaffe, son of John W. citizen of London, descended from those of his name of *Hasland Hall*, in Derbyshire, was born in Cheapside, became a commoner of Oriel College, Oxford, in 1649, took the degrees in arts, and applied himself to the study of politics and other learning. At length being called from an academical life to the inheritance of *Hasland*

by the death of an uncle, who died without male-issue. he spent his life afterwards in a single estate. But before he left Oxford he wrote and published, *Historical Reflections on the Bishop of Rome, chiefly discovering those events of human Affairs which most advance the Papal Usurpation. Oxon, 1660, 4to.* After he had left the university he wrote and published *The Question of Witchcraft debated, &c. 1669.* But an answer coming out against the said book, entitled, *The opinion of Witchcraft vindicated*, London, 1670, 8vo, written by R. T. and reflections made upon it by Dr. *Casaubon*, in his *Book of Credulity and Incredulity*. our author, Wagstaffe, came out with a second edition and additions therein, London, 1671, 8vo. For the

writing of which book he was laughed at by the wags of the university, because, as they said, he himself looked like a little wizard, being a little crooked man and of despicable presence.

"He died in his lodgings, opposite the end of Chancery Lane, in Holborn, September 2, 1677, aged 44, or thereabouts, and was buried in *Guildhall* chapel." Wood adds, without giving any authority besides his assertion, and he has been charged with a propensity to evil-speaking, "This person died in a manner distracted, occasioned by a deep conceit of his own parts, and by a continual bibbing of strong and high-tasted liquors."

To *Wagstaffe* was attributed, as Wood believes unjustly, what he calls, "a libellous pamphlet, entitled, *Sundry Things from several hands, concerning the University of Oxford, 1659.*" Among these things, is *A Model for a College Reformation.*

Of *Wagstaffe's* two opponents, mentioned in this account, the name of R. T. is quite unknown to me. Dr. Meric Casaubon, son of the celebrated Isaac Casaubon, was a native of Geneva, and accompanied his father to England in 1610. He was educated at Oxford, and became a beneficed clergyman. He died in 1671, in his seventy-second year. This work of Meric Casaubon, published in 1670, according to *Biog. Brit.* iii. 309, was entitled, *Of Credulity and Incredulity in things Divine and Spiritual: wherein (among other things) a true and faithful Account is given of the Platonic Philosophy, as it hath reference to Christianity: as also the Business of Witches and Witch-*

*craft, against a late Writer, fully argued and disputed.* *Wagstaffe* appears to have been more read than his learned opponent, for "Dr. Casaubon's book lying dead on the bookseller's hands, he printed, in 1672, a new title, running thus, *A Treatise, proving Spirits, Witches and supernatural Operations, by pregnant Instances and Evidences.*"

It is remarkable that Meric Casaubon should have advocated the vulgar notions of witchcraft, as he had published in 1655, "A Treatise concerning Enthusiasm, as it is an effect of Nature; but is mistaken by many for either Divine Inspiration or Diabolical Possession." Sir W. Temple in his *Essay on Poetry*, first published about 1686, applauds this treatise and regrets that the author had not added in a second part, an "Account of Fascination, which," he says, "might, perhaps, prevent many public disorders and save the lives of many innocent, deluded, or deluding people, who suffer so frequently upon account of witches and wizards." He adds, "I have seen many miserable examples of this kind, in my youth, at home, and though the humour or fashion be a good deal worn out of the world, within thirty or forty years past, yet it still remains in several remote parts of Germany, Sweden and some other countries." Dr. Kippis, in his additions to Casaubon's Life, notices Sir W. Temple's judgment of that author, and adds, "However well qualified Meric Casaubon was to treat concerning Enthusiasm, it is certain that his mind was not sufficiently enlarged to discuss rationally the subject of fascination; since it is plain, from his writings on cre-

dulity and incredulity, that he was a zealous assertor of the reality of apparitions and witchcraft." B. B. iii. 309.

Of *The Doctrine of Devils*, mentioned at the close of the last number, I cannot give even a tolerable account within the limits of your present volume. It is therefore reserved for the service of your next, *Deo volente*; a condition most seasonable, when I observe in your last obituary (p. 644,) his unexpected decease, of whom it were no *compliment* to say,

To him the wit of Greece and Rome was known,  
And every author's merit but his own.

I had once hoped, alas! how vainly, to have occasionally availed myself of my truly learned friend's ability and readiness to impart information, for rendering these papers more worthy of your acceptance.

#### VERMICULUS.

Messrs. Bogue and Bennett's  
Judgment on the Spectator.

SIR, Dec. 1, 1812.

YOU have properly exposed the presumption and folly of Messrs. Bogue and Bennett, in their critical judgment on the Spectator. Is it possible that these writers should ever have read that inimitable work, one of the most durable monuments of British genius, or even have mixed with any persons of competent taste, that had formed an opinion of it from actual perusal! Such a censure does not call for a vindication of the work, against which it is vainly levelled, but it furnishes not an unfit occasion of reviving critiques, formerly made by adequate judges, upon the writings of our early essayists; of which it were to be

wished, that neither want of taste, as in the case of "the pair of biographers," nor a depraved taste, as in the case of the customers to our circulating libraries, more pernicious to public morals than our liquor-shops, had ever prevented the study. To the sentence of Dr. Watts, contained in the letter of *Otiosus*, (p. 679,) permit me to add a more extended judgment, pronounced by the same amiable writer, in his *Improvement of the Mind*, P. I. ch. iv. § 15. I will lengthen this letter no further than by asking of some one of your correspondents, an account of the *Occasional Papers*, of which Dr. Watts speaks very highly, both here and elsewhere?

#### CRITO.

"Among these writings of the latter kind, we may justly reckon short miscellaneous essays, on all manner of subjects; such as the *Occasional Papers*, the *Tatlers*, the *Spectators*, and some other books that have been compiled out of the weekly or daily products of the press, wherein are contained a great number of bright thoughts, ingenious remarks, and admirable observations, which have had a considerable share in furnishing the present age with knowledge and politeness.

"I wish every paper among these writings could have been recommended, both as innocent and useful. I wish every unseemly idea and wanton expression had been banished from amongst them, and every trifling page had been excluded from the company of the rest, when they had been bound up in volumes: but it is not to be expected, in so imperfect a state, that every page or piece of such mixed public papers should be en-

tirely blameless and laudable. Yet in the main, it must be confessed, there is so much virtue, prudence, ingenuity and goodness in them, especially in eight volumes of Spectators, there is such a reverence of things sacred, so many valuable remarks for our conduct in life, that they are not improper to lie in parlours, or summer houses, or places of usual residence, to entertain our thoughts in any moments of leisure, or vacant hours that occur. There is such a discovery of the follies, iniquities and fashionable vices of mankind contained in them, that we may learn much of the humours and madneses of the age, and the public world, in our own solitary confinement, without the danger of frequenting vicious company, or receiving the mortal infection."

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From the Rev. F. Stone.

30, Garden Row, London Road,  
Southwark, Nov. 26, 1812.

SIR,

I thank you for your kind gratuitous accommodation of me with a copy of your instructive Repository for October, and for the like in future, in consequence of being compelled, in the year 1810, to discontinue the purchase of it, by the *deficiente crumena*, occasioned by the severe sentence of the Spiritual Court, in depriving me of my rectory of Cold Norton, on account of my Visitation Sermon.—In this sermon, in conformity to the sixth *scriptural* article of the church, and to my *scriptural* ordination-engagements, with that bishop who ordained me priest, I acted up to a sense of my duty, and especially, in the instance of

vindication the sole exclusive worship, due to our infinitely great, wise and good Creator, "the One" only "living and true God," whom "our Lord and Master, the one Mediator between God and man, the *man*, Christ Jesus, the Son of Joseph, of the seed of David," expressly acknowledges, in his charge to Mary Magdalene,— "Go to my brethren, and say unto them, I ascend to my Father and your Father, and to my God and your God," and who is repeatedly declared in Christian scripture, to be "the God and Father of our Lord Jesus Christ." I glory in my inflexible adherence to this grand fundamental truth, as well of natural as of the revealed religion of the gospel, and "count it all joy," that my God has judged me worthy to "suffer" worldly "shame," and poignant distress "for his name." In consequence of the great defalcation of revenue, incurred by the deprivation of my rectory, I have been so reduced in my finances, as unavoidably to contract debts, which, from my inability to discharge them, have plunged me, now in the seventy-fifth year of my age, with a wife and eight children, in a state of imprisonment in the rules of the King's Bench, for two years and upwards, without the prospect of enlargement. I regret that, from the same cause, the *res angusta domi* has pressed so hard upon me, notwithstanding the pecuniary beneficence I experienced from you and other friends, both churchmen and Dissenters, that I have been obliged to drop also the Monthly Review, after becoming a regular purchaser of that valuable body of criticism, upwards of forty years.

I recollect that, in one of your numbers, you expressed a wish, that such of your correspondents, as had been acquainted with the late Rev. Henry Taylor, rector of Crawley and vicar of Portsmouth, Hants, as also with the late Rev. William Hopkins, rector of Bolney, Sussex, would give you some information concerning them. Having now re-commenced a correspondence with you, Mr. Editor, as I was well known to both, but in particular, to that learned adept in theology, Mr. Taylor, the celebrated Benjamin Ben-Mordecai, I propose, Sir, in a future epistle, to communicate to you, such anecdotes respecting them, as came within my personal knowledge.—For the present, I have the honour to subscribe myself, disdaining all anonymous or pseudonymous signatures,

Your obliged, obedient,

Humble servant,

FRANCIS STONE.

#### *Irish Unitarians.*

(In answer to the inquiry, p. 617.)

There are four Unitarian ministers in Dublin; all excellent preachers, men of great respectability, erudition, unaffected piety towards God, and universal benevolence towards men: the Rev. Dr. Moody and the Rev. Mr. Armstrong, in Strand Street, a large and rich congregation, an organ in their meeting-house; and the Rev. Mr. Taylor, and the Rev. Mr. Joseph Hutton, in Eustace Street, the congregation genteel and respectable, but not so numerous as Strand Street. In winter, Mr. Hutton lectures, in a most instructive manner, on the Old and New Testament, from the beginning of both, regularly, first in the Old; and then in the New, in the same

exercise. His oldest son was just beginning to preach last July, his studies not quite finished. Both Strand Street and Eustace Street have a charity-school for boys, to whom, besides the other school education, they take great pains to give as critical a knowledge of the Bible, as their education and youth are capable of. There are two Unitarian meetings in Belfast. Dr. Bruce, the writer has heard with much edification, in Strand Street. Unitarians are supposed more numerous in the North, than in any other part of Ireland. There is a Unitarian minister in Cork, the Rev. Mr. Hincks, who published an excellent defence of Christianity, in an address to the inhabitants of Cork, in answer to Mr. Paine's *Age of Reason*. There is also an Unitarian congregation in Clonmell. The Unitarians have an Annual Association. It was in Dublin last July; an excellent sermon was preached in Eustace Street. The minister's name the writer cannot recollect at present. The writer's family is in Dublin, and go to Strand Street; he goes to Eustace Street, and receives the Lord's Supper in it. He left Dublin July last, 14th, with a view to visit his native country before his death, has preached in Kilwinning, Paisley, Glasgow, Edinburgh, Kirkcaldy and Dundee, and has reason to believe, could he continue the same rounds, and any others in his reach, that his labours would be, in some degree, useful to the great, and our common cause.

An old Unitarian Minister, or  
J. STREPHON.

#### *Answer to Metaphysical Queries.*

SIR, Aug. 18, 1812.

In answer to the Theological

Queries in your last, permit me to observe, that I see not how it can reasonably be denied, by any one who believes in the moral government of the Deity, that permitting and appointing are precisely the same with God, and that all events take place, in conformity to the plan which he originally formed and fixed. To refer to one instance only,—that most atrocious act, the murder of the Holy and Just One, is represented (Acts iv. 28.) as what the hand and counsel of God had before determined to be done; and Jesus is said to have been delivered by the determinate counsel and foreknowledge of God, at the same time that his murderers are addressed in the language of warm indignation, as “wicked” persons (iii. 23). But your correspondent enquires, “If these things are so, what becomes of free agency?” To such a question it has often been answered;—Mankind are undoubtedly *voluntary* agents; what they do they choose to do, and actually do it for themselves; and no one, properly speaking, either chooses or acts for another. But then, is it possible that the volitions of dependent beings should be so far free, as not to be subject to the controul of their Maker? Can he have endowed them with a power of forming at pleasure in any given circumstances, either the one or the other of two directly contrary volitions, no circumstance existing which should incline them to determine one way rather than the other? or, can any one, his outward situation and inward dispositions being precisely the same, resolve indifferently on either of two directly contrary actions? If so, how could the Deity foreknow or foretell the actions of any one? and how could he pursue any particular line of conduct, though dictated by unerring wisdom, without having his designs interrupted, opposed, and often defeated? If these things, then, are so, can we avoid acknowledging, that all his creatures, though often influenced by bad dispositions, and doing what is morally wrong, are yet, (on the whole) performing the very part he intended for them; inasmuch as their outward circumstances are ordered by him, and their volitions are influenced and directed by a train of causes and effects, which he himself hath laid, in order to the accomplishment of his own wise and benevolent, but at present, unsearchable purposes? Can there be any medium between this absolute dependence upon God and complete, uncontrollable independence? To these arguments, however, it is objected, “What then is become of human responsibility? But to this question it may be answered,—Whether mankind are actually possessed of unlimited independent freedom of will or not, they imagine that they have it, and speak and act on the supposition of their having it; and therefore they must be accountable for the use they make of a power, which they believe themselves to have, and must be punishable if they abuse it. If this reply be not thought sufficient; if it still be said (in the language of the objector, Rom. ix. 19.) “Why doth he find fault? for who hath resisted his will?”—may not the answer of the Apostle be very properly alledged, “Nay, but, O man! who art thou that repliest against God? shall the thing formed, say unto him that formed



it, Why hast thou made me thus?" full and glorious and happy accomplishment, for a solution of all the difficulties at present attending it? At the same time, as no one can certainly know what are the divine purposes respecting himself, till the event shall have manifested them; will it not be the part of wisdom, to attend to the declared will of God, by serious meditation, to give a preponderating influence to those great motives which recommend a pious and virtuous conduct, and fervently to pray unto him, who knoweth the human frame, that he would impress these motives on the mind, with a power which shall cause them to overbalance every other influence?

Let it once be allowed (as seems most consistent with reason, and with scripture well interpreted), that a Being of infinite power and wisdom and benevolence, cannot reasonably be supposed to have brought into existence countless millions of creatures, with the design that they should be vicious and miserable for ever, but rather with a determination of forming them all to rectitude and goodness, and of making them all finally and everlastingly happy:—and then, we may feel ourselves on firm ground, when adding,—Hath he not a right, to observe a variety in his moral as well as his providential dealings with them and to conduct some or very many of them to their final happiness, by methods, which at present seem indirect and intricate? Do we not evidently perceive, that the crimes of the wicked may, in many instances, be the means of displaying, yea, of improving and perfecting the excellencies of the good? and that they themselves may, in the end, be more thoroughly attached to rectitude of conduct, by the experience they have had of a necessary connection between vice and misery, than they would otherwise have been? If then the plan of moral government, which God is actually pursuing, is even at present attended with important advantages, which could not otherwise have been secured; and if there is reason to believe that all the evils which now make a part of it, are to be finally brought to an end, and made to issue in a degree of happiness which could not otherwise have been produced; ought we not to acquiesce in it, and patiently to wait the period of its

To the attentive consideration of your correspondent and of all who feel themselves pressed with doubts like his, I submit these observations; and am, Sir,

Yours sincerely,  
J. T. E.

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*An old Daventry Pupil on Mr. Belsham's Letter.*

SIR, Dec. 10.

I do not feel myself disposed to occupy many lines in your Repository, by replying to Mr. Belsham's sarcastic remarks on my letter. The subject, I allow, is of no great importance; yet, if the facts which Mr. B. introduced were worthy of a place in his Memoirs, it appeared to me desirable that they should be correctly stated. Whether Mr. B. has proved my statement to be incorrect, I leave any impartial reader to judge, who will think it worth his while to review my former letter. I have only to add, that several persons, who read the Repository, are of opinion

that Mr. B. would have done well if he had written only the first paragraph in his letter. So I think, who am, respectfully yours,

AN OLD DAVENTRY PUPIL.

*Arithmetical Prodigy; from the Philosophical Transactions.*

[Vol. xxii. No. 272. p. 893.]

SIR, Nov. 30th, 1812.

I observed in your number for September last, (p. 550) an interesting account of that American prodigy, Zerah Colburn, of whose wonderful arithmetical powers I have been a frequent witness. A friend has since communicated to me an account, of a similar kind, extracted from the *Philosophical Transactions*, which, from its extraordinary nature, must be thought worthy of a place in the same volume. Nothing can be farther from my intention, than to make a disparaging comparison between the powers of a boy of eight years and one of seventeen.

*"An Account of a Person who could neither Read nor Write, yet could reckon Sums to great exactness. — Communicated by Mr. Locke, dated Rotterdam, March 25, 1701.*

"Yesterday I had here a young lad of seventeen years old, that can neither read nor write, yet by his head will reckon any of the most difficult sums you can give him, even to the utmost fractions. I gave him an average to make of a ship run ashore: to save ship and goods, were worth 13679, 14; the charges on the salvage 2931, 16; I asked him how much that was per cent? he told me, after a little talking to himself, that it was 21 guild. 9 st. and a small fraction. I asked him what 4943.3, 2848. 4, 2244. 7, 544. 19, 351.

18, and 52. 16, must pay respectively,—and he told me exactly to so many stivers and  $\frac{270}{1090}$ .

"I asked him how he came by that knowledge; he said by selling sea-snails and muscles, for which he received nothing but doits, but never could tell how much money they amounted to, till he asked his father how many doits made a guilder, and being 160, then he reckoned how many in 10 and 100 g. and so from one thing to another.

"He has a table of multiplication in his head, of half-a-yard long or more, I tried him by a table I have and he answered me as readily as you can, upon the ordinary table of multiplication; and he divides almost with as much ease as he multiplies, and reduces things to the least denomination in fractions. He wanders from town to town, to see who has any thing to cypher, and so gets some money, but he would fain learn to read and write. This I mention because it is so prodigious; I have a great mind, could I be assured of his fidelity, to take him into my house, and teach him to read, write and cypher."

To the extract the following note is subjoined:—

"It does not appear that this was the great Locke, as, according to the accounts of his life, Mr. Locke never was in Holland after the revolution in 1689, and besides, the style and writing of this paper seem not like Locke's."

Among Locke's *Familiar Letters*, the last to Limborch, is from Rotterdam, dated 16th Feb. 1689. The next, to the same correspondent, is from London, 12th of March, the same year. We find him, afterwards, residing at Oates,

in Essex, the seat of Lady Masham, till the time of his death, and what is remarkable, in this year, 1701, dating some of his letters from that place. This sufficiently proves that the author of the above extract must have been another person of the same name.

IGNOTA.

*Dissenters' Estate at Kirkstead.*

SIR, Nov. 17, 1812.

I understand that an attempt which has been made, to get the estate at Kirkstead, out of the hands of the Dissenters, was frustrated at the last Lincoln Assizes. I think the facts relating to this business should be put upon record in the Repository, as they must be interesting to the Dissenters in general, and they would derive an additional interest, from the circumstance of Dr. John Taylor having been the minister of the place previous to his removal to Norwich. I believe that Mr. Meadows Taylor, a grandson of the Doctor's was present at the trial; perhaps he would furnish what particulars come within his knowledge, which would much oblige

Your humble servant,  
A NON CON.

*School Premiums.*

SIR,

In one of the National Schools not far from London, the following premiums were offered to the children. I copy them from the paper which was stuck up in the school, and as several clergymen are members of the Committee, it may be hoped that they will be circulated, but still, I wish them to have a place in your Repository, and remain,

AN ENQUIRER.

*Search the Scriptures.*

Five Guineas Reward.

Five golden guineas will be given in the following prizes.—

To the boy who first points out the chapter and verse in the Bible, wherein is found the phrase

God the Son:

see the Catechism:—

Two Guineas.

To the boy who first produces the chapter and verse in the Bible, wherein is found the phrase

God the Holy Ghost:

see the Catechism:—

Two Guineas.

To the boy who first produces the chapter and verse wherein is found the word

Trinity,

or the phrase

Holy blessed and glorious Trinity:  
see the Liturgy:—

One Guinea.

N. B. The parents of the children are permitted to assist them in the search.

*Illustrations of Scripture.*

[From an Interleaved Bible.]

Daniel viii. 3.

[The following paragraph should have followed that under the same title, in p. 701.]

The people of *Bijore* had likewise a high idea of Alexander's extensive authority, and they too de-nominated him the *Two Horned*, agreeably to the striking emblem of power, in all the Eastern languages. *Ayeen Akbery*, xi. 194. Many instances of this emblem being used, will occur to every person accustomed to read the sacred scriptures. — *Robertson's Hist. Disq. concerning India*. 8vo. *Notes and Illustrations*. Note 8. p. 348—350.

## TOLERATION ACT.

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*Resolutions of the Deputies, Aug. 11, 1812.*

At a General Meeting of the Deputies appointed for the Protection of the Civil Rights of the Three Denominations of Protestant Dissenters, held at the King's Head Tavern, in the Poultry, London, the 11th of August, 1812.

EBENEZER MAITLAND, Esq. in the Chair.

The following Resolutions were unanimously agreed to, viz.

"That it is the natural right of all men to worship God agreeably to the dictates of their own consciences."

"That all human laws, which restrict them in the exercise of this right, are unjust in their principle, and in their tendency and operation highly injurious to the best interests of religion."

"That we regard, with deep concern, the existence of several laws of this description," but trust that the time is not distant when laws so repugnant to the spirit of Christianity and so hostile to the welfare of society, will be completely abrogated, and *Toleration* be superseded by *Religious Liberty*.

That we receive the act which has lately passed, intituled, "*An Act to repeal certain Acts and amend other Acts relating to Religious Worship and Assemblies and Persons preaching or teaching therein*," with feelings of pleasure and gratitude, as an instance of increasing liberality in the legislature, and of just confidence in the *Protestant Dissenters*, as

an important amelioration of their condition and as an advance towards the repeal of all penal laws which infringe on *Religious Freedom*.

That the thanks of this Deputation be presented to the Right Honourable the Earl of Liverpool, First Lord of the Treasury, for the politeness and attention which their Committee experienced in the communications with which he honoured them, for the kindness and conciliation which he manifested in all the intercourse that took place, and for the effectual support which he gave to the said act.

That the thanks of this Deputation be presented to the Right Honourable Lord Castlereagh, the Right Honourable Nicolas Vansittart, and the other Members of Administration, for the support which they gave to the said act.

That the thanks of this Deputation be presented to the Most Noble the Marquis of Lansdown, the Right Honourable Earl Grey, the Right Honourable Lord Holland, and the Right Honourable Lord Erskine, for the essential services which they have rendered on this and on every occasion to the cause of Religious Liberty.

That the thanks of this Deputation be given to Samuel Whitbread, Esq. M. P. for the able support which he gave to the said act, and particularly for the promptness and zeal with which he stood forward, unsolicited, to relieve the Protestant Dissenters, when the security, which they had long enjoyed under former acts of

Toleration, was endangered by novel and injurious constructions.

That our Chairman, William Smith, Esq. M. P. by the ardent zeal for and indefatigable attention to the interest of *Religious Liberty* which he has manifested in the various communications which have taken place with his Majesty's Ministers relative to the repeal of the *Five Mile* and *Conventicle Acts*, and the amendment of the *Toleration Laws*; by his able support in parliament of the act which has lately passed, and by his unremitting attention to the affairs of this Deputation, has entitled himself to the warmest gratitude of the *Protestant Dissenters*.

That the thanks of this Deputation are peculiarly due to our Deputy Chairman, John Gurney, Esq. for the great services which he has rendered to the cause of Religious Liberty in the late proceedings, and for his constant and zealous attention to the important objects of this Deputation.

That the thanks of this Deputation be given to our Treasurer, Joseph Gutteridge, Esq. and the other members of the Sub-Committee, for the great attention they have bestowed on the important subject of their late deliberations and proceedings.

That the thanks of this Deputation be given to the Committee, for its valuable services in the late proceedings.

That the Secretary do communicate the Resolutions of this Meeting to the respective parties.

That the above Resolutions be printed in such public papers and monthly journals as the Committee may think proper.

EBENEZER MAITLAND, Chairman.

That the thanks of this Deputation be given to Ebenezer Maitland, Esq. the Chairman of this day, for his attendance.

*Circular from the Protestant Society to Protestant Dissenting Ministers.*

London, July 30, 1812.

DEAR SIR,

We again execute the directions of the Committee of "The Protestant Society for the Protection of Religious Liberty," and address you with sincere delight.

The same good Providence, which before enabled us to invite your heartfelt praise to a gracious God for the success with which he rewarded our resistance to measures calculated to diminish the limited toleration which we enjoyed, has again produced effects which must renovate our gratitude, and at which every friend to the progress of piety, to religious freedom, and to the welfare of posterity, must rejoice.

That you may perfectly partake the satisfaction which we feel, we must recal to your recollection the laws which existed inconsistent with religious liberty, and therefore incompatible with the honour and happiness of mankind. We will not indeed detail the history of the Dissenters—the Test and Corporation Acts—or the Penal Laws which, from the Reformation to the Revolution, during the reigns of the successive monarchs from Elizabeth to James II. were enacted to prevent nonconformity, and to punish those who were compelled by their consciences to dissent. But we must remind you, that, as to the *dissenting laity*, by the Statutes 1 Eliz. c. 2.

23 Eliz. c. 1. 29 Eliz. c. 6. 35 Eliz. c. 1. and 3 James, c. 4. those who neglected to attend at church on Sunday were liable to the censures of the church, and fineable 1s. for each offence, 20l. per month for continued personal absence, and 10l. per month for the nonattendance of their servants—that these fines were recoverable by very summary proceedings—that the lands of the person offending were seizable by the crown—and that persons who neglected to conform might be committed to prison, or must abjure the realm; and on their refusal or return incurred the guilt of felony without benefit of clergy, and the punishment of death:— and that by the Conventicle Act, 22 Charles II. c. 1. additional, and most severe restrictions were imposed. 2d, That, as to *the ministers of the Protestant Dissenters* (besides being liable to all the statutes we have enumerated) they were by the Act of Uniformity (13 and 14 Charles II. c. 4.) subject to a penalty of 100l. for administering the Lord's Supper: by the Five Mile Act (17 Charles II. c. 2.) they were prohibited, under a penalty of 40l. from coming within five miles of any city, town corporate, or borough; and by the Conventicle Act they forfeited 20l. for the first offence, and for the second offence 40l. if they preached in any place “at which there should be FIVE or more besides those of the household.” And 3d, That under the operation of these laws (according to historical relations) from the Restoration to the Revolution, during the short period of 26 years, informers acquired opulence by prosecutions: 60,000 persons suf-

fered for dissent: several thousand persons expired in prisons: and, during three years, property was extorted from the Dissenters exceeding two millions sterling.

Laws so exceptionable and punishments so unmerited, for worshipping their Creator, according to the dictates of their consciences, necessarily induced the Dissenters to hail that Revolution with delight, which they considerably assisted to effect. Gratitude for that assistance, and attachment to the same civil and religious principles which they maintained, induced the illustrious William III. to make every possible effort for their relief. The counteracting influence which then prevailed, prevented the complete accomplishment of his designs. The repeal of the former penal laws he could not obtain; neither could he obliterate even the Five Mile and Conventicle Acts from the pages of the Statutes. Religious liberty could not be asserted, and restricted toleration was all that he could confer. Under these circumstances passed the Act (1 William and Mary, c. 18.) which, whilst it conditionally exempted Protestant Dissenters from the statutes to which we have alluded, conferred on the appointed teachers of separate congregations various immunities, and afforded to their worship partial security, compelled all dissenting laity to take the oaths of allegiance and supremacy, &c. at the Sessions, however remote, and objectionably required their ministers additionally to declare their approbation of several of the Thirty-nine Articles of the established church. One practical inconvenience resulting from an

omission in the Act of Toleration hamlets profited by gratuitous instruction, and multitudes who sat in darkness and the shadow of death were irradiated and animated by heavenly beams.

The rapid increase of the professors of evangelical religion, and the numerous edifices for their worship, which every where gladdened the heart of the pious traveller, excited however jealousy and opposition. Persecution awoke. The penal statutes were unexpectedly revived. Prosecutions under the Conventicle Act commenced. Punishments were inflicted for non-attendance at the parish church. The laws for toleration received at several Sessions unprecedented expositions: and at length emboldened by the unresisting acquiescence, or encouraged by the private approbation of those who were considered as the guardians of the rights of conscience, and on whose vigilance multitudes improperly relied, a measure was last year submitted to Parliament, which declared all these innovations to be correct, and which would have additionally—injuriously—and perhaps fatally and for ever, have extended religious despotism, or have again filled the prisons of England with the most useful and excellent of men.

The known and acknowledged imperfection of those laws was however rendered unimportant by the spirit which prevailed; and which practically extended their beneficial provisions with a liberal hand. For the repeal of the Test and Corporation Acts, which imposed civil disabilities on Protestant Dissenters, repeated and unsuccessful efforts were made; but the penal laws, continuing to slumber unawakened, were almost forgotten—nor did religious worship experience legal interruptions. The social and national advantages of this practical freedom were abundantly evinced. Piety was promoted. Districts almost barbarous were civilized. The rudest

distinctions which separated Dissenters were but as chaff. They displayed a zeal and afforded an example which our friends, our enemies, our children, and future historians can never forget.

Our Committee who first stimulated these exertions, perceived however that many dangers and difficulties yet remained. Taught by experience the benefit of universal co-operation, and the necessity which existed for the formation of some institution, which might embody the talents, the energies and the protection of all friends to Religious Liberty, they proclaimed their opinion to you. They invited the formation of the Society for whom we act: and the propriety of their opinions must be abundantly and unanswerably evinced by the congratulations we have now the pleasure to present.

The general proceedings which they have adopted, you have probably learnt from the statement made at the Annual Meeting, contained in the Evangelical Magazine for June last, to which we refer. And it might, perhaps, be sufficient to announce, that they *yesterday* succeeded to obtain the Act for which, at that meeting, they were recommended to apply; and by which the Five Mile and Conventicle Acts are repealed; the former practice under the most liberal constructions of the Acts for Toleration is legalized; and Religious Liberty is additionally secured; and that being anxious for your information, they have enclosed a copy, not only of that Act, but of all the preceding Acts relating to Religious Toleration, with copies of the Oaths and Declaration, and

a form of a Notice for certifying any places of worship, which they request you to communicate to your congregation, and in the vestry carefully to suspend and to preserve.

But as they desire you to understand the principles of their proceedings, and the nature of the advantages which you have obtained; we shall take the liberty to supply some additional information which we hope it will be agreeable for you to receive.

Aware that extraordinary constructions might occur as to the Acts of Toleration, they determined to avail themselves of the advantages which had been gained by the resistance to the Bill introduced to Parliament, and to endeavour to place their religious freedom on a foundation less doubtful and more secure. For the attainment of this object, they considered the political situation of the country as peculiarly propitious; and they therefore resolved to make the attempt without delay. They, however, proceeded to ascertain, by legal proceedings, the construction which would be given to the Acts of Toleration in the superior courts: being convinced that in proportion as such constructions innovated on ancient practice and unalienable rights, their exertions to obtain more efficacious protection, would procure general concurrence and eventual success. Results more injurious than those which must have followed the opinions expressed by the Court of King's Bench could not occur. The doctrine there delivered exposed to prosecution every person, who preached, taught, or exhorted any persons exceeding five in



number, who was not the settled minister of a separate congregation; would have rendered ten thousand ministers liable to penalties and imprisonment; and would have enabled any inimical individual or mercenary informer to subject Dissenters and Methodists to penalties amounting to, at least, thirty millions sterling per annum. Fortified in their resolutions to apply to Parliament, by this decision, they also determined not to agitate the subject as a party or political question, or to render themselves dependent upon any political party; but to rely on the merits of their case and invite universal support, primarily appealing to the liberality and justice of any administration: which might be appointed to conduct public affairs. Although equally impatient with any honourable minds, at the civil disabilities to which Dissenters are exposed, by the Test and Corporation Acts, they considered the rights of **FREE RELIGIOUS WORSHIP** as of paramount importance: and being convinced that they might prevent the greater benefit by asserting the minor claim, they also determined during this Session, and principally, to contend for the extension of their Religious Liberty, and to postpone any other application until a more auspicious moment should arrive.

For the correctness of these resolutions we may confidently appeal to the result. The justice of their application overwhelmed prejudice and opposition: their frankness and independence conciliated government and obtained respect; and all parties, convinced of their integrity and influence,

were solicitous to secure their approbation and esteem.

The measure desired was, however, too repugnant to the interests and prejudices of many persons, not to excite much private opposition; which, having been overcome, we will neither perpetuate nor revive. Numerous obstructions occurred. The legal proceedings, and the lamented death of Mr. Perceval, protracted the introduction of the measure, to a very advanced period of the parliamentary Sessions, and prevented many desirable improvements, which, until a future period, were therefore unavoidably postponed. We hope that it cannot be necessary to detail all the difficulties which occurred; and especially as it must impose on us the painful task of lamenting the inactivity and misguided opinions of those whose assistance we expected, and who, interested in the same result, should have stimulated our zeal, supported our application, and contributed to our common success. We shall prefer to enumerate those friends, whose assistance we must applaud, and to invite for them your generous esteem. The polite attention and persevering patronage of Lord Liverpool, as the head of the present Administration, who devoted many days to the consideration of our claims, merit our peculiar commendation and acknowledgement. Earl Stanhope and Lord Holland, we cannot adequately praise. Uninfluenced by party motives, and impelled by attachment to the principles which we maintain, they afforded that cordial assistance which we shall always remember, and are

most happy to announce. In the Commons House of Parliament, Mr. Stephen and Mr. Wilberforce manifested that anxiety for our cause, which might be expected from men, who personally know the benefits which religion alone can afford; and Mr. Whitbread entitled himself to our gratitude, equally, by the promptitude with which he prepared to advocate our rights, and by the liberality with which he conceded to government the popularity of introducing a measure, at which so many must exult. With unmingled satisfaction we must also acknowledge the co-operation of "The Committee for guarding the privileges of the Methodist Society, late in connection with the Rev. John Wesley," for they have been faithful companions in our labours, and are justly entitled to partake your commendation and our joy.

As to the Act which has been thus obtained, you will perceive that the principles are simple, and the provisions few. The repeal of the Five Mile and Conventicle Acts, contained in the first section, removes the principal punishments to which Dissenters and persons who do not worship according to the Established Church were hitherto exposed.—Government have therefore required, in the 2d and 11th sections, that all places, wherein more than 20 persons assemble for worship, shall be notified as heretofore to the Clerk of the Peace of the County, or to the Registrar of the Archdeacon, or Bishop, within whose jurisdiction such places shall be situate—and that during worship their

doors shall be unbarred.—It is also provided in section 5, that all persons who are *teachers* at such places shall, if required by a magistrate, take the oaths of allegiance and supremacy, and sign the declaration that they are Protestants and Christians, inserted in the Act of 19 Geo. III. But such requisition must be in writing—no person who has once taken the oaths, and made the declaration under this Act, or the 19 Geo. III. will be subject to a second requisition—nor can any fee be then demanded by the magistrate, who must gratuitously supply a certificate to the person who has so complied with the requisition which he made.—All the other provisions tend to increase our advantages, and to strengthen the security of religious worship.—The exemption from parochial offices and military duties, is extended to all students and persons, who preach at one or more congregations, if they do not follow a secular employment, provided they take the oaths and make the declaration prescribed: power is therefore conferred on them to require any one magistrate, on payment of 2s. 6d., to administer such oaths—to attest such declaration—and to certify such proceedings as evidence that the person claiming the exemption is entitled to the exemption which he claims. The advantages obtained by this Act, over not only the dreadful evils which must have been consequent on the recent decision of a superior court but, even over the most liberal construction of the former Acts of Toleration, cannot escape your regard. The former Acts were confined only to persons being

Protestant Dissenters, and did not afford protection to the numerous bodies of Methodists who object rather to some of the preachers in the Establishment, than to the discipline or doctrines of the Established Church, whilst the comprehensive language of this Act includes every person of every denomination who is a Protestant and Christian.—The penalties of the Conventicle Act extended, notwithstanding the former Acts of Toleration, to every assembly for religious worship, in an unregistered place, where more than FIVE persons were assembled—but this Act supersedes the necessity of any registration where the number assembled does not exceed TWENTY.—From the laity as well as from the ministers of religion, the former Acts required, previous to their becoming entitled to the relief of toleration, an expensive and inconvenient attendance at the sessions of the peace, and such attendance was a *preliminary* requisition to their presuming to deliver a private exhortation, or a public address. Whilst this act completely removes this onerous and absurd demand, it enables every person to attend at such places of religious worship as he approves without being liable to any future requisition to take any oaths—and to preach, teach and exhort, without *previously* attending at a sessions for permission to discharge the duties which his conscience may suggest. The immunities and exemptions bestowed on preachers by the former Acts, and which were restricted to the appointed ministers of separate congregations, are more widely and beneficially diffused. The judicial and discretionary power which was before asserted by magistrates is entirely swept away—and they must accommodate even the humblest religious instructor, whenever his own convenience shall induce him to take the oaths, and sign the declaration as pledges of his belief in the Holy Scriptures, and of his fidelity to the state. As another advantage we must not omit that under the Toleration Act, no persons were liable to penalties for disturbing a congregation, unless they entered the place where the congregation was assembled, but this Act will enable you to punish with equal certainty, those who are guilty of *external* clamor and disturbance, as those who may internally interrupt your devotion.

Perceiving that all important legal impediments to the progress of religious instruction are thus happily removed, we hope that you will partake the pleasure which we expressed, and be stimulated, by your additional security, to additional labours to promote the salvation of men. But whilst we express this unaffected satisfaction, we do not intend to intimate that the provisions do not admit improvement,—that future and progressive efforts are superfluous,—or that we should relapse into a state of tranquil unconcern. We regret that under any circumstances the notification of places of religious worship should be required, that any oaths should be from religious instructors peculiarly and exclusively demandable, and that civil disabilities, imposed by the Test and Corporation Acts, improperly exclude conscientious and de-

vout men from offices, which they would occupy with honour to themselves and with advantage to the state. All these objects our Committee are not unsolicitous to obtain, and, as the sun of religious liberty has risen so high above the horizon, they hope that we shall survive to hail its meridian and unsetting splendour with delight.

Whilst we have endeavoured to explain the advantages we have acquired, and offered our tribute of praise to the human instruments who have assisted their attainment, we would endeavour to impress our own minds with that devotional gratitude, which is due only unto HIM in whose hands are the hearts of men, and without whose blessing our ablest and our kindest friends would have laboured but in vain.

By this sentiment we would restrain ourselves from improper exultation, and, by avoiding all triumphant language, we would prevent alarm to our watchful enemies, and prepare the path for further advantage. We would also advise all persons immediately to notify all uncertified places of stated or occasional worship, and thus relieve anxiety and insure protection. With all requisitions from magistrates to preachers to take the oaths we recommend prompt and cheerful compliance, as the renewal of their applications will be thereby most probably prevented. As the power to require magistrates to administer oaths, &c. is valuable to us, and may be offensive to them, we also recommend that such power should be cautiously exerted, and should never be enforced unless the election of a preacher to any civil or military office should require its exercise. And if any proceedings should take place, by which any of the penalties may be improperly imposed, and an appeal against a conviction can be successfully prosecuted, we additionally remind you that a notice of the intention to appeal must be given within eight days from the time of conviction, or the person injured will be prevented from the benefit of an appeal.

As however experience will present the best criteria of the act which has been obtained, and will effectually discover any practical defects which no ingenuity can foresee, we shall always receive with interest the communications you may transmit of any measures which may be attempted, calculated to infringe the provisions it contains, or to restrict that religious liberty which we are associated to defend, as well as to afford you any advice or protection which the emergency of circumstances may require. As the Committee desire that the benefits of an institution so obviously requisite, as long as any obstructions prevent the complete enjoyment of Religious Liberty, should be universally extended, they regret that many subscriptions for the current year have been from forgetfulness withheld, and have determined to extend the period until Sept. 30, within which the subscription (amounting at least to two pounds from congregations in England, and to one pound from congregations in Wales,) may be remitted to Robert Steven, Esq. the Treasurer, No. 101, Upper Thames Street, London:

and we are persuaded that no congregation will refrain from future punctuality in the payment of their amount (which ought to be annually sent in the months of March, April, or May, and which must be universally contributed) to enable the Committee to act with liberality and promptitude, and to discharge the great expences which they unavoidably incur. At the same time we request you to send the name of some lay member of your congregation, who will, jointly with yourself, belong to our Committee, to whom, on particular occasions, we can apply, and the benefit of whose attendance at the general meetings of the Committee on the last Tuesday in every month, at half past six o'clock in the eve-

ning, at the New London Tavern, Cheapside, we shall be always most happy to receive.

But whilst we respectfully intimate the expedience of pecuniary support, we cannot conclude without more urgent intreaties, that your congregation, when they partake our gratitude, will not forget us in their prayers—that by their fervent and reiterated supplications for divine aid, they will best invigorate our minds, and most effectually assist the attainment of every object we are associated to promote. We have the honour to be,

Dear Sir,

Your most obedient,

humble Servants,

THOMAS PELLATT,

JOHN WILKS, Secretaries.

## INTELLIGENCE.

### *Extracts from the Report of the Unitarian Fund. 1812.*

[Concluded from p. 727.]

Your Committee now proceed to relate the history of their proceedings in a new field of exertion, which was unexpectedly opened to them, and which promises to yield abundant satisfaction.

In the end of autumn, a messenger was sent to the Secretary, from a number of persons at READING, in Berkshire, entreating him to send down to them a preacher, for a few Sundays, to make the experiment, whether preaching of a liberal and rational cast would not succeed, in that populous town. The application was made under the following circumstances. A minister in one of the Calvinistic places of worship, had lately attracted much popularity, by insisting from the pulpit on the right of private judgment, the sufficiency of scripture, and other kindred topics: several parties, supposed to be somewhat tainted with reputed heresy, seemed disposed to unite

under his ministry: but in the same proportion that he won over strangers, he scandalized his friends; a division took place in his church, and he was, in consequence, about to leave the town. There were two parties, principally, that had been interested by his preaching;—the disciples of a teacher of the name of Cudworth, and from him called Cudworthians; and the Universalists; both of whom had places of worship in the town, but no regular ministers. These, joined by one or two Unitarians, and some other individuals, agreed to invite the minister referred to, to preach to them for a time; which, however, he declined. They then resolved to look abroad; and it was proposed to them to apply to the Secretary of the Unitarian Fund, known to the proposer, officially, by means of the Monthly Repository. Unacquainted with Unitarianism, almost by name, they consented, provided there was a likelihood, of their obtaining such another preacher as the one that had gathered them together. They

had the Cudworthian place of worship at their command, and they formed a small fund, for defraying the expences and providing for the entertainment of a preacher.

Such was the nature of the application made to the Secretary, who communicated with the Treasurer upon it: singular and unpromising as the case was, they judged that the opening ought not to be neglected: and they immediately consulted Mr. Vidler, who, with his usual readiness to serve the Fund, and thereby the cause of truth, consented to go down to Reading, for a longer or shorter time, as might be found expedient. Within a few days of the application being made, he had arrived at his station: the progress of his labours will be best described in a series of extracts from his successive letters.

1811, Nov. 3.

I found that the news of my coming had preceded me, and had excited considerable attention.

The meeting house is in an obscure part, with a very bad passage to it. Perhaps it may hold, with the vestry, 250 persons with tolerable ease. I have preached three times to day. In the morning from Jude 21. The house was decently filled.

In the afternoon from 1 Pet. ii. 9. I endeavoured to shew that God had chosen some part of mankind, to privileges and office for the good of the whole, and confirmed this by the scriptural history of election. The house was crowded.

In the evening, I went to the meeting-house before the appointed time of worship, meaning to sit a while in the vestry, to give opportunity for any persons to speak to me, who wished so to do; but in this I was disappointed, for the meeting house, aisles, vestry and yard were so crowded that I had a difficulty to get to the pulpit, and while I was preaching I saw people climbing up the windows on the outside, to hear. Many, I am informed, went away, not being able to get near the house. My text was Heb. x. 22.

Thus far it is well, but I feel that I stand on slippery ground; nor should I be surprised if this sudden popularity should as suddenly cease, and even be followed with reproach.

From the heterogeneous mass of unconnected professors in this town, I perceive it will be difficult, indeed, to form

any regular body. I never felt myself more ardently engaged in any thing, than in my desire to raise an Unitarian cause in this place, but I never was placed in circumstances of greater perplexity. How I shall carry my cup even I know not. I have announced, however, that I seek neither to please nor displease any man, but that I will walk at liberty, for I seek the precepts of God.

Nov. 11.

The orthodox, after I had preached the first Sunday, filled the town with alarm, by the cry of heresy. The chief topics which they insisted on were, that I counted Jesus Christ an idol, that I totally denied his atonement, and that I destroyed all moral restraint by holding universal salvation.

The few Unitarians in Reading were unmoved by these rumours. The Universalists were perplexed, and some of them terrified at the two first. I have succeeded with most of them, by distinguishing between the divinity of Christ's person, and the divinity of his mission, insisting upon the latter, and denying the former.—As for atonement, I have had more difficulty on that subject than on any other, but by distinguishing it into three views, I have done pretty well with them: as 1st, satisfaction, which I totally deny. 2nd, That the death of Christ was a valuable consideration, paid to the justice of God for sin, on account of which sin is forgiven, this I oppose to satisfaction, calling it a composition of, perhaps, five shillings in the pound, and stating satisfaction itself as twenty shillings, or the full demand of justice. Both these I utterly reject as inconsistent with the glorious doctrine of *free grace*; and then turning the tables upon the orthodox, I call them *bought grace* preachers, and claim the popular title of *free grace preachers* for the Unitarians, which I maintain by the third view of the doctrine of atonement, namely, that of the reconciliation of a repentant sinner to God, in Christ Jesus.

As for universal salvation, I deny it, and substitute universal restoration in the room of it, maintaining that there will be a righteous recompence of reward to all men, and, consequently, every sinner will be punished according to his works, but that the end of punishment is the good of the sinner, and that God, who is love, can punish from no other motive.

This account of the manner of my

warfare, will convey no new ideas to you, or to any other of my friends in London, but it will shew the peculiar character of my method of procedure.

Towards the conclusion of last week, I found that my continuance at the Cudworthian meeting house was precarious, for though the place was always crowded when I preached, yet intimations were conveyed to me, that the Calvinists were using every effort to get the doors shut against me. On Monday, the 4th instant, as I have since learned, there was a private meeting of the orthodox ministers in and about Reading, to consult of the proper methods to prevent the growth of the Universal and Unitarian doctrines. Nothing particular has transpired concerning their determinations, but some warm Calvinists said, that I should soon be driven out of the town. The proprietor of the Cudworthian place heard me on the first Sunday three times, and also on the following Wednesday. He publicly declared, that I preached, as far as he had heard me, *nothing but pure gospel*. But he trembled to find that I was a Unitarian, which indeed I had avowed to him and to all others who had asked me. In fine, there is no more access to that place. The proprietor has much grieved and offended most of his own religious friends. I am informed that only himself and one or two more were on the negative side. The rest, who with two or three exceptions, are poor, pleaded hard for my continuing to preach.—I preached three times last Sunday, and notwithstanding the reports of the Calvinists to frighten the people, the house was still as full as on the first Sunday.—I have also every day met parties, more or less numerous in which most of the Unitarian doctrines have been calmly debated among serious and enquiring persons, with apparent satisfaction, and growing conviction of their truth; so that, generally from ten in the morning till about twelve at night, I have been in continual conversation.—I have no words by which to describe the heartfelt pleasure which I feel in this labour of love.—After being shut out of the Cudworthian place, it seems, the Calvinists thought that I would take myself off in despair of making any further attempt for the introduction of Unitarianism at Reading; but though I foresee great opposition before me, yet circumstances justify the prolongation of my

visit. The few Unitarians here (I have not found more than twelve) met on Monday evening to consult what was best to be done in present circumstances. There was present the proprietor of a small meeting house, which he lets to a Calvinistic congregation, who are tenants at will. He offered to request the loan of that place, at such times as they did not use it. He has done so; but they have sent a written negative, pleading conscience for their refusal. Application has been made to the Quakers, but the spirit of liberality does not move them.—My host, formerly a Cudworthian, but who has not for years past been into a place of worship, till I came to Reading, means to try his influence with the proprietor of the Cudworthian meeting-house, to open his place again; but neither himself nor others think there is much hope of success.—These efforts shew that zeal is not wanting in the friends of rational Christianity at Reading.—There is no large room in the town that could be hired or borrowed. The town hall and the Lancasterian schools would either of them do well; but such is the influence of Calvinism, both in church and meeting-house, that neither of them can be obtained. There is, however, a theatre that will contain about 500 persons. It is used only in September and October. It has been proposed, and if it could be procured I have no doubt but that it would be well filled.

I know not that I shall have any place to preach in next Sunday, but, if possible, I mean to preach, at least in the evening, in the theatre.—At any rate, I will not return till next week, if I even do so then; for though I do not preach, yet I am employed, I humbly hope, to some good purpose, in conversation.”

“Nov 30.

“Finding my associates of this motley character, (alluding to their great variety of sentiments,) I meant to proceed with great caution, and to urge nothing, but to watch the opening of their minds, and proceed gently as I thought they could bear it. This prudent plan has been utterly frustrated. The ardency of one, the cool inquisitiveness of another, the boldness and steadi-ness of a third, the open manly candour of a fourth, with the tear, and even terror, of others, when in company together, which has frequently happened, have not permitted me to leave any part of rational Christianity untouched. The existence of the

devil, the miraculous conception, the plenary inspiration of the scriptures, and even materialism and necessity have been brought forward. I had no other choice, thus circumstanced, than an open avowal of all my sentiments. I have, therefore, frankly made it. The consequence has been such as I expected. The whole town is moved by it. Every place of worship rings with the cry of heresy: cautions, warnings, threats, prayers, tears and outcries are used to stop the dreadful evil. Even the learned archdeacon, incumbent of St. Mary's—no evangelical man himself—has joined the evangelical alarm, and honoured me expressly with a cautionary sermon to his genteel audience.

Afraid of incurring expences which, from the unsettled state of things here, might ultimately fall on the Fund, nothing decisive had been done concerning the theatre, when your last letter arrived. On receiving it, I felt myself encouraged to request a meeting with some of the friends to confer about procuring the theatre: but, happily, this was rendered unnecessary, for Mr. S. shewed me a large workshop of his,—he is a carpenter,—which, if I thought it would do, he should be glad to hear me preach in. I accepted it immediately. Another person, a boat builder, who had heard me, but never spoken to me, sent to offer a boat-house, which he said he would make as convenient as possible. Thus I had choice. The carpenter's shop is best situated and largest, fifty feet long, twenty-three wide, open to the roof, with a counting-house, which I call the vestry, opening into it. With his work-benches, tool-chests, deals, &c. he fitted it up in great taste:—A branch drawing up and down in the middle—Sconces, candlesticks, and table for singers, stools, chairs, and an excellent pulpit of rough wood. This place I knew not of till Friday evening. There was only Saturday to circulate notice of my preaching, and this was done so effectually, though only verbally, by my friends, that on Sunday morning we had a larger congregation than I have had on any Sunday morning since I have been at Reading. I preached on Acts xxiv. 14. "After the way which they call heresy so," &c. I described heresy in its innocent and noxious senses;—proved that no sincere man can be, in the bad sense, a heretic; shewed that Unitarians believe and

reverence the scriptures,—and that by the right of private judgment they were justified in interpreting them differently from others. The audience was more respectable in appearance than any I had yet had.

In the evening our place was so crowded that I had again difficulty to get to the pulpit. The stairs, pretty large and wide, were also filled. The counting-house was likewise occupied by many. Above thirty went away, not being able to get within hearing. I preached on Mat. ix. 13. "I came not to call the righteous, but sinners to repentance." It is thought that 400 persons were present. I described repentance as a practical thing, turning from sin to righteousness—proved that sinners and righteous persons were distinct characters in scripture—that Christ came to call the former to repentance, as 1st, idolaters; 2d, ignorant and openly immoral Jews; 3d, hypocritical pharisees, all the worse for their religion—that the gospel was intended for the same purpose now—that the righteous were moral persons, who feared God and worked righteousness, and as doing this were accepted of him—Christ did not call these to repentance, they did not need it. But he called such to the full knowledge of God's favour by his gospel, and to the rich hope of eternal life.

The most deep and profound attention prevailed in the audience, most of whom consisted of persons who seldom attend any place of worship."

"Dec. 13.

"In order that the Committee may form a correct idea for themselves, it is necessary that I take a retrospective view of circumstances, and also state present appearances at this populous town.

1st. The original design of Mr. S. or those who acted with him, was to unite the Cudworthians, the Universalists, the Arminians, for there are some few such, and other semi-orthodox nondescript characters, together on a broad and liberal plan, so far as to preach on general subjects in which they all agreed, but by no means disavowing or even in the least trenching upon the grand Unitarian doctrines. This method continued while I used the Cudworthian meeting, where I preached seven sermons that gave the most entire satisfaction to all the above parties, and



even some Calvinists who attended were as much pleased as any others. For ought that I can see I might have preached seventy times seven discourses in the same manner, and with the same success; but the genius of Calvinism exerted itself to prevent so good a work. The heads of all the above parties, and many of the individuals among them were visited, and their prejudices, and their fears, and their ignorance, were all wrought upon, till they were terrified exceedingly about my principles. They were told that I denied Christ, that I called him an idol, that I had declared I would destroy him; that I denied the inspiration of the scriptures; that I did not believe man had a soul; that I denied all future punishment, did not believe there was any hell, totally denied the being of the devil, and that it was doubtful if I admitted that there was either a God or a heaven. These fearful reports worked some days in secret, and it is even but lately that I have understood their number and extensive operation. Their effect, however, on the minds of ignorant religionists, you may well conceive of without a description.

2d. The consequence of these reports was that I was excluded from the Cudworthian meeting: the owner of it saying, that he fully approved of every thing which he had heard me deliver there, but as I did not believe the Deity of Christ and the doctrine of atonement, I must preach there no more: refusing at the same time to discuss these points with me, because, so he said, "I was too weighty for him in argument." About the same time most of the Cudworthians, Universalists, and Arminians, &c. forsook me, after giving me a sum to pay travelling expenses. Except Mr. S. and Mr. D. I had hardly a religionist left to encourage me. But three days before I was dismissed from the Cudworthian meeting, Mr. W. C. my present kind and generous host, had invited me to take up my dwelling in his house, else I believe I must have returned home immediately; which was what the orthodox intended when they threatened to drive me out of Reading.

3d. Thus circumstanced I looked about me, and found that ten or twelve poor Unitarians and a great number of sceptical persons, some of them of good character, had attended my preaching, and my conversation parties. I found

also that my ejection had roused the attention of the non-professing part of the town. I was therefore determined to preach somewhere. Several places were offered. I chose, as most convenient, the large shop of Mr. S. a carpenter, in London Street. Here I have preached four Sundays, and though the weather has been cold, and, last Sunday, very wet, yet the congregation has continued to increase, and, in the evening, the place is greatly crowded indeed, though perhaps not twenty religionists attend in the whole congregation.

4th. As I had no place in which to give a lecture on a week evening, I delivered lectures to different classes of persons, two, three, &c. and once even four times in the week, in private houses. I began with about twenty persons in a company. The numbers have increased to thirty, forty, and even fifty, yet still select and respectable. I read most part of all these lectures, and all of some of them. A few orthodox or semi-orthodox at first attended them, but have now left me, except two or three, for they say, "I am capable of deceiving, if it were possible, the very elect." Consequently I have gotten quite a new school. My method is this: I neither sing nor pray, but begin by a short address on the rights of conscience, or on the use of reason in religion, or on the sources, nature, and effects of deism, or on the excellency of revelation, &c. &c. I state my subject, and read the whole, or enlarge extempore on particular parts. After I have done, conversation follows. Objections are made, or questions are asked, or some other interesting subject is discussed. Here are persons who some of them tell me that they have not been to any place of worship, except on a public occasion, for five, or seven, or ten, or fifteen years. A few of these have been in the habit of reading their Bibles attentively, others not at all. One of them told me, after a lecture last week, that he had not opened his Bible for eight years past till since I came to Reading, and he believed he never should have opened it again had I not come.

Among my present public hearers and attendants on my private lectures, are also some steady respectable churchmen, tradesmen with families. These have never concerned themselves further about religion than to go to church and

preserve their moral character. About six or eight of them now search the scriptures with great attention: four of them tell me that they neither knew nor cared any thing about religion further than to preserve their credit in society: that they never could understand any thing about Christianity. it was to them mystery and darkness, but they were content that the parson knew all about it, or at least, that he said he did so, although they often doubted whether he knew more than themselves. These are not yet weaned from the church. They have character and interest at stake, they say that I have spoiled all that holy lethargy which they used to enjoy at church; for they can no longer worship any but the God and Father of our Lord Jesus Christ. I have good hope of these, because of their steady and virtuous habits.

There is also another interesting class of persons who now begin to attend me. These are young men, some of whom possess considerable intelligence. A few of them have some literary attainments. Where intelligence and attainments unite, I find a strong inclination to deism is predominant in them. This is the natural effect of the stupefying absurdities of orthodoxy. I hope I have been so happy as to reverse a state of incipient deism in two of them with whom I have freely conversed, and as they are both virtuous, sensible, and rather learned also, I have the best expectations of them.

From the above account you will see both what has been, and what is, the state of Unitarianism at Reading.

The congregation in the morning is from 100 to about 130 persons. In the evening as full as the place can crowd. I think it can hold 300, but every avenue is filled, so that there is, probably, nearer 400, among whom I have scarcely more than one who has been under a religious profession.

The friends have concluded on consideration of your letter,

1st. That they will continue to meet in Mr. S.'s shop. He has generously offered it gratis, on Sundays only, for two years, or until they can get a better place.

2d. That there shall be a boarding-house appointed for the ministers who may succeed me, the expense of which they will jointly defray, together with expense of candles, and other incidents.

3d. That they will bear the travelling expenses of the ministers. This they mean to do by way of trial for one year.

They are desirous of putting the Fund to no expense; but if the new converts should drop off, and the few hearty friends should feel themselves oppressed, they then hope that some assistance will be afforded by the Fund."

In this state Mr. Vidler left Reading, after staying several weeks. He was soon succeeded by Mr. Wright, who spent four Sundays there. During this time he had the happiness of superintending the formation of an Unitarian congregational library; towards which many books were contributed by your committee. In March, Mr. Bennett also devoted a month to this infant cause, most acceptably and successfully employed. Within these few weeks, Mr. Vidler has paid a second visit to Reading, and the following is the brief statement of things as he found them after some months absence, and as they are now.

" May 11, 1812.

" In my late visit to Reading I made the following observations.

1. That the morning congregation which is composed chiefly of the most steady friends of Unitarianism, consisted on an average of about a hundred persons.

2. That the evening congregation, among which are many inquiring persons, as well as many curious and idle ones, consisted on an average of at least two hundred. The number of the evening congregation is not so large at this season of the year as during the winter months.

3. That of about thirty families with whom I was acquainted in my first visit, and with whom I had more or less conversed upon various topics of Christian doctrine, and of whom I had formed a hope of their perseverance in truth, there is not one family which has drawn back, but several have been added by the labours of the brethren who have succeeded me.

4. That these families, with a number of others, individuals, have made very considerable progress in the knowledge of the truth as it is in Jesus, not all indeed in the same degree, but all in

such a degree as to justify the conclusion that there are, at least, an hundred persons in Reading who are prepared to form the foundation of an Unitarian cause in that populous, and, heretofore, orthodox town.

5. These persons, in general, are now in the habit of seriously reading the Scriptures, and paying the utmost deference to their authority; which is the more to be wondered at as, a few of them only excepted, they had long given up any particular attention to them, because having taken modern corruptions of Christianity for scriptural doctrine, they had strongly doubted the truth of revelation.

6. They have, under the direction of Mr. Wright, established a chapel library, which is increasing both in number of subscribers and in books. This institution promises great utility in promoting the progress of Christian knowledge and virtue, especially among the younger part of them. I observed also that many persons in the middle, and some even in the decline of life, were inquiring after the knowledge of God and of Christ with all the avidity of youth.

7. They make no enthusiastic pretensions to what is usually called religious experience; but they have thus far attained in Christianity that having believed the doctrines of the gospel, they are persuaded that obedience to its precepts will insure to them eternal life without enduring the pains of the second death.

8. Their general character is a pleasing union of candour and simplicity, in receiving and obeying every doctrine and precept which comes to them recommended by the authority of the New Testament. Their first and leading desire being to become Bible Christians in doctrine, in temper, and in practice.

9. They have the prospect of procuring a convenient place of worship, in a good situation, in about twelve months time; meanwhile they continue to use the building with which the benevolent zeal of one of their friends has furnished them. Nor do they think it dishonourable that the religion of the *carpenter's son* is preached to them in a carpenter's shop.

If an intelligent, active, and pious Unitarian minister could be induced to settle among them, I am persuaded that he would soon collect one of the most

numerous and respectable congregations that any provincial town in England contains."

It remains only to add that your indefatigable missionary, Mr. Wright, spent the last Sunday at Reading, and that the intervals between the visits heretofore described were filled up by Messrs. Eaton, Marsom, and B. Flower, to whom the Society is much indebted for their ready and acceptable services.

Many reflections occur to your Committee upon reviewing the occurrences of the last few months at Reading; but they must content themselves with remarking that this is probably an example of what might be done by similar means in many populous towns, and that no case could more fully shew the urgent necessity for a Society like yours, authorized and prepared to seize promptly every opportunity for spreading the knowledge of the pure gospel.

We must, though unwillingly, conclude our extracts, with one quotation from Mr. Wright's Journal of a tour to the north in the autumn of last year.

*"Newcastle upon Tyne."*

"Here I preached twice; one evening in the Hanover Square Meeting-house, where we had a pretty large congregation, considering that the people are not used to week evening lectures. We had some Calvinists and Methodists for hearers. The other evening I preached in Mr. Campbell's place, which was pretty well filled, some of the Hanover Square people attending, as well as some Calvinists and Methodists.

Of Mr. Campbell I must give some account. He was of late a preacher of Mr. Haldane's, and his renunciation of reputed orthodoxy is quite recent. A Baptist congregation at Kendal was in Haldane's connection, until of late the minister and people became Unitarians; Haldane and his people at Edinburgh being informed of this change, wrote a curious letter to Mr. Cave, the minister, and his people at Kendal, informing them that they could have no more connection nor intercourse with them, but that they would pray for them. Cave and his friends wrote in reply, that as they did not see that prayer could be of any use further than it led those who prayed to use all the means in their power to accomplish that for which they prayed, they thought their prayers would do them no good, and

could dispense with them. Some time after, Mr. B. one of the Kendal people, happened to be in Newcastle, and knowing of the Baptist society there in Haldane's connection, he went among them, and it was agreed for several of Mr. Campbell's people to meet Mr. B. at the house of the former, for conversation, after the morning service on the Sunday. When they met there Mr. C. was so unwell that he could not participate in the conversation, but he laid on a bed near enough to hear the debate. In answer to the arguments for the inferiority of Christ to God, which Mr. B. urged, his opponent said, this related simply to the economy in which he had taken an inferior station, and acted in an inferior capacity. Mr. B. immediately quoted and urged 1 Cor. xv. 24—28, to shew that when the economy terminated, Christ would still be inferior and subject. This made a deep impression on Mr. C.—he thought Mr. B. must omit something in the passage. The first leisure he had he resolved to re-examine the passage and subject: this he accordingly did, and things soon appeared to him in a new light. He said to himself, "If our views be right the passage ought to read, *then shall the Son be EQUAL with him that put all things under him.*" He now entered upon the examination of Trinitarianism with that ardour and perseverance which belongs to a Scotchman (of which nation he is), when inspired by a love of truth and a spirit of free inquiry. The result is, that having fully satisfied himself, a few weeks since he openly declared to his congregation that he was become a Unitarian. Many of his people left him, a part remain, some seem to be disposed to return; in the mean time he goes on preaching, and doing all he can to promote what he believes to be the truth."

### *Police.*

#### MARLBOROUGH STREET.

G. Kitchener and — Dimond, apprentices, were charged with disturbing Mr. Wilkey, a licensed preacher, at his room in Howland Mews, Tottenham Court-road, whilst preaching to his congregation. It appeared that Kitchener, in particular, had disturbed the congregation for the last six months. On Wednesday se'nnight he repaired again to the meeting-house,

and disturbed the place by unnatural coughing, &c. when the preceptor left the desk and turned him down stairs. The defendant, by his conduct at the door, in challenging Mr. W. to fight, swearing, &c. prevented the congregation from being quiet, and made a promise to send some rowing lads on the next Sunday. On the day promised a gang of hackney coachmen made their appearance, and after forcing the door-keeper from his station, they proceeded up stairs, upset the stools, struck at the preacher, and threw the place into the utmost confusion by singing flash songs and swearing. The defendant, Kitchener, was ordered to find bail, but the prosecutor liberally consented to his release, on condition that the constable should hold the warrant to apprehend him again if required. There was no case against Dimond.

*The Examiner, Nov. 8th, 1812.*

### *House of Lords.*

Thursday, Dec. 17. The Bishop of Chester presented a petition from the clergy and certain inhabitants of *Manchester and Salford, against the Catholic claims.* His lordship stated that the petition was signed, in addition to the clergy, by a thousand respectable inhabitants, and several *Dissenting Ministers.*

### *No Popery.*

This abominable cry is again about to be set up, for the purpose of bolstering up a crazy ministry. It is intended, we believe, to play off the *Methodists* against the *Catholics.* Some ministers of the former persuasion have already learned their lesson and begun to practise intolerance. The pulpits of the *Tabernacle* and *Tottenham Court Road Chapel* have resounded with *No Popery*, and the pious attendants have been exhorted, by their love of the gospel, to support the government against the wicked Papists. Where will this end? Ought not the better principled part of the *Methodists* and *Calvinistic Dissenters* to interfere and stop the march of bigotry; or, at least, to set the public right, and prevent the factious cries of a few unenlightened individuals being taken for the sense of the community, who, we verily believe, are wiser than the teachers referred to, and better know the Lord of conscience.

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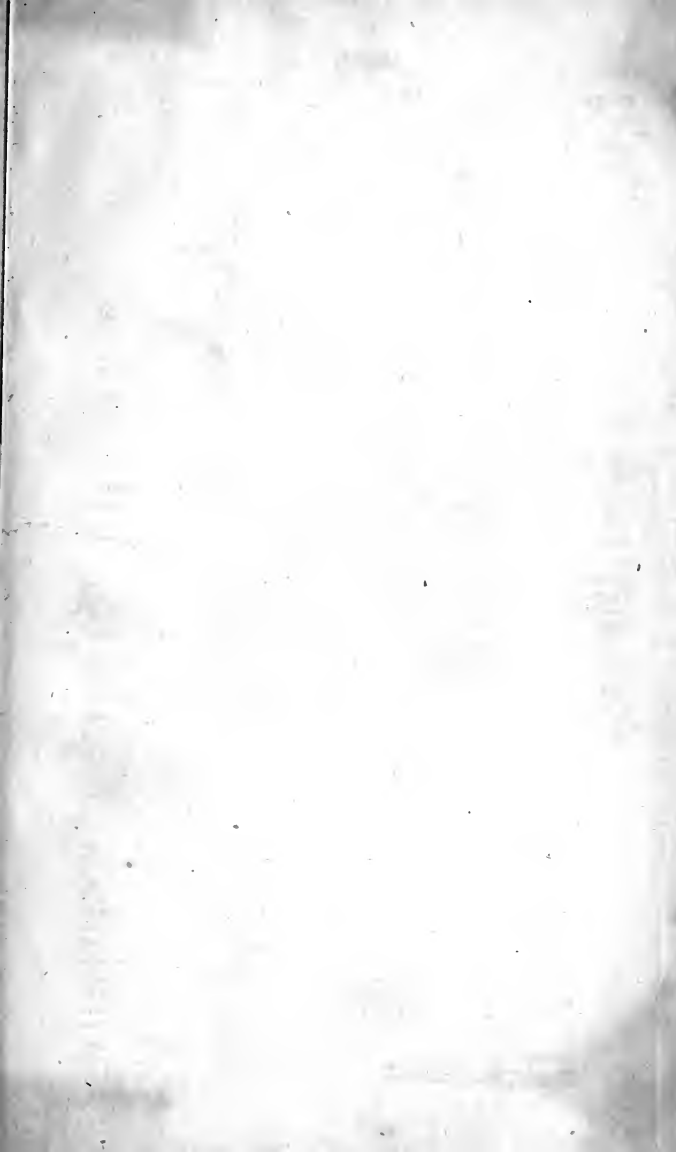
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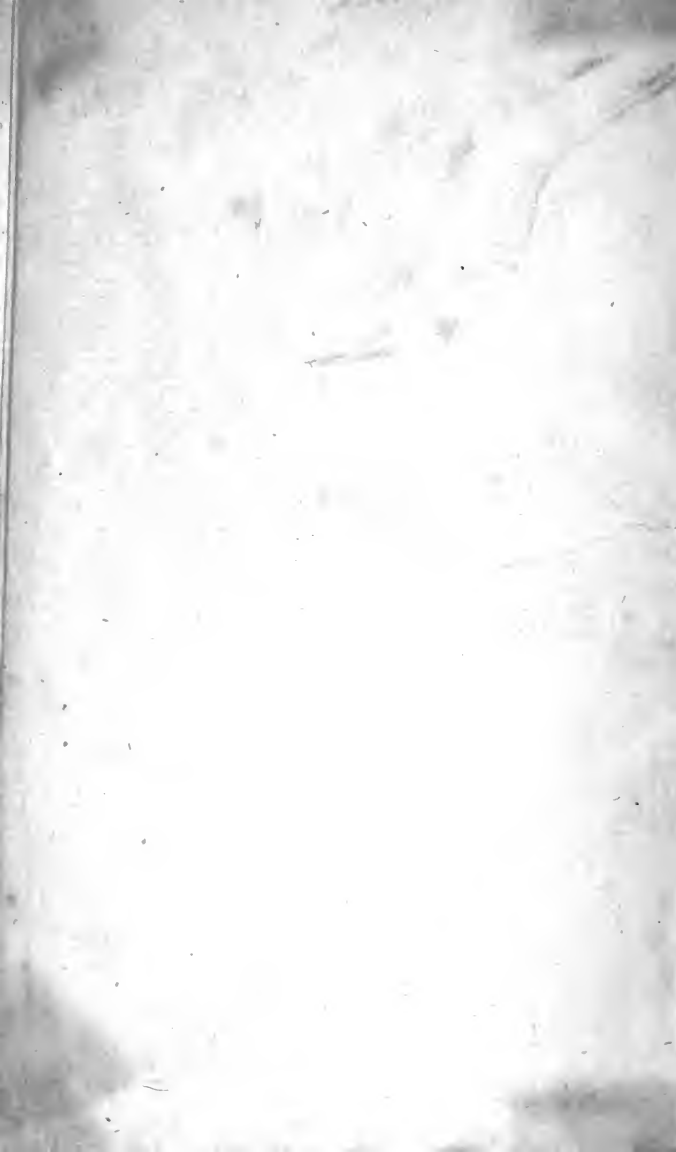
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